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Things New and Old.

ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ

THINGS NEW AND OLD,

OR

A Storehouse of Illustrations,

BY

JOHN SPENCER,

WITH PREFACE BY THOMAS FULLER;

TO WHICH IS ADDED

A TREASURY OF SIMILES,

BY

ROBERT CAWDRAY;

BOTH BEING CAREFULLY EDITED;

WITH

AN INTRODUCTION, BY J. G. PILKINGTON, M.A.,

Clerical Secretary to the Bishop of London's Fund.

Fourth Edition.

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THE PUBLISHER *thinks it right to say that this Edition of SPENCER'S Things New and Old and CAWDRAY'S Similes is not a mere reprint. Both works have been carefully edited, the Scripture References have been examined and verified, and in some places additional references have been given. Where an old or obsolete word occurs, the modern representative word has been placed after it in a parenthesis. CAWDRAY'S Similes have been arranged in alphabetical order, according to the original design of the Author, and the word constituting the subject of each section is printed in the heading in Roman letters, so that the reader may the more easily observe it. Copious and elaborate Indexes have been added, by which reference to the subjects as well as to the headings has been provided, and no pains have been spared to present the works in a form worthy of their intrinsic value. The Publisher believes that no more suggestive and generally useful works for Ministers of the Gospel have been published for many years; and, to place them within the reach of all classes, he offers them in one volume at a price which he ventures to think makes it one of the cheapest books ever printed.*

ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ.

THINGS NEW AND OLD;

OR, A

STOREHOUSE OF SIMILES,

Sentences, Allegories, Apophthegms, Apologues,
Adages, Divine, Moral, Political, &c.,

With their several Applications.

Collected and observed from the Writings and Sayings
of the Learned in all Ages to the Present.

BY

JOHN SPENCER,

A Lover of Learning and Learned Men.

WITH PREFACE BY THOMAS FULLER.

"Deus nobis hæc otia fecit."—VIRGIL, *Eclog.* i.



LONDON:

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INTRODUCTION.

The Use of Illustration.

YOU have no 'likes' in your sermons. Christ taught that the kingdom of heaven was 'like' to leaven hid in meal,—'like' to a grain of mustard-seed, &c. You tell us what things *are*, but never *what they are like*." This was the criticism of Robert Hall on a brother-minister. And the words of Christ, "hereunto shall I liken it," bring us into the presence of a crowd whose attention was not allowed to flag, and we seem to see how it was that "the people were attentive to hear Him."

Luke xix. 48.

In every age of the Church's history the most effective preachers have been those who have imitated the manner of Christ's teaching. The Homilies of Chrysostom and Augustine are eminent examples of this among the Fathers; and in our own Church, we have only to contrast the abstract theological essays of the last century with the vivid discourses of the preachers of the seventeenth in order to learn that the use of Illustration was one great secret of pulpit power (both amongst Catholics and Puritans) in the latter case, while the absence of it in the former has laid too much ground for Sydney Smith's sarcastic inquiry—Whether sin was to be taken from men, as Eve was from Adam, by casting them into a deep slumber?

Preface to *Sermons*.

He, indeed, who, taking good George Herbert's advice, gives a "busy cast of his net on his auditors," will see that it is absolutely necessary to employ Illustration in the case of children and persons of untrained minds. Their powers of observation are stronger than those of abstraction. They are not accustomed to long trains of reasoning. But no sooner is an example given than, as the echo answers to the bell, the listless expression of countenance gives place to one of intelligent attention. It is not among the lower classes alone that Illustration will be found to be beneficial. In the time of Lord Bacon, men had begun to discover that they reasoned too much and observed too little. It may well be doubted whether the vast mass of so-called educated men should not now be classed amongst those who, while they know much, know hardly at all.

Print in the Temple, chap. vii.

A consideration, too, of the subject-matter of Christian teaching will show that, in pre-eminence, it requires illustration. The barrister has, in a new "case," that which necessarily stimulates alike the attention of the hearer and his own argument; while the preacher has an oft-told tale to set before his people, with which they are just sufficiently familiar to render them inattentive, unless the preacher seeks for pleasing and acceptable words."

Eccles. xii. 10.

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Philosophy of Rhetoric, book i., chap. x.

Dr. Campbell has further observed that the bar has an advantage over the pulpit, in that it treats of persons, and not things—of the vicious rather than vice. Cicero delivered his oration against Verres the oppressor, and not merely against oppression. The obvious remedy is to employ *personification* to such an extent as to correct the abstract nature of the teaching.

Philip Goodwin's *Evangelical Communicant*.

The words of an old writer are suggestive of a principle that may be a guide to us in the selection of Illustrations. "Sights," he remarks, "as they come sooner to the eye than sounds to the ear, so they abide longer: audible words are more transient, visible words more permanent." For as all our knowledge of earthly things comes by reflection and experiment on the things of sight, so the things of sight are our most powerful instruments in conveying instruction to the mind, by imparting vividness and force to the style. This principle is applicable not only to the choice of historical incidents, but also to the selection of words and metaphors.

Charles Wolfe's *Remains*, p. 175 n.

Priest to the Temple, chap. vii.

As regards the first, indeed, there seems to be a law at work similar to that of gravitation, which, acting "inversely as the square of the distance," gives the greatest effect to events that have taken place near us, either in time or space. We are more moved, for example, by a calamity that has happened in our own time or our own country than in a foreign land and in a time long past; and that affects us most of all, and rouses our strongest feelings, which relates to our own families or friends, or which our own eyes have seen. The Story-teller instinctively acts on this principle, when he represents his story as having happened not far off or not a long time ago. And this is why the author of the "Burial of Sir John Moore" wrote, for his own guidance, that he must "seize late, almost present, occurrences." It is the philosophy, too, of George Herbert's advice to the preacher, "to serve himself of the judgments of God, as those of ancient times, so especially of the *late ones*, and those most *which are nearest his own parish*."

Luke xii. 27.

Something corresponding to this obtains in regard to the use of words. Force and vivacity will be imparted to our style just in proportion as we use individual and avoid abstract or general terms. For example, a *wolf* is likewise a *beast*, an *animal*, and a *creature*, each succeeding term being more general than the one preceding it; but the word *wolf* conveys the most distinct, and therefore the most forcible, idea to the mind. So, when our Lord says, "Consider the *lilies* . . . *Solomon* in all his glory was not arrayed like one of these," He imparts a depth of colour to the picture which would be altogether lost by the use of the more general terms "flower" and "king." The individual term requiring less knowledge than the more abstract, and being the sign of what is very familiar in daily life, "comes home to men's business and bosom." As the individual term, too, alone conveys the idea of independent existence, it at once appeals to the eye, and, as the Eastern proverb has it, "he is the best teacher who turns our ears into eyes."

It may be well, perhaps, to say a few words as to the various kinds of illustration contained in this book. The principle just stated is applicable to them all.

The simplest kind of illustration is the *Simile*, in which the resemblance is distinctly

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stated, as, "The kingdom of God is *like* a grain of mustard-seed." The most effective, however, is the Metaphor, in which the resemblance is understood and not expressed, as when our Lord says, "I *am* the vine." The Simile drawn out becomes a Parable, and the Metaphor, similarly expanded, becomes an Allegory. The Simile and Metaphor just given are thus enlarged by our Lord.

Luke xiii. 18, 19.

John xv. 1-7.

Allegories, such as Adams' "Old Man's Home," Bunyan's "Pilgrim's Progress," and Spenser's "Fairy Queen" are, from their length, only suitable for private reading; but brief Allegories, such as that in St. John above referred to, will frequently be suitable in public addresses. Parables and Fables, likewise, such as those of Krummacher, Gotthold, and Lessing (to mention other than those contained in this book), will likewise be found effective as illustrations, when used with judgment.

Metaphor, however, as is remarked by Aristotle, is the figure most suitable for the orator, as men find a positive pleasure in catching resemblances for themselves. Vividness and force will result when, in the Metaphor, intellectual or spiritual things are likened to things that are visible—the unseen to the seen. Thus we speak of *high-handed* rebellion, *burning* words, and the *pulses* of the soul. We should, likewise, with the view of imparting energy to our language, give life, motion, and personality to inanimate things. Thus we say, "*father* Tiber," "the *furious* wind," and read of "the blood of sprinkling that *speaketh* better things than that of Abel."

Rhetoric, book iii, chap. iv.

Heb. xii. 24.

It is most important to distinguish between illustrations that are used merely to explain or give pleasure, and those that embody an Argument for probability. The word "like" has in it the germ of both these ideas. We *like*—that is, we are pleased by—that which is like some other object; while, as Bishop Butler observes, that which is *likely* to happen, or is probable, is so because of a resemblance in the relations of the two things compared. When, for example, we say two is to four as four is to eight, we indicate an analogy between the relations of two and four, and four and eight. This kind of illustration may be employed, so as at once to impart beauty to the style and to remove objections that may be lurking in the minds of the hearers. In the words "What man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God," we have an analogy which shows us the unreasonableness of expecting to discover, by human sagacity, what is hidden in the mind of God.

1 Cor. ii. 11.

So also Saint Augustine, in his sermon on the "three dead persons whom the Lord raised," brings out an analogy between spiritual and physical death. He points out that the daughter of Jairus, the son of the widow of Nain, and Lazarus, though each equally dead, manifested different phases of death. The daughter of Jairus had but just died, the son of the widow was being carried out to his burial, while, in the case of Lazarus, corruption had some time begun its work. So it may be of spiritual death, that those who show no outer sign of death, and those who, by overt act, give indication of spiritual decay, and those, too, who live in open rebellion against the laws of both God and man, are all equally dead in the sight of God, and all equally require the voice of Christ to raise them to spiritual life.

Homilies on New Testament, No. 48.

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It is only necessary to observe, with regard to Historical incidents or *Anecdotes*, that, if we follow the examples of the best preachers, we shall not, as a general rule, employ them at the commencement of a sermon. A Paradox, a Proverb, or an Epigram, flowing naturally from the text, will arrest the attention without putting the text out of sight as an anecdote would be apt to do. Anecdotes, however, may very suitably commence a Lecture, as they will do for it what the text does for the sermon—bring the subject prominently before the hearers. The commencement of Archbishop Whately's lecture on "The Intellectual and Moral Influences of the Professions" affords an excellent illustration of this use of a classical story.

Where fitting illustrations cannot be found, a *Supposed case* may often be effectively introduced, and vividness will be imparted by presenting the subject under consideration in as pictorial a manner as possible, and by using in description the present instead of the past tense.

Before we leave the consideration of this subject, it may be well to allude to an objection that has been urged against the use of illustration,—that there is a danger of its superseding vigorous teaching. It may be at once conceded that there is a risk of concealing the doctrine to be taught under a cloud of tropes and metaphors, yet the abuse of a thing will hardly be considered a fair argument against its use.

Archbishop Whately says, that, while the true object of oratory is *to carry one's point*, "many a wandering discourse one hears in which the preacher aims at nothing and hits it." As a contrast to this kind of oratory, we have the remark made as to the speeches of Bishop Blomfield, that they were "those of one who had something to say, not of one who had to say something." The very word "illustration" indeed conveys the idea of a doctrine to be explained, and he who really enters into the importance of his work will keep this well before him, and will judiciously prune away every metaphor, however brilliant, which is not necessary to this one end. We may safely assert that Jeremy Taylor is none the less vigorous for illustrating the long-suffering of God by the Rabbinical story that the Archangel Michael, being God's messenger of vengeance, had but one wing, that he might labour in his flight, while Gabriel had two wings, that he might "fly swiftly" when bringing the message of peace. And the nature of repentance and faith is set before us all the more clearly when Adams likens Faith to a great queen in her progress, having Repentance as her messenger going before her, and Works as the attendants following in her train.

The earnest teacher, then, will consider the nature of his audience, knowing that "it may be clearly intelligible to a house of commons which would appear as if spoken in an unknown tongue to a conventicle of enthusiasts," and will endeavour to adapt himself to it by every means in his power, with the one grand object of "carrying his point." He will first strive to have "thoughts that breathe," and will then endeavour as best he can to ally them to "words that burn."

CARL GWYN, ST. ASAPH,

September, 1867.

J. G. P.

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chap. iii., § 2.

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John Prideaux, D.D.
Sylvester de Prierio.
Primasius.
Robert Prior.
Prochorus.
Procopius.
Catullus Tibullus Propertius.
Prosper.
Ferdinando Pulton.
Samuel Purchase.
Pythagoras.

Q.

Quintilianus.
Quirinus de Salazar.

R.

Sir Walter Raleigh.
Johannes de Rampegolis
Petrus de Ravenna.
Fr. Rawlinson, D.D.
J. Rayment, D.D.
J. Reeks.
Thomas Reeve.
Georg. Ressoldus.
Nicholaus Reusnerus.
Reynierius de Pisis.
Edward Reynolds, D.D.
Rhemi-gius Attissiodorensis
Rhemi-gius Rhemensis.
Rhenanus.
Cælius Rhodoginus.

Francis Roberts.
 Angelus Roccha.
 John Rogers, D.D.
 Nathaniel Rogers.
 Nehemiah Rogers.
 Valerius Rothmarus.
 John Rowlandson.
 Hieronymus Rubens.
 Rufinus.
 Samuel Rutherford.

S.

Coccius Sabellicus.
 Francis Salis.
 Alphonsus Salmeron.
 Salvianus.
 Sir Edwin Sands.
 George Sands.
 Laurentius Scalabonius.
 Josephus Scaliger.
 Gulielmus Schickardus.
 Socrates Scholasticus.
 Abrahamus Schultetus.
 William Schlater, D.D.
 Obadiah Sedgwick.
 Henricus Sedulius.
 Luc. An. Seneca.
 Richard Senhouse.
 Jean de Serres.
 Sulpitius Severus.
 Josias Shute.
 Nathaniel Shute.
 Richard Sibbes, D.D.
 Carolus Sigonius.
 Silius Italicus.
 Shadrach Simpson.
 John Simson.
 Robert Skinner.
 Johannes Sleidanus.
 John Smith.
 Miles Smith.
 Samuel Smith.
 Julius Solinus.
 J. Some, D.D.
 Sophocles.
 Palladius Soranus.
 Sozomenus.
"Speculum Exemplorum."
 John Speed.
 John Spencer, D.D.
 Henricus Spondanus.
 William Spotswood.
 John Squire.
 Richardus Stanihurstus.
 Thomas Stapletonus.
 Didacus Stella.
 Matth. Stiles, D.D.
 Richard Stock.
 John Stoughton, D.D.
 John Stow.
 Strabo.

Gaspar Strezo.
 Walter Strickland.
 George Strode.
 William Strong.
 Suetonius Tranquillus.
 Suidas.
 Laurentius Surius.
 Thomas Sutton, D.D.
 Reginald Swale, D.D.
 John Swan.
 M. Swinburne.
 Fredericus Sylburgius.
 Æneas Sylvius.
 Archibald Symmer.
 Jos. Symonds.

T.

Cornelius Tacitus.
"Talmud Judeorum."
 Thomas Taylor, D.D.
 Terentius.
 Tertullianus.
 Theodoretus.
 Theophrastus Eresius.
 Theopompus.
 Johannes Theutonicus.
 Hieronymus Thriverus.
 Thucydides.
 John Timberlake.
 Franciscus Tolletus.
 Samuel Torshel.
 Alphonsus Tostatus.
 Alexander Trallianus.
 John Trapp.
 Johannes Tritenhemius.
 Thomas de Trugillo.
 M. Tullius Cicero.
 Adrian Turnebus.
 Thomas Turner, D.D.
 Isaac Tzetztes.

U.

Ephraim Udall.
 Loys de Urretta.
 Jacobus Usserus Armachan.

V.

J. Valentine, D.D.
 Valerius Maximus.
 Maph. Vegius.
 Claudius Veixmontius.
 Venatorius Honorius.
 Ralph. Venning.
 Verinus.
 Georgius Vetterus.
 P. Victorius.
 Vincentius Burgundus.
 Richard Vines.

P. Virgilius.
 Vitruvius.
 Ludovicus Viſſi.
 Rodolphus Volateranus.
 Flavius Vopiscus.
 Daniel Votyer.

W.

Nathaniel Waker.
 Johannes Walchrius.
 George Walker.
 John Wall.
 Thomas Walsingham.
 Paulus de Wann.
 Samuel Ward.
 Anthony Warwick.
 Edward Waterhouse.
 Thomas Watson.
 John Webb, D.D.
 John Weems.
 Thomas Wentworth.
 Thomas Westfield.
 S. Whaley.
 Degothy Whear.
 Jeremiah Whitaker.
 Francis White.
 John White, D.D.
 Thomas White.
 Michael Wigmore.
 Henry Wilkinson.
 Ro. Willan.
 Andrew Willet.
 John Williams.
 J. Wilson.
 M. Wincop, D.D.
 R. Wingfield.
 Dr. Winniff.
 Thomas Wood.
 John Woodnoth.
 Sir Henry Wootton.
 Thomas Worrall, D.D.
 Edoardus Wottonus.

X.

Xenophon.
 Xyphilinus.

Y.

John Yates.
 R. Yong.

Z.

Hieronymus Zanchius.
 Hieronymus Zeiglerus.
 Zeno.
 Zenodotus.
 Zonaras.
 Conradus Zuingerus.



C L E R O

Gentisque Anglicanæ Populo,
Florilegium hoc quale qualecunque

D, D. Q.

J. S. De Utcester Staffordiensis, et Collegii Sioni apud Londinenses
nunc Bibliothecarius, minimé dignus.



To the Reader.



XCEPTIONS are easier prevented than removed: a dim eye may foresee such as this book must encounter reducible to two heads, as made either against the Author or matter thereof. Against the Author, as if it were presumption in him, no scholar by profession, to adventure on such a design. It is answered—

First, I know no such monopoly, for scholars to engross book-making to themselves; secondly, he hath from his childhood conversed with books and book men, and, always being where the frankincense of the temple was offered, there must be some perfume remaining about him; lastly, what he lacks in learning he hath supplied in industry. Indeed, filling stones, which require more pains for portage than art for polishing, are in their kind (though not so graceful) as useful as squared stones, and as much benefit may redound from the reading of this book as from those of more elaborate composition.

Against the matter of the book it may be objected, that it is taken out of other men's books and sermons; but was it not, I pray, true of the ax of the sons of the prophet, "Alas! it was borrowed!" Is the spider's poison the better for being sucked out of herself, 2 Kings vi. 9. or bees' honey the worse for being extracted from flowers? Some men's books are, indeed, mere kites' nests—a collection of stolen things. Such are pure plagiaries, without any grateful acknowledgment; but herein the ingenuity of our Author is commendable, that on the margin he hath entered the names of those at whose torch he hath lighted his taper; and I am confident that, by such quotations, he hath revived the memories of many worthies, and of their speeches, which otherwise had utterly been lost.

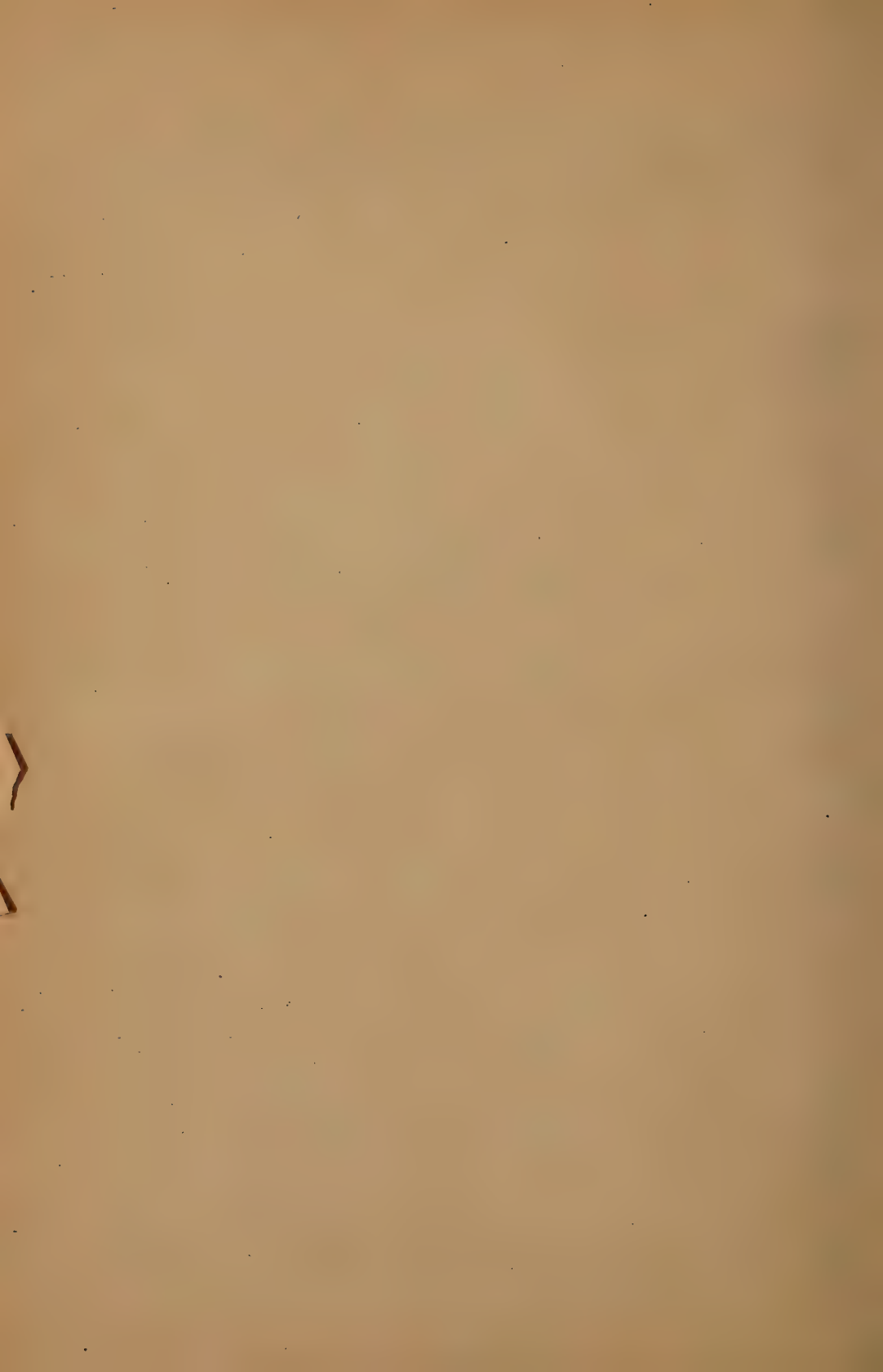
The title acquaints us with the nature of the book—"THINGS NEW AND OLD." Only to propound things new and new doth please rather than profit, and more tickle the itch of the ears than satisfy the appetite of the soul. On the other side, to present us with things old and old doth show a lazy writer, and will make a weary reader: such books are like an imperfect map of the world, wherein all America is wanting. This Author hath endeavoured to compound both together, and I hope with good success; and like as changeable taffeta, having the woof and the warp of different colour, seemeth sundry stuffs to several standers-by, so will this book appear with wrinkles and gray-headed to the lovers of antiquity, smooth and with down to such to whom novelty is most delightful. He doth desire and hope that his book shall find that candour, of course, and courtesy general (which custom hath almost made a due) to forgive all venial (though false divinity, true morality) mistakes. But the reader will catch cold by keeping him too long in the porch of this preface, who now (the door being opened) may enter into the house itself, with the best wishes of

Thy servant in Christ Jesus,

THOMAS FULLER.

From my Chamber in Sion College, London,

January 10th, 1657.





ΚΑΙΝΑ ΚΑΙ ΠΑΛΙΑ.—MATT. xiii. 52.

THINGS NEW AND OLD;

OR,

A LARGE STOREHOUSE OF SIMILES,

Sentences, Apologues, Allegories, Apophthegms,
Adages, Divine, Moral, Political, &c.,

WITH THEIR SEVERAL APPLICATIONS.

I.—God to be consulted at all times, *but more especially in the beginning of all public concerns.*



A *Jove principium* was the law of nature; the Gentiles were wont to begin from their oracles and oratories. It was ever the style of the civil law to begin, "A Deo optimo maximo." Our old Saxon laws had the ten great precepts of the Decalogue prefixed in their front; and it is said of Scipio Africanus that it was his custom, before the day broke out, to go into the Capitol (*in cellam Jovis*), and there to stay a great while, as if he were advising with his god concerning the commonwealth's

good. But the example of David may stand for all, who, in all his straits, in all his undertakings, went to ask counsel of the Lord of heaven and earth. Thus it is that the children of God are to consult with God, to auspicate all their solemn actions, to preface all great consultations for the common good, with some such religious acts as shall best conduce to the glory of God, making their Creator, who is the Alpha and Omega of all creatures, the beginning and ending of all their actions.

Virgil, *Ecol.* iii.

In præfat. Reg. Aluredi ad leges suas.

Spelman, *in Concil.*

Aul. Gellius, *in Not. Attic.*

Ps. cxix.

Bargrave's *Serm.* 1624.

Rev. i. 8.

II.—Dreams *not to be altogether slighted.*

It is said of St. Cyprian that, in a dream, he saw the Proconsul give order to the clerk of assizes to write down his sentence (which was to be beheaded), which when the clerk by signs made known to St. Cyprian, the good bishop desired some delay of the execution, that he might set his house in order; and the clerk answered him in his dream, that his petition was granted; and so it fell out accordingly that that day twelvemonth after he had this dream his head was struck off. Thus it hath been from the beginning, that God hath been so gracious to many of His children by dreams, or otherwise, to give them notice of their departure hence; to some He hath

"Pont. Diaconus in vita ejus, ut est videre in ep. præfixa operibus ex edit."
—SIM. GOULART.

House of Murrenberg, *in Fun. Serm.*

"Quæ sensu vol-
vuntur voia di-
urno;
Tempore noctur-
no reddit amica
quies."
CLAUD.

made known the year, to some the month, to some the very day and hour; and not only so, but the manner also of their death; some *per viam lacteam* (by the pleasant passage of nature); some *per viam sanguineam* (the bloody way of martyrdom), &c. Dreams, therefore, as they are not with Eastern people superstitiously to be observed, so neither are they amongst us Christians totally to be neglected as idle and vain nocturnal phantasies.

III.—Sin mortified, *the Devil's terror.*

Contr. Zvingeri,
Theat. Hum. P. 2. c.

De Wann, Ser. de
Tempt.

"Speculum exem-
plorum."

"Peccatimortifica-
tio, diaboli flagel-
lum." — SEDUL.,
Hybern.

It is mentioned of a city strongly besieged by a potent enemy, which, holding long out, was brought to extreme want: no hope of relief appeared; famine and sword, the two sad concomitants of war, attended—the one without affrighting, the other within dismaying, the poor inhabitants, insomuch that they were even at their wits' end; and thereupon fell upon a serious consultation what was best to be done for their better safety, the result whereof was this: That there should be a considerable number of dead bodies (of which they had great store lay starved in the streets) clapped up in armour and set upon the walls in the still time of the night, that next morning the enemies upon sight thereof might be somewhat amazed, which fell out accordingly; for it was thereby conceived that some fresh supplies were brought in to their assistance; and thereupon the siege was raised and the city relieved. This distressed city, so strongly besieged, is the soul of man; the potent enemy that lieth before it is the devil—that great commander-in-chief over all such regiments as the world and the flesh can possibly raise for his service. And what course must the poor soul take in such a case? Surely no other, but—consultation first had with God by prayer—to set out its dead and mortified lusts and affections; and then, no doubt, the devil, upon the sight thereof, will quit the place, and never for the time to come adventure his whole strength to so little purpose.

IV.—Worldly thoughts and distractions *in the time of prayer condemned.*

Mart., ab Aspilcueta
Navarri Concilia, in
cap. de oratione et
liris canonicis.
In Dialogo ad Luci-
ferium.

"Non vox, sed vo-
tum," &c.

Isa. lxxv. 5.

Ps. cxli. 2.

THERE is a story, how that one offered to give his horse to his fellow, upon condition he would but say the Lord's Prayer, and think upon nothing but God. The proffer was accepted, and he began: "*Our Father which art in heaven, Hallowed be Thy Name.*" But I must have the bridle too," said he. "No, nor the horse neither," said the other; "for thou hast lost both already." And thus it is that too, too many men and women, in their both private and public addresses unto God by prayer, are, by the suggestions of Satan, walking with St. Jerome in the galleries of Rome, having their hearts roving after pleasures of sin, their thoughts taken up with the things of this world, and their whole man set upon vanity; whereas they should rather mind that which they are about, keep close to God and be so watchful and intentive over their souls, that their hearts and tongues may go comfortably together; for the outward work only is but like the loathsome smoke of Sodom, whereas the inward devotion of the heart is not unfitly compared to the pleasant perfume of the sweetest frankincense.

V.—*How it is that tyrants are usually not long lived.*

Aver., Metaph.
Thales, Miles.
"Fœlix criminibus
nullus erit diu."—
AUSONIUS.

Plin., Nat. Hist.,
lib. viii., cap. 11.

As in nature, so in government; nothing is permanent that is violent. It is therefore hard to see an old tyrant, was the saying of a wise man: and good reason had he for so saying; for though for a time he may uphold his state by force and policy, yet in the end Divine justice confounds his practices and infatuates his counsels to his own ruin and overthrow. For, as in that mortal war between the great elephant and poisonous dragon, this one with his tail enclaspeth that other's feet, making him fall, and he in his fall bursteth

himself and crusheth that other in pieces; so when ambition and envy meet as combatants in the heart of a man, he needs no outward force to assail him, for the venomous tail of his envy entangleth the winged feet of his ambition, making him fall, and in the fall to burst with his own weight.

Dallington's
Apherims.
"Ingens mole sua,"
&c.

VI.—Policy above strength.

THE dolphin finding himself unable to hurt the crocodile, by reason of his hard scales, which no weapon can pierce, diveth under him, and with his sharp fin striketh him into the belly, being soft and tender, and so killeth him. Thus, what nature taught the creature, experience hath taught man, to strike the enemy where he may with most hurt, and leave things impossible unattempted, for prudence is of force where force prevails not. Policy goes beyond strength, and contrivance before action; hence is it that direction is left to the commander, execution to the soldier, who is not to ask Why? but to do what he is commanded.

Plin., Nat. Hist.,
lib. viii., cap 25.

"Experientia
docet."
"Militumprivatum,
non solum debere
esse violentem," &c.
Xen., Cyropæd., lib.
ii.

VII.—The state of a kingdom or commonwealth known best by the administration of justice.

THE constitution of a man's body is best known by his pulse: if it stir not at all, then we know he is dead; if it stir violently, then we know him to be in a fever; if it keep an equal stroke, then we know he is sound and whole. In like manner we may judge of the state of a kingdom or commonwealth, by the manner of execution of justice therein, for justice is the pulse of a kingdom. If justice be violent, then the kingdom is in a fever, in a bad estate; if it stir not at all, then the kingdom is dead; but if it have an equal stroke, the just and ordinary course, then the kingdom is in a good condition—it is sound and whole, without the least corruption imaginable.

Jean Bodin, de la
Republique.
Justitia Rep., for-
mat. Ant. Benfuius,
lib. iii., "rerum
Hungar."

Jer. xxii. 15.

VIII.—The prevalency of fervent prayer.

SOCRATES telleth that when a terrible fire in Constantinople had fastened on a great part of the city and took hold of the church, the bishop thereof went to the altar, and, falling down upon his knees, would not rise from thence till the fire, blazing in the windows and flashing at every door, was vanquished, and the church preserved, so that with the floods of his devotion he slacked the fury of that raging element; and the same shall be the force of England's prayers for England's peace and welfare, if we be fervent therein, Heretics and schismatics may rage, enemies conspire, and the people rise up in tumults; but let us trust in Him that never forsaketh them that faithfully call upon His holy name.

Lib. vii., cap. 28.

White's Serm.,
Lond., 1612.
"Electus iratus
voce rogante
Deus,"—OVID,
Ps. l. 15.

IX.—God only to be seen in Christ Jesus.

A MAN cannot behold the sun in the eclipse, it so dazzleth his eyes. What doth he then? He sets down a basin of water, and seeth the image of the sun shadowed in the water. So, seeing we cannot behold the infinite God, nor comprehend Him, we must, then, cast the eyes of our faith upon His image, Christ Jesus. When we look into a clear glass, it casteth no shadow to us; but put steel upon the back, then it casteth a reflex, and showeth the face in the glass. So, when we cannot see God Himself, we must put the manhood of our Lord Jesus Christ as it were a back to His Godhead, and then we shall have a comfortable reflex of His glory.

Holdsworth's Serm.,
Lond., 1624.

"Videmus Deum
per Christum," &c.
—FULGENT.

X.—*Riches avail not in the day of wrath.*taught's *Serm.*,

It is said that there stands a globe of the world at one end of the Library in Dublin and a skeleton of a man at the other. There it is that one need not study long for a good lesson. And what lesson is that? Though a man were lord of all that he sees in the map of the world, yet he must die, and become himself a map of mortality; and therefore, if the devil tempt him with a view of the glory of the world (*omnia hæc tibi dabo*), he may resist him with the words of our Saviour, "*Sed quid proderit homini, &c.* (What will it profit a man to win the whole world and to lose his own soul?)"

"Haud ullas portabit opes Acherontis undas,"—PROPERT,
MATT. iv. 9.
Mark viii. 36.

XI.—*Affliction from God is for His children's good.*White's *Serm.*,
Lond., 1617.

A TENDER-HEARTED father, walking with his little son, suppose in the city, when he perceives him gaze up and down and wander from him, withdraws himself behind some pillar, or hides himself in some corner of the street, not that he means to lose him, but to make him cry and seek after him and keep closer to him afterwards; so doth our heavenly Father with us. He correcteth every son whom He loveth; He hides Himself and, as it were, pulls in the beams of His gracious favour for a time, when we are rambling about in our thoughts and roving in our imaginations, but it is to make us cry after Him the louder, and to keep closer to Him for the time to come, and to walk more circumspectly than ever we did before.

"Exiguo percussus fulminis ictu.
Fortior ut possit claudius esse suis."
—OVID, *Ep.*

XII.—*The peaceable man's comfort.*

Deut. xx. 7.

If a man slain were found in the field, and it not known who slew him, God provided *that the elders of the next city should wash their hands in the blood of an heifer*, and say, "*Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge,*" and the blood shall be forgiven them. So this, one day, will be a comfort to the consciences of all well-minded men, that they may appeal to the great God of heaven, that they prayed heartily for peace, have petitioned humbly for peace, have been contented to pay dearly for peace and to their powers, have endeavoured to refrain from sins, the only breakers of peace, and therefore trust that the Christian English protestant blood which hath already been, and hereafter may be, shed shall never be visited on their score, or laid to their charge.

Udal's *Serm.*,
Lond., 1642.

"Pacem to pos-
cimus omnes."

XIII.—*Knowledge very useful in the matter of reformation.*

Fuller's *Holy State*,
"Ubi virtus discretionis perditur,"
&c.—GREG., lib. iii.

DANGEROUS was the mistake committed by Sir Francis Drake, in 1588, when, neglecting to carry the lantern (as he was commanded) in the dark, he chased five hulks of the Dutch merchants, supposing them to have been of his enemies the Spaniards. Such and worse errors may be committed in the reforming of a church or commonwealth: good mistaken for bad, and bad mistaken for good, where the light of knowledge is wanting for direction.

XIV.—*How to know whether a man belong to heaven or not.*Stanhurst, *de Rebus Hybern.*

Rom. vi. 12.

It was wont to be a trial whether land belonged to England or Ireland, by putting toads or snakes, or any other venomous creature, into it, and if they lived there, it was concluded that the land belonged to England, if they died, to Ireland. So, if venomous lusts live

in us, if sin reign in our mortal bodies, we belong to hell ; but if they die by mortification, if there be no life in them, then shall we be sure to set up our eternal rest in heaven, and be made heirs of heaven, and have full possession of those mansions which Christ our Elder Brother hath prepared for us.

Shute's *Serm.*,
Lond., 1619.

John xiv. 2.

XV.—God's way the safe way to walk in.

If a man, travelling in the king's highway, be robbed between sun and sun, satisfaction is recoverable upon the county where the robbery was made ; but if he take his journey in the night, being an unseasonable time, then it is at his own peril : he must take what falls. So, if a man keep in God's ways he shall be sure of God's protection ; but if he stray out of them, he exposeth himself to danger.

Skinner's *Serm.*,
Lond., 1636.

"Via divina, via
tuta."

XVI.—God's time the best time for deliverance.

THE physician turns the hour-glass, and resolves the physic shall work so long ; the impatient patient desires ease, cries out he is tormented, and thinks every hour two till he be refreshed : but the other knows the fittest time, and will not till then afford any comfort at all. Thus the children of God cry out in the midst of their heavy pressures, "*How long, Lord, how long shall the rod of the wicked lie always upon the back of the righteous ?*" But He hath turned the glass : He will not hearken to their cry. They must stay their time ; He knows best when and how to deliver them, had they but so much faith as to believe it, or patience to wait for it.

Stock's *Serm.*,
Lond., 1616.

Rev. vi. 10.
Ps. cxxx. 3.

"Tempus divinum
tempus opportu-
num"

XVII.—The difference betwixt spiritual and carnal prayers, in respect of answer.

CHILDREN shoot arrows on purpose to lose them, and never so much as look where they light ; but men, when they shoot, aim at the mark, and go after the arrow, to see how near it falls. So wicked, carnal men, when they have said, not made, their prayers to Almighty God, it is but *opus operatum* ; they have no more regard of them. But God's children, when they, upon the bended knees of their souls, dart out their prayers, when they pour out their requests unto Him, they look after their prayers, eye them up into heaven, observe how God entertains them, and wait for a happy return at His good will and pleasure.

Wilkinson's *Serm.*,
Lond., 1639.

XVIII.—God's knowledge and man's knowledge, the difference in event of things.

IN a sheet almanac a man may, *uno intuitu* (at one view), see all the months in the year, both past and to come ; but in a book almanac, as he turneth to one month so he turneth from another, and can but look only on the present. This is the true difference betwixt the knowledge of God and man. He looketh in one instant of time to things past, present, and future ; but the knowledge of man reacheth only to a few things past and present, but knoweth nothing at all of things that are to come. That's God's peculiar so to do, and a piece of learning too high for any mortal man to attain unto.

Price's *Serm.*,
Lond., 1620.

1 John iii. 20.

1 Cor. ii. 11.

XIX.—*Riches, honours, preferments, &c., transitory.*

Plutarch, in *Vita Alexandri*.

Shute's *Serm.*,
 Lond., 1619.

Acts xx. 38.

"Nilūl in vita durabile, non opes, non honores, non potentia," &c.—CON.
 MINOR, *Annal*.

THE great conqueror of the world caused to be painted on a table a sword in the compass of a wheel, showing thereby that what he had gotten by the sword was subject to be turned about by the wheel of Fortune. Such is the condition of all things here below, whether they be riches, honours, or preferments: there is no more hold to be had of them than Saul had of Samuel's lap; they do but, like the rainbow, show themselves in all their dainty colours, and then vanish away; and if by chance they stay with us as long as death, they do but, like St. Paul's friends, bring us to the grave, as they brought him to the ship, and there leave us. So uncertain, deceitful, unconstant, are the things of this world to the owners thereof.

XX.—*The Church of God still on the decaying hand.*

Com. in Matt. xiii.
 Boys, *Postill*.

Luke xviii. 8.

THE Church of Christ (saith St. Hilary) is aptly resembled to a ship, for as the ship is small in the fore-deck, broad in the middle, little in the stern, so the Church, in her beginning, was exceeding little; in her middle age flourishing; but in her old age her company will be so small, and her belief so weak, that when the Son of man shall come to judge the sons of men, He shall scarce find faith on the earth.

XXI.—*A good neighbour a great blessing to all men, especially a minister of God's Word.*

Plutarch, in *Apophthegm.*
 Aut., in *Melissa*, p. 2.

Westfield's *Serm.*,
 Lond., 1641.

Ps. cxx.

THEMISTOCLES, intending to sell a farm (as Plutarch hath it), caused the crier to proclaim that it had, amongst other commodities, a good neighbour, as being assured that this one circumstance would be advantageous to the sale, and much induce the chapman to purchase it. And surely he that hath a good neighbour hath a good morrow; but a minister that liveth amongst such hath got a rich benefice. He may acknowledge, with David (*rebus sic stantibus*), that his lot is fallen into a fair ground, and bless God that he is not a brother to the dragons and a companion to the estriges of the times, nor constrained, to his great grief, to dwell with Mesech and to have his habitation amongst the tents of Kedar.

XXII.—*Christ fully revealed in the New Testament.*

Numb. xiii.
 Boys, *ut antea*.
 Luth., in *loc. Com. de Christo*.

"Plus vident oculi
 quam oculus,"
 John i. 29.

THE bunch of grapes that the spies of the children of Israel carried from the Land of Promise (it is Luther's observation) was borne by two strong men, upon a pole or staff: he that went before could not see the grapes, but he that was behind might both see and eat them. So the fathers, patriarchs, and prophets of the Old Testament did not, in like manner, see the bunch of grapes—that was, the Son of God made man—as they that came behind. The evangelists, apostles, disciples, under the New Testament, both saw and tasted it, after John had showed this Grape—"Behold the Lamb of God, that taketh away the sins of the world!"

XXIII.—*The danger of trusting to worldly greatness in time of distress.*

As a passenger in a storm that, for shelter against the weather, steppeth out of the way, betaketh him to a fair spread oak, standeth under the boughs, with his back close to the body of it, and findeth good relief thereby for the space of some time, till at length cometh

a sudden gust of wind, that teareth down a main arm of it, which, falling upon the poor passenger, either maimeth or mischieveth him that resorted to it for succour; thus falleth it out not with a few, meeting in the world with many troubles and with manifold vexations, they step aside out of their own way, and too often out of God's, to get under the wing of some great one, and gain, it may be, some aid and shelter thereby for a season, but after a while that great one himself, coming down headlong, and falling from his former height of favour or honour, they are also called in question, and so fall together with him, that might otherwise have stood long enough on their own legs, if they had not trusted to such an arm of flesh, such a broken staff, that deceived them.

Gataker's Parley
with Princes.

"Nulla fides pietasq.
viris," &c.

XXIV.—Riches cannot follow us out of the world.

RICHES, though they have *alas aquilinas* (great eagles' wings) to fly away from us whilst we are here in this world, yet have *nè passerinas quidem* (not so much as little sparrows' wings) to fly after us, and follow us when we go hence. *Nihil attulisti, nihil hinc attolles*. ("We brought nothing into this world, neither shall we carry anything hence. Naked came we into this world, and stark naked must we return again.")

Gataker's True Contentment in God's Way, 1619.

Job i. 21.
"Linquenda tellus et domus," &c.—
HOR., car. ii., iii.

XXV.—Not to be over hasty in the desire of justice, for wrongs sustained.

As one that hath been either robbed himself or that hath his friend murdered, if he have the party apprehended and laid fast in prison, is not presently out of patience because he seeth him not instantly executed, but is well content quietly to expect the time of the assizes, though it be half a year after, as long as he is sure that he shall then have justice against him; so ought we not presently to fly out because evil-doers prosper, or grow impatient, if we see not justice done instantly, so soon as our hasty hearts shall require it, upon those we suppose have wronged us; but rest content to stay God's leisure, and to expect that day of His great assize, when we shall be sure to have justice done us, according to that which the equity of our cause shall require; remembering withal that all wicked ones are in the meanwhile in this world, as in God's jail, under the chains of a guilty conscience, out of which there is no possible means of escape without judgment.

Garcia, Concomat.
Evan.
Eccles. viii., 11.

Gataker's Appeal
from Princes to God.

"Carcer ejus est cor
ejus,"—BERNARD.

XXVI.—God's favour above the world's contentments, to a godly man.

THE old Grecians that had fed altogether on acorns before, after that bread came in amongst them, they made no reckoning of their mast any more, but kept it only for their swine. And leathern and iron money began to grow out of request amongst the Lacedemonians, after that gold and silver came in use. So when a man hath once found the favour of God in his heart, and the love of God in Christ hath once lighted on it, and got assurance of it, he ceaseth then to be greedy of this world's trash, which is, in regard of it but as dross, or pebble stones, to gold and diamonds, as mast to the best bread-corn; yea, rather of far less worth or value to that than either of these are to it.

Eustath., in Homeri
Iliad.

Gataker's Guilt of
Godliness.
Seneca, de Benefic.
"Virtutibus aurum
vilius,"—HOR.

XXVII.—A good heart is a melting heart.

It is observed, that gold is both the fairest and the most solid of all metals, yet is the soonest melted with the fire; others, as they are coarser, so more churlish and hard to be

Bp. Hall, Occasional
Meditat.

Vilius, argentum
t auro."—HOR.

wrought on by a dissolution. Thus a sound and a good heart is easily melted into fear and sorrow for sin by the sense of God's judgments, whereas the carnal mind is stubborn and remorseless. All metals are but earth, yet some are of a finer temper than others; all hearts are flesh, yet some are, through the power of grace, more capable of spiritual apprehensions than others are.

XXVIII.—*An idle man subject to the least temptation.*

Ep. Hall, *antea*.

SET a narrow-mouthed glass near to a bee-hive, and you shall soon perceive how busily the wasps resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepiness into that watery trap, from which they can never rise, but, after some vain labour and weariness, they drown and die. Now there are none of the bees that so much as look that way; they pass directly to their hive, without any notice taken of such a pleasing bait. Thus idle and ill-disposed persons are easily drawn away with every temptation; they have both leisure and will to entertain every sweet allurements to sin, and wantonly prosecute their own wicked lusts, till they fall into irrecoverable damnation; whereas the diligent and laborious Christian, that follows hard and conscionably the works of an honest calling, is free from the danger of those deadly enticements, and lays up honey of comfort against the winter of evil.

XXIX.—*A cheap religion the beloved religion with most men.*

Serm. in divites
avaros.

J. Boys' Serm.
Φασηλιτών
θύμα.—
ZENODOTUS, Eu-
demi ex Callima-
cho.

ST. BASIL complained of the covetous rich in his age, because they preferred only that kind of devotion which is without cost—as, to pray for fashion and fast out of miserableness; but they would not offer one halfpenny to the poor. Such are to be found in our days, who are content to hear God's Word read and preached with their hats on their heads, and leaning on their elbows, and, if need be, they will make bitter invectives against atheism and popery; yet they are willing to serve God with that which cost them nought. Let but the parish impose an ordinary charge towards the necessary repairs of the church, or the pastor desire but some oil for his lamp, accustomed offerings for his better subsistence, you shall have them as a bulrush in a wet place, so dry that a penny is as easily screwed from them as a new coat from a child, or a sword from a soldier enraged.

XXX.—*Charity to the poor to be real, not verbal.*

Bedæ, *Hist.*, lib.
iii., cap. 6.

Jam., ii. 16.

Holdsworth's
Serm., Lond.,
1630
"Verbis non solven-
dum est quidquam."
—TER.

WE read in our chronicles of King Oswald, that as he sat at table, when a fair silver dish, full of regal delicacies, was set before him, and he ready to fall to, hearing from his almoner that there were great store of poor at his gates, piteously crying out for some relief, did not fill them with words, as, "God help them!" "God relieve them!" "God comfort them!" &c., but commanded his steward presently to take the dish off the table and distribute the meat, then beat the dish all in pieces, and cast it among them. This was true charity. Words, be they never so adorned, clothe not the naked; be they never so delicate, feed not the hungry; be they never so zealous, warm not him that is starved with cold; be they never so oily, cure not the wounded; be they never so free, set not them free that are bound, visit not the sick or imprisoned.

XXXI.—Distractions *will prove destructions.*

BEFORE the destruction of the Holy City and the Temple, Josephus writeth of a man troubled in mind, that ran about the city, crying, "Woe to the city! woe to the temple! woe to the priests! woe to the people!" and last of all, "Woe to myself!" at which words he was slain on the walls by a stone out of a sling. Let us take away but one letter, turning WO into O, and his prophecy may prove our admonition: "O that the world, O that this nation in the world, O that this great city of the nation, O that both city and country, would yet be wise, and lay it to their hearts, that our distractions will prove our destructions; that a kingdom divided within itself cannot long stand!"

In Lib. de Belle
Jud.

Featly, Clavis
Myrica.

"Divide et impe-
ra."—MACHIAV.
Mark iii. 24.

XXXII.—Love *for the most part is but complimentary.*

THE naturalists observe that the females of birds oftentimes lay eggs without cocks; but they are *ova subventanea* (eggs filled with wind), unfit to be hatched. Such is the issue of most men's love nowadays; it bringeth forth *partus subventaneos* (windy brats), good words, large promises, and happy wishes, but no deeds—little or no performance at all.

Plinius, Ulysses
Adrovand.
Ornitholog. Aureus
Montes.

XXXIII.—*A great folly not to provide for heaven.*

It is a thing that the Emperor Caligula is laughed at in all stories. There was a mighty navy provided, well manned and victualled, and every one expected that the whole country of Greece should have been invaded; and so it might have been: but the emperor had another design in hand, and employed his soldiers to gather a company of cockle-shells and pebble-stones, and so returned home again. Just such another voyage doth almost every man make here in this world, were the particulars but truly cast up. God hath given us so much time, it may be twenty, thirty, or forty years; it may be but a day or two more. In this time He hath furnished us with that which may be a means to conquer heaven itself. Now, if we lay out this little only about wife, or children, or to purchase a little wealth, is not this to spend money for that which is not bread? to labour for that which satisfieth not? Is not this the greatest folly that may be?

Sueton., Hist. X.
philinus.

House of Mourning.
"Discite in hoc
mundo supra mun-
dum esse," &c.—
AMBROSE, Lib. de
Virg.

XXXIV.—*No personal security to be had in time of public danger.*

CICERO, in his time, laughed at the folly of those men *qui amissâ republicâ piscinas suas fore salvas sperare videntur* (who seemed to conceive such a windy hope that their fish-ponds and places of pleasure should be safe when the commonwealth was lost). And we may well mourn over the security of most men in our times, such as look for personal safety in the midst of public danger; that take more care for their trifling fardels than the preservation of the ship they go in. But let such know for certain, that if the public suffer either in Church or State, no man's private pleasure or profit can stand firm unto him; no man's, whatsoever he be.

Lib. i., epist. 15, ad
Atticum.

Preface to the Bp. of
Winchester, Sermon.

"Res tua tunc agi-
tur," &c.

XXXV.—Governors, *as they are qualified, are a curse or a blessing to any people.*

JOSEPHUS reporteth, that Solomon, being but twelve years of age when he first began to govern, the people listening to that sentence which he gave at his first sitting in judgment, touching the two women that contested about their child, "*Dividatur æqualiter!*" (Let the child

In Lib. Antig.

1 Kings iii. 26.

Cuspinianus.

Christ. Fomsecæ.

"Deſerant reges
plectuntur Achivi."

be cut in twain !), " many laughed at it, deeming it to be a childish sentence ; but afterwards, weighing the discreet course that he had taken in justifying the truth, without any further proof or testimonies, they then cried out, "*De cælo elapsus !* (The king is sent us down from heaven !)" But on the other side, there was one Phocas, a most cruel emperor of Constantinople, whereupon a religious monk, in a corner of his cell, thus complaineth unto God, "*Cur fecisti cum imperatorem ?* (Why didst Thou make him emperor ?)" Who had no sooner made his moan, but was answered with a voice from heaven, "*Non inveni pejorem* (I could not find a worse)." And certainly nothing can more manifest the love of God unto a people or nation, than in having given them wise and religious governors : and there cannot be a more plain argument of His wrathful displeasure, than to cast a wicked ruler over the people ; for, as God is pleased with a people, He gives them governors accordingly.

XXXVI.—Tyranny, oppression, murder, &c., are not long lived.

Plutarch, in Cæsar.
Diogen. Laert., in
Vitis."Sine cæde et sanguine
pauci descendunt reges et sicca
morte tyranni."—
Juv.
Ps. lv. 23.

THALES MILESIS, the prime wise man of Greece, being demanded what he had observed to be of most difficulty in the world, answered, "*Tyrannum senem* (To see a tyrant live to be an old man)." Thus, if cruelty and oppression, sacrilege and profaneness, murder and manslaughter, promise to themselves long life, it is a wonder, and more than God hath warranted ; for *sanguinarij non dimidiabunt dies suos* (bloodthirsty men shall not live out half their days).

XXXVII.—God's children must have God's qualities.

Ammian. Marcellin.

Featly's Sermon.

"Et quæ non fecimus
ipsi vix ea nostra
voco."

THE Roman censors took such a distaste at the son of Africanus, for his debauched life, that they took a ring off his finger, in which the image of his father was engraven ; because he so much degenerated from his father's excellent parts, they would not suffer him to wear his father's picture in a ring, whose image he bare not in his mind. Neither will God suffer any to bear His name, and be accounted His sons, who bear not His image, who resemble not His attributes in their virtues, His simplicity in their sincerity, His immutability in their constancy, His purity in their chastity, His goodness in their charity, His justice in their integrity, &c.

XXXVIII.—The devout soul will admit of none but Christ.

Xen., Cyropæd.,
lib. iii.

Featly, ut antea.

"Si Christum discis,
satis est si cæterâ
nescis."

WHEN Cyrus took the king of Armenia and his son Tigranes and their wives and children prisoners, and upon their humble submission, beyond all hope, gave them their liberty and their lives, in their return home, as they all fell a-commending Cyrus, some for his personage, some for his puissance, some for his clemency, Tigranes asked his wife, "What thinkest thou of Cyrus ? is he not a comely and a proper man, of a majestic presence ? " "Truly," said she, "I know not what manner of man he is ; I never looked on him." "Why," quoth he, "where were thy eyes all the while ? Upon whom didst thou look ? " "I fixed my eyes," saith she, "all the while upon him (meaning her husband) who, in my hearing, offered to Cyrus to lay down his life for my ransom." And thus, if any question the devout soul, whether she be not enamoured with the beauty of cherubim, seraphim, angels, and saints, with the pomp and splendour of that heavenly court, her answer will be that of Tigranes' wife, that she never did so much as cast a look upon them, because her eyes were never off Him who not only offered to lay, but did lay, down His life for her, and ransomed her with His own blood. Whom should she have in heaven but Him who hath none on earth but her ?

XXXIX.—*The way to greatness is full of danger.*

THE panther carries with him a sweet scent, but an ugly face; that enticeth beasts after him, this affrights them: therefore he hideth his head till he have the prey within danger. So is the savour of sovereignty and greatness very sweet, but the ugly face of those means by which it is gotten men see not, and so run into the toil and perish in the pursuit: for, being once embarked in so bad a cause, the farther they wade the deeper they are drowned in the whirlpool of their own errors; the more they weave in the loom of such deceitful plots, the faster they are ensnared in the trap devised for others.

I libii Nat. Hist., lib. viii., cap. 17.

Dallington's Aphorisms.

"Nec enim lex iustior ulla est."
—OVID.

XL.—*Not to be afraid of afflictions, because God sends them.*

How sick soever a man be with physic, he is not afraid of dying, because he considers the physician in wisdom gave him what now occasioneth his present sickness and distemper. No more should we be dismayed at the bitterness of our cup, if, with Christ, we did but take notice it is the cup that our heavenly Father hath mingled, and hath given us only for our correction, not confusion.

Lud. de Granada, Medit.

"Superanda omnia fortuna ferendone."
—VIRGIL.

XLI.—*To be careful of our duty to God and man.*

AUGUSTUS, the emperor, hearing that a gentleman of Rome, notwithstanding a great burden of debt wherewith he was oppressed, slept quietly and took his ease, desired to buy the bed that he lodged on. His servants marvelling thereat, he gave them this answer, that it seemed unto him to be some wonderful bed, and worth the buying, whereon a man could sleep that was so deeply engaged. Surely, if we did but consider with ourselves the duty and debt we owe to God, to man, to our country, to our family, to home-born and strangers, especially to the household of faith, it would make us vow with ourselves never to suffer our eyelids to slumber, nor the temples of our heads to take any rest, until we have finished that charge whereunto we are appointed, and perfected the account wherewith we are intrusted.

Macrobi., Sat., lib. ii., cap. 4.

King's Lect. on Jonah.

XLII.—*The growth of sin to be prevented.*

It is said of the pismires, that to prevent the growing (and so the corrupting) of that corn which they hoard up for their winter store, they bite off both the ends thereof, wherein the generating power of the grain doth consist. Thus, when we have committed any sin, we must pray to God so to order it, that the procreation thereof may be destroyed, and that, by a true and unfeigned sorrow, we may condemn it to a blessed barrenness, that there be no more of the breed.

Mouffet's Insector.

Fuller's Holy State.

XLIII.—*More care for the body than the soul condemned.*

APELLES, the famous painter of Greece, having observed that one of his scholars had painted Helena set out with much gold and embroidery, said unto him, "*O adolescens, quum non possis pingere pulchram, fecisti divitem* (Alas! poor young man, when thou couldst not draw her fair, thou hast made her rich)." Thus many do set a fair outside on the body, and utterly neglect the inside of the soul: pamper the body, but starve the soul; trick up the body with gold and silver, whilst the soul is naked of all grace and goodness.

Clem. Alex., Protag., lib. ii., cap. 12.

Jermin., on Prov.

XLIV.—*The baseness of ingratitude.**Deipnosoph.*, lib. xiii.Jermin., *ut antea.*

“Ingratus vir dolium est perforatum.”—LUCIAN.

ATHENÆUS reporteth of Milesius, that having bought a dolphin alive, and letting him go again into the sea, afterward, himself being cast away by shipwreck and ready to perish in the midst of the waters, the dolphin took him, and carried him safe to the shore. But though it be more than probable that the truth hath suffered shipwreck in this narration, yet the application is good :—That it is more than beastly ingratitude for any man to reward evil for good—not to be thankful for a courtesy received.

XLV.—*Every man to speak truth to his neighbour.*Jermin., *ut antea.*

“Quæ vera sunt, loqui, virum in genuum decet.”

Beph. iv. 25.

IN the body of man one member will not lie to another: the hand will not lie in telling what it toucheth, the tongue will not lie in telling what it tasteth, the eye will not lie in telling what it seeth, but every member is a true witness to another, a true witness to his neighbour. And thus it should be in the body politic of government and society, in the mystical body of the Church and Christianity, that, seeing we are members one with another, every one should speak the truth to his neighbour; and such should be the care of those especially as profess Christianity, as to lose their breath rather than to use their breath in speaking any untruth of another.

XLVI.—*A little with God's blessing goes far.*

Page 1874, edit. ult.

Plummer's *Serm.*, Lond., 1616.

“Natura paucis contenta. Jovis omnia plena.”—VIRGIL.

Prov. xlii. 25.

IT was a good saying of that poor woman, in the Book of Martyrs, who, being threatened to have but a little bread one day and a little water on the next, replied, “If you take away my meat, God, I hope, will take away my hunger!” If God give but a little, He can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small, thy appetite shall be less. Is there but a little meal in the barrel, a little oil in the cruse, God will make it hold out. Is that little coarse, and none of the finest, “brown bread and the Gospel,” said Mr. Greenham, “is good cheer;” and, indeed, “brown bread and the blessing of God is a rich banquet.” It is not the greatness and daintiness of the fare nor the clothing in soft raiment, but God's good blessing, that doth nourish and strengthen the body of man. God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, but the stay taken away: they eat, and are not satisfied; they drink, but their thirst is nothing at all quenched.

XLVII.—*The things of this world a great stop in the way to heaven.*

Numb. xxxii.

Downham's *Wars*,
fare,
“Solum non cecum amator.”—
RHEMIG, RHET.

As the Reubenites, having taken a liking of the country which was first conquered, because it was commodious to the feeding of their cattle (though it were far from the Temple, where they might have fed their souls), and therefore, to enjoy it, renounced all interest in the Land of Promise;—thus do the worldly Reubenites of our times. They set their hearts and affections upon the earth and earthly vanities, because they are at hand, and fit to feed their sensual and brutish appetites, preferring it before the heavenly Canaan and temple of God's holiness, where their souls might be satisfied with those ravishing joys and transcendent pleasures which are at God's right hand for evermore.

XLVIII.—*The condonation of the injured is a conquest over the injurious.*Platarch, de *Coblenda Ira.*

THERE is mention made of two famous philosophers falling at variance, Aristippus and Æschines. Aristippus comes to Æschines, “Shall we be friends?” “Yes, with all my

heart," says Æschines. "Remember," saith Aristippus, "that though I am your elder, yet I sought for peace." "True," says Æschines; "and for this I will always acknowledge you to be the more worthy man: for I began the strife and you the peace." This was a pagan glass, but may very well serve a great many fiery-spirited Christians to see their blemishes in. How usual it is now for man to say, "I will be revenged upon such or such a one: he hath done me wrong; I will be even with him." And so he may, too; but I'll show him a way how he may be above him. How is that? Forgive him; for by yielding, pardoning, putting up the wrong, he shows power over his passion, over himself, and that is a far greater thing than to have power over another.

Burrough's *Heart-Divisions*.

"Magnarum virium est, negligere lacudentem."—SENECA, *de Mor.*

XLIX.—Man *always* in a dying condition.

Look upon a candle; how it fails before it be well lighted, or is drowned with much moisture, or is puffed out with the wind, or is extinguished by the hand of man, or goeth out of its own accord. So man, if not entombed in his mother's belly, dieth not in the cradle, withereth not growing up, be not conquered when ablest to conquer, but doth hold out till old age; then, die he must. *Una via vitæ*, shut the door of the womb, and then no entrance into this world; but, being here, *moriendi mille figuræ*, so many are the passages hence, that there is no stopping of them: so that poor, fragile, weak man is always in a dying condition—he dies daily.

Prior's *Serm.*, 1632.

"Vive memor lethi, hoc quod loquor inde est."—PERSIUS.

1 Cor. xv. 31.

L.—*The Devil's aim to strike every man with spiritual blindness.*

THE eagle, before he setteth upon the hart, rolleth himself in the sand, and then flyeth at the stag's head, and by fluttering his wings so dustyeth his eyes that he can see nothing, and so striketh him with his talons where he listeth. You may read of an unclean spirit in the Gospel, which "*led the possessed man into dry places.*" Now, the sand and the dust with which this eagle the devil filleth his wings are earthly desires and sensual pleasures, wherewith, after he hath put out the eyes of the carnal man, he dealeth with him at his pleasure. Mercury could not kill Argus till he had cast him into a sleep, and with an enchanted rod closed his eyes; and the devil cannot hurt any man till he have lulled him asleep in security.

Plin., *Nat. Hist.*, lib. x., cap. 20.

Playfer's *Serm.*

Matt. xii. 43.

Ovid, *Metam.*

LI.—*The obstinate sinner deserving eternity of punishment; and why so?*

Two men playing at tables by an inch of candle in the night time, and being very earnest in their game, the candle goeth out, and they perforce give over, who, no doubt, if the light had lasted, would have played all night very willingly. This inch of candle is the time of life allotted to a wicked man, who is resolved to spend it all in sinful pleasures and pastimes; and if it would last perpetually, he would never leave his play: and, therefore, since he would sin eternally (though, by reason the light of his life goeth out, he cannot), he deserveth eternal punishment.

Inchius, *de Quat Nocivitate*.

"Si nunquam moreretur," &c.—BERN., *Ep.* 252.

LII.—Civil dissension *attended by uncivil destruction.*

It is said of the cranes, that when they fall out amongst themselves, the fight is so fearful and fierce, that they beat down one another, and so are taken as they fight. This shows the fruits of civil dissensions, the case of such as will divide one against another, till they become a prey to the public enemy; whereof the Apostle giveth warning: "*If ye bite and devour one another, take heed lest ye be consumed one of another.*"

Aristot., *Hist. Animalium*.

Gai. v. 15.

LIII.—*A poor child of God comforted with the hopes of Heaven.*

Sueton., in *Vita Cl. Nera.*

Walf., *Soul's Ornament*, 1616.

"Magna tamen spes est in bonitate Dei." — OVID., *Epist.*

Theodoret., *Hist.*, lib. vi., cap. 22.

It was a comfortable speech which the emperor used to Galba in his childhood and minority, when he took him by the chin, and said, "*Tu, Galba, quandoque imperium degustabis* (Thou, Galba, shalt one day sit upon a throne)." Thus it cheereth the saints of God, how little, how mean soever in the eyes of the world, that they shall one day reign with Christ, and be installed with Him, and receive, as it were, *stallum in choro et vocem in capitulo* (a seat in the choir and a voice in the chapter) of that blessed temple which is above, whilst the whole world shall cry with those, "*Vicit Deus et Christus ejus!* (The Lord and His Christ hath got the victory, the Lord and His saints do reign for evermore)."

LIV.—*God's choice of eminent persons to be exemplary to all others.*

Rp. Williams' *Serm.*, 1628.

Gen. xxii. 12.

Numb. xii. 3.

Ps. lxxxviii. 21.

WHEN God is disposed to hang up a picture in His Church, to be well observed of all that shall come after, that the people which shall be born may praise the Lord, He doth it not by limning and painting, but by the art of cutting and embroidery. For the painter deals but in colours, ordinary colours, which, according to the strength of his imagination, he tempers and lays out to the view of the eye; but the embroiderer, he deals in more costly matter, takes the cloth of gold and silver, which he mangles into a thousand pieces, bits, and fragments, to frame and set out his curious imagery. So Almighty God, being to adorn His church, not with blocks and stones, but with some rare pictures of Christian virtues, works not these in ordinary colours, men of low degree; but in gold and silver, men of eminency, princes, and nobles, and great estates. Abraham, a great, rich, and mighty man, a patriarch of his country, was first tempted in his son, and then set up for an example of obedience. Moses, another prince and potentate, was first afflicted in Egypt, and then erected in the Church for an image of meekness. David, a king, first persecuted by Saul, and then accounted a statue of uprightness. Job, the greatest man in all the East, was—and many others since him have been—pulled in pieces with a thousand miseries; but in the latter end shall be blessed up, as patterns of patience and princely resolution. These are such as God first mangles, and cuts into bits and pieces, with crosses, calamities, and deep temptations; but afterwards, when He finds them suppld and humbled with sorrow and repentance, He makes up again into most heavenly and angelical forms and images, to be looked on by us in the Church militant, and to look upon Him in the Church triumphant.

LV.—*The Church's enemies are in God's hands.*

Cartari, *Inagines de Dei de Antichi.*

THE story sets out Neptune in a statue, holding those two terrors of the sea, Scylla and Charybdis, in chains, with this inscription, as if calling to the ships:—

"Pergite securæ per freta nostra rates."

"Ships, securely sail on
Through our wat'ry ocean."

Job xli. 2.

2. xxxvii. 29.

"Ad cuius tonitrua contremiscunt," &c.—TERTUL., *ad Scapulam*, cap. 28.

And let all drooping spirits lift up themselves in this assurance, that God holdeth the Church's enemies in chains, having His hook in their nose and His bridle in their lips; so that when they seem to be beyond and above all bounds and limits whatsoever, even then, if He do but utter His voice, in token of His commanding power, it is enough to make their chariot wheels drive heavy, and to crush them into atoms.

LVI.—*A singular saint is a precious saint.*

As the morning star in the midst of the clouds, and as the moon when it is at full ; as the flower of the roses in the spring of the year, and as the lilies by the springs of waters ; as the branches of the frankincense in the time of summer, and as a vessel of massy gold, set with all manner of precious stones, and as the fat that is taken from the peace-offering ;—so is one Enoch, that walketh with God when others walk from Him ; one Rahab, in Jericho ; one Elias, that boweth not his knee to Baal ; one David, in Mesech ; one Esther, in Shushan ; one Judith, in Bethulia ; one Joseph, in the Sanhedrim of the Jews ; one Gamaliel, in the council of the Pharisees ; one innocent and righteous man, in the midst of a crooked and froward generation.

Klug's *Lat. or Jew's*.

"De tot modo milibus unus."—OVID.

LVII.—*The glory of God is to be the aim of all our actions.*

A FRIEND gives me a ring, I will wear it for his sake ; a book, I will use it for his sake ; a jewel, I will keep it for his sake : that is, so as may best express my love and report his goodness. And were we truly thankful to our God, we would then use all His tokens for His sake, do all things to His glory ; we would eat our meat to Him, wear our clothes to Him, spend our strength for Him, live to Him, sleep to Him, die for Him, &c. Thus we should do. But, alas ! we use His blessings as Jehu did Jehoram's messengers, David Goliath's sword ; we turn them against their Master, and fight against heaven with that health, wit, wealth, friends, means, and mercies, that we have from thence received.

Harris's *Mesuliah's Rectory*.

1 Cor. x. 31.

2 Kings ix. 12.

1 Sam. xxi. 9.

LVIII.—*God's infinite power in the resurrection of the body.*

IN Queen Mary's days, the body of Peter Martyr's wife was, by the charity of that time, taken out of her grave and buried in a dunghill, in detestation of that great scholar, her husband, some time Professor of Divinity in the University of Oxford ; but when the tide was once turned, and that Queen Elizabeth of happy memory swayed the sceptre of this state, her bones were reduced to their place, and there mingled with the bones of St. Frideswide, to this intent, that if ever there should come an alteration of religion in England again (which God forbid !), then they should not be able to discern the ashes of the one from the other. Thus death hath mixed and blended the bodies of men, women, and children with the flesh of beasts, birds, and serpents ; hath tossed, typed, and turned their ashes both into air and water, to puzzle, if possible, the God of heaven and earth to find them again : but all in vain. He can call for a finger out of the gorge of an eagle, for a leg out of the belly of a lion, for a whole man out of the body of a fish. If the devil, or thy corrupt reason, shall suggest that this is impossible, make no other answer but this : "God is omnipotent, God is infinite."

Acts and Monuments, p. 1st.

"Tibi absit quod ad resuscitanda corpora," &c.—AUGUSTIN., *de Civitate Dei*, lib. xxii.

Fuller's *Serm.* Lond., 1647.

Gen. xvii. 1.

LIX.—*Fears of the loss of Gospel light more at home than from abroad.*

POPE SILVESTER, when he was bid to beware of Jerusalem, for that whensoever he should come thither he should surely die, he thereupon flattered himself that he should then live long enough, for he was sure that he should never travel thither ; little thinking that there was a church in Rome of that name, into which he had no sooner set his foot but he met with his evil genius, as Brutus did at Philippi, and suddenly ended his wretched days. Now, it is not Rome in Italy which we so much need to fear, but Rome in England ; not Amsterdam in Holland, but Amsterdam in England—the popish faction on one side, and the schismatical party on the other side ; both of them fireballs of dissension in the State and of schism in the Church, to set all in a combustion.

Bapt. Platina., in *Vita*.

Featly's *Serm.*

"A dangerous fire that begins in the bedstraw."—CAN., *Pref. to Reply against Fisher*.

LX.—*Zeal and knowledge must go hand-in-hand together.*

Ovil., *Metam.*,
lib. ii.

PHAETON, in the poet, takes upon him to drive the chariot of the sun, but through his inconsiderate rashness sets the world in a combustion. What a horse is without a rider, or a hot-spurred rider without an eye, or a ship in a high wind and swelling sail without a rudder, such is zeal without knowledge. Knowledge is the eye of the rider, that chooseth the best way; the bridle in the hand, to moderate the pace; the rudder in the ship, whereby it is steered safely. St. Bernard hits full on this point. Discretion without zeal is slow-paced, and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal.

"Importabilia abs-
que scientia est
zelus," &c.—*Serm.*
xlix, in *Cant.*

LXI.—*Not so much the quantity, as the quality of devotion, acceptable to God.*

1 Sam. xv. 1.

It is said of Saul, *duobus annis regnavit* (that he reigned two years over Israel), when notwithstanding, according to the computation of men, he reigned twenty; but the Scripture reckons only upon the days of grace, not counting those at all which either went before or followed after. A musician is commended *non tam multum, sed tam bene* (not that he played so long, but that he played so well). And thus it is not the days of our life, but the goodness of our life; not the length of our prayers, but the fervency of our prayers; not the measure of our profession, but the sincerity of our profession,—that is acceptable unto God Almighty.

Shute's *Serm.*,
Lond., 1623.

LXII.—*The deceitfulness of riches.*

Jaldor *Pelasot.*, in
Epist.

HE that sees a flock of birds sitting on his ground cannot make himself any assurance that therefore they are his own, and that he may take them at his pleasure. Thus he that hath riches, and thinks himself fully possessed of them, may be deceived, and soon deprived of them. A small spark of fire may set them flying; a thief may steal them; an unfaithful servant may embezzle them; a soldier, a wreck at sea, a bad debtor at land,—there's a hundred ways to set them packing. They have wings, and hop from branch to branch, from tree to tree, from one man to another—seldom to him that is the true owner of them.

Davenport's *Serm.*,
Lond., 1617.

LXIII.—*Glory is to be given to God only; and why so?*

Myncing Schol., in
Institut., lib. iii.

THAT workman should do ill who, having built a house with another man's purse, should go about to set up his own arms upon the front thereof. And in Justinian's Law it was decreed, "That no workman should set up his name within the body of that building which he made out of another man's cost." Thus Christ sets us all at work; it is He that bids us to fast, and pray, and hear, and give alms, &c. But who is at the cost of all this? Whose are all these good works? Surely God's. Man's poverty is so great, that he cannot reach a good thought, much less a good deed. All the materials are from God. The building is His; it is His purse that paid for it. Give but therefore the glory and the honour thereof unto God, and take all the profit to thyself.

Fonseca's *Quadr.*,
Serm.

"Jovis omnia
plena,"—*VIRGIL*.

LXIV.—*God must be loved for Himself only.*

You shall have a man scrape and crouch, and keep ado with a man he never saw or knew before—one that he is ready, it may be, when his back is turned, to curse; but yet

he will do this for his alms, for his gain, to make a prey, a use of him some way or other. This man loves his alms, loves his prey, loveth his bounty ; but all this is no argument of love to the man. Thus, for a man to make towards God, and to seem to own Him, and to be one of the generation of those that seek His face ; to address himself in outward conformity, and many other things, by which another may, if he have no other ground, judge charitably of him ; yet all this is nothing, except a man may discern something that may give him a test that his spirit doth uprightly and sincerely seek God ; that he loveth God for God Himself ; that he loveth grace for grace itself ; he loveth the commandments of God because they are God's commandments, &c. And thus it is that our love, our desire after God, must be carried sincerely, not for any by and base respects whatsoever.

Funeral serm.

"Deus propter scripturam diligendus est."—AMBRÓS.

LXV.—*Every motion towards God is not a true motion towards God.*

THERE be many things that move, and yet their motion is not an argument of life. A windmill, when the wind serveth, moveth, and moveth very nimbly too ; yet this cannot be said to be a living creature. No ; it moveth only by an external cause, by an artificial contrivance. It is so framed that when the wind sitteth in such or such a corner it will move ; and so, having but an external motor and cause to move, and no inward principle, no soul, within it to move it, it is an argument that it is no living creature. So it is also if a man see another man move, and move very fast, in those things which of themselves are the ways of God : you shall see him move as fast to hear a sermon as his neighbour doth ; is as forward and hasty to thrust himself and bid himself a guest to the Lord's Table (when God hath not bid him) as any. Now the question is, what principle sets him a-work ? If it be an inward principle of life, out of a sincere affection and love to God and His ordinances, that carrieth him to this, it argueth that man hath some life of grace ; but if it be some wind that bloweth on him—the wind of state, the wind of law, the wind of danger, of penalty, the wind of fashion or custom—to do as his neighbours do ; if these or the like be the things that draw him thither, this is no argument of life at all : it is a cheap thing, it is a counterfeit and dead piece of service.

Day's Fun. Serm., 1619.

"In omnibus rebus principia sunt diligenter consideranda."—FR. GUICHARD, lib. i.

LXVI.—*God is not to be provoked to anger.*

THE gods of the Gentiles were senseless stocks and stones, not able to apprehend, much less to revenge, an injury done unto them. Well, therefore, might the philosopher be bold with Hercules, to put him to his thirteenth labour, in seething of his dinner, and Martial with Priapus, in threatening him to throw him into the fire if he looked not well to his trees. A child may play at the hole of a dead asp, and a silly woman may strike a dead lion ; but who dare play with a living serpent ? Who dare take a roaring lion by the beard ? Let Christians, then, take heed how they provoke the living God ; for He is a consuming fire, and with the breath of His mouth He is able to throw down the whole frame of nature and destroy all creatures from the face of the earth.

Featly's Clavis.

Isa. xi. 8.

Heb. xii. 29.

LXVII.—*Religion and unity the only supporters of Church and State.*

IT is not possible that those things which are knit together by a bond should hold fast together after the bond itself is broken ; nor can a sinew hold steady the joint if it be sprained, or broken, or cut asunder. Religion is the bond of all society, the strongest sinew of church or commonwealth. God forbid there should be any rupture, any-sprain in this sinew ! The like of unity : pluck, if you can, a beam from the body of the sun, it will then have no light ; break a branch from the tree, it will bear no fruit ; sever a river from

Featly, ut antea.

Cyprian, *de Simplici. Prælat.*

"Fulcrum imperiorum est servare religionem et unitatem." — LIPS., in *Præfat. ad Policret.*

the spring, it will be soon dried up; cut a member from the body, it soon dieth; cast a pumice stone into the water, and, though it be never so big, while it remains entire and the parts whole together it will swim above water, but break it once into pieces, and then every piece of it will sink to the very bottom. Thus both church and commonwealth, which are supported and, as it were, held up by religion and unity, peace and concord, are ruined and destroyed by discord, dissension, schism, and faction. "*O tam bonum quam jucundum!*" How happy are such a people, such a nation, such a church, such a state, as live together in peace and unity!

LXVIII.—Peace with men *will make our peace with God.*

Cicero, *de Arusp. Respon.*

Featly's *Serm.*

WHEN, upon news of earthquakes, and other prodigious signs, the soothsayers foretold great calamities that were to befall the state of Rome, unless the wrath of the gods were suddenly appeased, the orator determineth the point most divinely: "*Faciles sunt deorum ira, &c.* (God will be easily reconciled to us, if we be reconciled one to another)." And most true it is we cannot be one with God so long as we are one against another. When we are at peace one with another, then God will be at peace with us; and if God be at peace with us, all creatures shall be in league with us, so that neither devil nor man, nor anything else, shall have any power to hurt us.

LXIX.—*The great folly of too late repentance in anything.*

■ B. D. Sarum.

Spotswood's *Hist. of Church of Scotland*, in *Epist. to the Reader*.

"Sædè sapiunt Phrygiæ," — ERASM., *Adag.*

Prov. xxii. 3.

It was a sad confession that, by the testimony of a reverend ear-witness,* dropped from the mouth of a very considerable person in Scotland, viz., "That it was true he, with the rest of his nation, had buried episcopacy and their ancient monarchy in one and the same grave; but upon the sad consequences of it they would be content to tear up the very earth of that grave with their teeth, so that they might but raise both of them up again." And such is the precipitate folly and madness of many that are at this day to be found in the midst of us, who act ill at the first, and then, to their great grief, consider what they have so acted; such as have, and do still, run headlong upon one mischievous design or other, and then, Phrygian-like, repent when it is too late, wishing that undone which is done; whereas one day they will find, to their great loss, that the safest course had been, with prudent Prometheus, to have foreseen a danger and shunned it, than, with foolish Epimætheus, in the want of due consideration, to go on, and be deservedly punished.

LXX.—*The Church robbed of her maintenance, upon pretence of reformation.*

Justin., *Hist.*, lib. li.

Fonseca's *Serm. Quadragesimal.*

Rudyard's *Speech.*

Sibald's *Serm.*, 1638.

DIONYSIUS the tyrant, entering into a temple of idols, took away from the chiefest amongst them a cloak of gold, and being demanded why he did it, his answer was, "This cloak is too heavy for the summer, and too cold for winter." Taking likewise a golden beard from Æsculapius, he said, that his father Apollo having no beard, there was no reason his son should wear any. But this was but a mask for his covetousness. And thus it is with some in these days: they will strip the Church of her maintenance, to keep the clergy from laziness, and they tell us that the king's daughter is all glorious within; so as they may pocket up her raiments of needlework and fine gold, it is no matter how she is without. They profess encouragements to the ministers of the Gospel, and in the meantime pare off a great deal of their necessary maintenance. But let them know that it is scandalous maintenance that makes a scandalous minister, and that a beggarly clergy is always the sign of a bankrupt religion.

LXXI.—*Time to be well used.*

MANY sitting up so long at play are necessitated to go to bed darkling. This our living in this world is a kind of playing or gaming, whose bed is eternity. Let us, then, study to give over this play in some good time, and not stay at it till the very snuffing and topping of the candle go out, lest darkness overtake us, and we take up our lodging in hell to all eternity.

Fonseca, *ut antea*.

LXXII.—*Christ and the good Christian are companions inseparable.*

It was the pride of Seneca, and he boasted much, *ubicunque ago, Demetrium circumfero* (that wheresoever he went he bare Demetrius with him). Oh that we could but say the like of God: *Ubicunque ago, Deum circumfero* (Wheresoever I go I bear Christ Jesus with me)—not in a material crucifix, or a visible picture of Him, wrought in gold or framed in silver, but the sweet remembrance of my blessed Saviour, that is ever with me; the print of His love; the example of His virtue; the image of His goodness; the record of His mercy; all the miracles that He wrought for my conversion, all the miseries that He endured for my liberty, all the indignities that He sustained for my salvation; the power of His death, the triumphs of His cross, the glory of His rising, the comfort of His appearing, is that which I lay as camphire between my breasts, that which I hug with all my soul. “Wheresoever I go, whatsoever I do, Christ is still with me,” saith the devout soul, “as the lot of mine inheritance, as the crown of my felicity.”

Epist. ii.

Bangrave's *Serm.*,
Weston., 1624.

LXXIII.—*How the Spirit is said to be quenched in ourselves and in others.*

“*Quench not the Spirit*” (1 Thess. v. 19). “*Nec in te, nec in alio*,” saith Aquinas. Quench it not in yourself, by forbearing to hear the Word preached; quench it not in others, by discouraging them that do preach; for so St. Chrysostom understands the place, taking an example from the lamp that burnt by him whilst he was preaching. “You may quench,” says he, “this lamp by putting in water, and you may quench it by taking out the oil; so a man may quench the Spirit in himself, if he smother it or suffocate it with worldly pleasures and profits.” And he may quench it in others, if he withdraw the favour or the maintenance which keeps the preacher in a careful discharge of his duty.

Com. in *1^o Thess.*

Donne's *Serm.*,
Lond., 1627.

LXXIV.—*To be careful in the choice of a wife.*

It was the advice of the late Earl of Salisbury to his son, that as, in a project of war, to be foiled once by the enemy, it would be very hard to recruit, so in the choice of a wife, to err but once is to be undone for ever; and the rather because, as in a lottery, there may be a hundred blanks drawn before one prize—many a bad wife made choice of, before one that may become a fit helper is so much as thought on.

In his *Book of Pre-
cepts*.
“*Uxor bona chara
supellex.*”

LXXV.—*Contemplation and action are requisite for every good Christian.*

NOAH is commanded to make a window in the top of the ark and a door in the side of it: a window is for the eye to look out at, a door is for the whole body to go out. And he that will ever be a good Christian must not only make a window for contemplation, as Daniel did, at which he prayed thrice a day; but a door for action, as Abraham did, at which he sat once a day. At the window of contemplation he must meditate with a very good heart, to keep the Word; at the door of action he must go out, to bring forth fruit with patience.

Gen. vi. 16.

Stiles's *Serm.*
Dan. vi. 10.
Gen. xviii. 1.

LXXVI.—*No quietness in the soul till it come to Christ.*Playfer's *Serm.*

NICAULA, the queen of Sheba, could never be quiet in her own country till she came to Solomon; but when she saw his glory and heard his wisdom, then her heart failed her: she had enough, she could desire to see and hear no more. So the soul of a true Christian can never be quiet in the strange country of this world, till it come to Christ the true Solomon, the King and Prince of peace eternal.

LXXVII.—*The true Christian takes no comfort in this world.*Hellingshed's
Chron.

EDWARD III., having the king of Scots and the French king his prisoners here in England both together at one time, held royal justs in Smithfield; the just being ended, he feasted both the kings sumptuously at supper. After supper, perceiving the French king to be sad and pensive, he desired him to be merry as others were. To whom the French king answered, "*Quomodo cantabimus cantica in terra aliena?*" (How shall we sing songs in a strange land?) If the French king, after all this princely pastime and stately entertainment, took it so heavily to heart that he was kept prisoner out of his own country, great, then, must needs be the mourning of every good Christian for his captivity here in this world, that he is forced to sojourn in Mesek and live in the tents of Kedar—that he must make his abode here below—especially seeing that he neither hath such welcome in the world as the French king had in England; neither yet is England so far from France as heaven (the place of his desires) is from them both.

LXXVIII.—*Man's nature is altogether sinful.*Stanhurst, *de Re-*
*bis Hybern.*Playfer's *Serm.*

"Unicuique dedit
vidium natura crea-
to."—PROPERT.,
lib. ii.

Jam. iii. 2.

THE Irish history tells us that the city of Waterford gives this posy in her arms, "*Intacta manet*," because, since it was first conquered by Henry II., it was never yet attainted, no, not so much as touched with treason. It is said also, that the Isle of Arran, in that country, hath such a pure air, that it was never yet infected with the plague. It cannot be said thus of the nature of man, that it is either so clear from treason as that city, or that it is so free from infection as that island is; for our very reason is treason, our best affection is no better than infection, if it be well sifted in the sight of God. "*In many things we sin all.*"

LXXIX.—*The law of God a perfect law.*Gillingham's *Serm.*,
Lond., 1647.

Ps. xix. 7.

THERE is a saying, "New lords, new laws." Good lords make good laws, tyrants make cruel laws, and fools make absurd laws. Inerrability is not tied to the chair of the best law-giver; councils, though œcumenical, may, and have erred. That law which was suitable to former times is repealed in these, and these may not hereafter be approved in those that follow. But the law of God is a perfect law, ever in force, unalterable; so full, that it needeth not to be eked out by any traditions or human inventions whatsoever—which to do were in effect no more than to add supernumerary limbs to a complete body.

LXXX.—*The guilt of innocent blood crying to heaven for vengeance.*Guilliam, *de Felicit*
Success. Phil. II.

It is reported of Philip II., king of Spain, that besieging the town of St. Quintin, and being to make a breach, he was forced, with his cannon, to batter down a small chapel on the wall, dedicated to St. Lawrence, in reparation to which saint he afterwards built that famous chapel in the Escorial in Spain, for workmanship one of the wonders of the world.

Most sure it is that many churches and chapels of the God of St. Lawrence have been laid waste by the late wars of Christendom; and which is more (and more to be lamented), many living temples of the Holy Ghost, Christian people of all conditions, of both sexes, have been causelessly and cruelly destroyed. But how shall the nations ever be able to make recompense? what compensation can there be for such effusions of Christian Protestant blood? God of His infinite goodness forgive that debt, which they of themselves are no way able to satisfy.

Fuller's *Good Thoughts in Bad Times.*

LXXXI.—*To joy in the light of the Gospel.*

PROCOPIUS reports, that near to the pole, where the night endures many months together, the inhabitants in the end of such a long night, when the sun begins to appear, get up to the tops of the mountains, striving who should have the first sight of that desired creature; and so, no sooner do they see it, but they deck themselves in their best apparel and, with mutual embraces of joy, congratulate each other, saying, "*Ecce Sol!*" (Behold the sun, the sun appeareth!) How, then, should we rejoice in the happy light of the Gospel? How should we live and love together, when, after such a long Egyptian night of popery and superstition, the Sun of righteousness is risen unto us? It was once light only in Goshen, and all Egypt dark besides; in Jewry only was God known. But now, *Ecce Sol!* light is come into the world: *lux mundi, non lux modii*, the sun of the Gospel is so full, that it is but opening the casements of our hearts, and it flows in upon us. Let us rejoice and be glad thereat!

Arcana, Hist.

Boys' *Serm.*

Exod. ix. 26.

Ps. lxxvi. 1.

LXXXII.—*Censurers condemned.*

HENRY VII., in derision of star-gazers, asked one (who had before prophesied of his death) this question: "What shall betide me this Christmas?" The cunning man forsooth answered he could not tell. "What then, I pray thee," quoth the king, "shall become of thee?" To this he answered likewise, that he knew not. "Well then," said the king, "I am more learned in thy science than thyself; for I know that thou shalt be committed to prison, and there lie fast all this Christmas, for a juggling companion." What this silly man could not tell by the influence of the stars, as concerning the bodies of men, there is an hypocritical generation of censurers of others, but justiciaries to themselves, that can tell what will become of the souls of themselves and others: This man is a poor carnal man, that man is a precious saint; one man is damned already, another man is in heaven. As for themselves, they know their place in heaven as perfectly as their pew in the church, which they have a key to. But the blessed Spirit of God hath long since branded this wicked censorious generation, and checks them plainly: "*Who art thou that judgest another man's servant? to his own master he standeth or falleth!*" And so shalt thou.

Boys, *ut antea.*

"Sunt aliqui qui de omnibus male judicant," &c.—GREG., *Moral.*, lib. vi.

Rom. xiv. 4.

LXXXIII.—*Grace in the heart cannot be smothered.*

TAKE a river: let it be dammed and stopped up, yet if the course of it be natural, if the vent and stream of it be to go downward, at length it will overbear, and ride triumphantly over. Or let water that is sweet be made brackish by the coming in of salt water; yet, if it naturally be sweet, at the length it will work it out. So it is with every man. Look what the constant stream of his disposition is, look what the frame of it is; that which is most natural and inward to a man, though it may be dammed up and stopped in such a course for a while, yet it will break through all at the last; and though there be some brackish, some sinful dispositions that may break in upon a man, yet he, by the grace of God, will wear them out, because his natural disposition, the frame of his heart, runs another way.

Preston's *Covenant.*

"Expellat furcâ licet, usque recurret."

LXXXIV.—*Impossible but that a true Christian will be a thankful Christian.*

Granatens., *Dum peccatum.*

IF a man, being wearied through a tedious and long journey, should rest himself at the foot or bottom of some tower or castle, and should be exceedingly-tormented at the same time with hunger and thirst, and that one in that tower or castle should reach unto him as much meat and drink as he desired, could he possibly contain himself but that he must needs look up to see who it is that thus relieved his necessity? So it is not possible but that a true Christian, that lives daily upon the alms-basket of God's providence, should be a thankful Christian, and cast up his eyes to heaven, that he may see who it is that thus liberally furnisheth him in the time of his so great extremity.

"In omnibus gratias Deo benefactori."
—IRENÆUS, lib. iv.

LXXXV.—*A factious-spirited man unfit for the work of the ministry.*

Socrates, *Hist.*, lib. v., cap. 20.

MARTIANUS, Bishop of the Novatians at Constantinople, having ordained Sabbatius, a Jew, priest; and finding him afterward to be a turbulent man, "Utinam super spinas," &c., saith he. ("Oh, would to God I had laid my hands on briars, rather than on such a man's head.") And it is to be feared that many now in these days have just cause to beshrew their fingers for ordaining them, whom they have no sooner put into the ministry, but they become the ringleaders of faction and schism, against that very authority which ordained them.

"Procul hinc, procul ite nocentes."
—STATIUS.

LXXXVI.—*Bitter spirits no gracious spirits.*

Nat. Hist., lib. ix., cap. 39.

Burrough's *Heart-Divisions*.

PLINY tells of Cleopatra, queen of Egypt, that in her wanton bravery at a supper made for Marcus Antonius, she dissolved a pearl in vinegar, and drank it off and prepared another, both which were valued near five thousand pounds. But oh, the many precious pearls of patience, humility, love, brotherly kindness, &c., worth many thousands of gold and silver, that are dissolved by the vinegar-sourness of men's spirits, in these sad distracted times, in these sharp dissensions that are amongst us!

LXXXVII.—*We must not be careless hearers of the Word.*

Gataker's *Gain of Callings*.

"Debet totus festinus dies expendi in operibus sanctis."
—GROTHED, in Decalogue.

As market-folk, returning from the market, will be talking of their markets as they go by the way, and be casting up of their penny-worths when they come home, reckon what they have taken and what they have laid out, and how much they have gotten; so should we, after we have heard the Word publicly, confer privately of it with others, at least meditate on it by ourselves, and be sure to take an account of ourselves, how we have profited that day by the Word that hath been spoken to us, and also by other religious exercises that have been used of us. And as the market-man counteth that but an ill market-day that he hath not gained somewhat more or less, so may we well account it an ill Sabbath day to us whereon we have not profited somewhat, whereon we have not increased our knowledge or been bettered in our affection, whereon we have not been either informed in judgment or reformed in practice, whereon we have added nothing to our talent.

LXXXVIII.—*Protestant religion the only comfortable religion to die in.*

* Steph. Gardiner, in *Epist. to B. Lake's Works*.

As an eminent prelate of the Church of Rome* said of the doctrine of justification by faith only, that it was a good supper-doctrine, though not so good to breakfast on, so it

must be acknowledged of our reformed religion in general, that although it be not so plausible and pleasant a religion to live in as some other may be, yet it is the only comfortable religion to die in, as being that which settles a man upon the true Rock, and gives a sure footing to his faith, when all the superstitious devices of man's brain do like sand fail and moulder away.

LXXXIX.—*God brings good out of evil for His people's good.*

ROBERT HOLGATE, who was sometime Archbishop of Canterbury, because he could not peaceably enjoy his small living in Lincolnshire, in regard of the litigiousness of a neighbouring knight, coming to London to right himself, he came into the favour of King Henry VIII., and so got by degrees the archbishopric of York. He thought he got well by the quarrelling of this wrangling knight. So let every man say of that strife and contention, that disorder and confusion, that it is *felix contentio, et felix confusio* (a happy contention, a happy disorder), when the strifes of men shall put him upon those providences and duties which shall be so blessed unto him as to forward his getting into the favour of the Most High God, and the enjoyment of peace, and to the admiring of His free grace, who hath brought him into so great a good from so great an evil.

Godwin, de *Præiudiciis Angl.*

Burrough's *Heart-Divisions.*

XC.—*The world like a fisherman's net.*

THE world is not unfily compared to a fishing-net, the end of the world to the drawing up of the nets. While the nets are down, there is nothing said to be caught; for the nets may break and the fish escape: but at the end of the world, when the nets are drawn up, it will then evidently appear what every man hath caught, and then those that have fished for riches, or gain, sovereignty, and power over their brethren, for the honours and preferments of this world, may say with Peter, "*Domine, tota hac nocte laboravimus, &c.* (Lord, all this night have we laboured, and caught nothing at all)." They dreamt of riches, and honours, and power; but being now awake, they find nothing in their hands at all. But those that have here fished for godliness, for peace, for the honour of God, may say, "*Domine, in verbo tuo retia dimisimus, &c.* (Lord, at Thy word we have let down our nets, and have caught; yea, we have caught abundantly):" we have fished for godliness, and have gotten life eternal; for grace, and we have gotten glory; for goodness, and we have gotten God Himself, who is the fountain of all goodness and glory.

Matt. xiii. 47.

Gataker's *Gain of Godliness.*

Luke v. 5.

August., in *Ps.* lxxvi. 5.

Rom. ii. 7.

XCI.—*God and His graces go together.*

WHEN the king removes, the court and all the carriages follow after, and when they are gone, the hangings are taken down; nothing is left behind but bare walls, dust, and rubbish. So, if God removes from a man or a nation, where He kept His court, His graces will not stay behind; and if they be gone, farewell peace, farewell comfort: down goes the hangings of all prosperity, nothing is left behind but confusion and disorder.

Staughton's *Serm.*

XCII.—*A government of the tongue required.*

SOCRATES, the ecclesiastical historiographer, reports a story of one Pambo, a plain ignorant man, who came to a learned man and desired him to teach him some one psalm or other. He began to read unto him Psalm xxxix., "*Dixi, custodiam, &c.* (I said, I will look to my ways, that I offend not with my tongue)." Having passed this first verse, Pambo

Hist. Tripart., lib. viii., cap. 1.
Marul., lib. iv., cap. 6.

shut the book and took his leave, saying that he would go learn that point first. When he had absented himself for the space of some months he was demanded by his reader when he would go forward. He answered that he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question forty-nine years after. Such a hard thing it is to rule this unruly member of the tongue, that it must be kept in with a bit and a bridle, bolts and bars. It was David's glory, and it is our shame. It is now held to be a piece of religion to be offensive with the tongue, to slander, revile, and backbite their neighbours; nay, such a sinful liberty have men taken to themselves, as to speak evil of authority, to throw dirt in the face of supreme power, forgetting that of St. James, "*He that seemeth to be religious, and refraineth not his tongue, that man's religion is in vain.*"

Lake on Pr. li.
Ps. xxxii.
Ps. xli., & lvii.
"Digito compesce
labellum."

Jam. i. 26.

XCIII.—*Forgetting of injuries past is necessary upon a making of peace.*

THRASYBULUS feared there would be exceeding heart-burnings amongst the Athenians; that those who had been banished would be revenged on those they judged the causes of it, and the other would be enraged against them: therefore Thrasybulus got the people to join with him in a law, which they called *amnestia*, that all former wrongs should be forgotten, and that they should live lovingly and peaceably henceforward one with another, as if such breaches had never been amongst them. Thus, when God shall restore peace to a kingdom or state, and set all to right, the addition of such an *amnestia* (an act of oblivion) will be very necessary, not to rip up old things, but that there be a line of forgetfulness drawn over them; otherwise such will be that extreme bitter exasperation and deadly rage of men's hearts one against another, that whatsoever peace shall be concluded, if it be not made exceeding sure, the pacification is like to be but the foundation of greater evils to come.

Val. Max., lib. iv.,
cap. i.
Sigonius, de Rebus
Atheniens.

Cicero, in Philip.

Burrough's Heart-
Division,
"Ne malorum me-
mineris." — VAL.
MAX.

XCIV.—*The silent Christian is the sound Christian.*

WHAT a noise do the poor souls make in the streets of London when they cry their commodities! Each telleth what he hath, and would have all hearers take notice of it; and yet (God wot) it is but poor stuff they make such an outcry about. You cannot hear any of the rich penny-fathers talk of the money-bags that they have in their chests, or what treasures of rich wares the merchant hath in his warehouse; *altum silentium* (not a word of that). Every man rather desires to hide his wealth, and when he is urged is ready to dissemble his ability. No otherwise is it in the true spiritual riches. He that is full of true saving grace and good works affects not to make show of it to the world, but rests sweetly in the comforts of a good conscience and the silent applause of God's Spirit witnessing with his own; while, on the contrary, a venditation of our own worth, or parts, or merits, argues a miserable indigence in them all.

Hall's Occasion,
Meditat.

*Quædam melius
laudantur silentio
quam oratione." —
PLUTARCH.

XCV.—*A total deprivation of grace in the heart of man is deplorable.*

THE taking back of any good thing doth much amplify the deprivation; but how much more doth it amplify that nothing is left behind? Though the harvest be carried away, yet if there be some gleanings behind; though a tree be cut down, yet if there be a root left in the ground; though the sun go down, yet if it be twilight;—those small remainders of greater goods are no small refreshings to a loser. It doth a man good to keep some monuments of his better estate, especially when they are pledges of some sparkle of goodwill towards us, continuing in Him upon whose just displeasure we forfeited all. Thus, as

Lake, on Pr. li.

God in favour gives the Holy Spirit, so in displeasure doth he take Him away; and we cannot guess better at the measure of His displeasure than by the measure of the deprivation. If He take it but in part, then He tempers mercy with judgment; but if He leave no sparkles of grace that may be kindled again, if there be such a rout made that there is no hopes of rallying, then we become *Lo-ruhamah* (Hos. i.), we are clean shut out of the bowels of His compassion.

"Miserum est fuisse felicem."

XCVI.—*God is the only object of His children's delight.*

He that truly loveth his friend transporteth himself often to the place where he was wont to see his friend; he delighteth in reading his letters, and in handling the gages and monuments that he hath left behind him. How grateful is the sight of anything that presents unto him the memorial of his absent friend! And thus the child of God, to testify his love to Him, transporteth himself often to the place where he may find God in His sanctuary, amongst His saints. He delights in reading His letters (the Scriptures), he delights in eating those holy monuments and pledges (the Sacraments), which He hath left behind Him, as tokens of His goodwill, until He come again.

Th. de Trugillo, Theaur. Concinnat.

"Ante omnia in omnibus Deus est."

XCVII.—*A peaceable disposition is a God-like disposition.*

By the laws of England noblemen have this privilege, that none of them can be bound to the peace, because it is supposed that a noble disposition will never be engaged in brawls and contentions. It is supposed that the peace is always bound to them, and that of their own accord they will be always careful to preserve it. It is the base bramble that rends and tears what is next unto it. Gentleness, mercy, goodness, love, tenderness of other's sufferings, are the greatest ornaments of a noble spirit; and where it is sanctified the grace of God shines bright in such a heart.

Magna Charta Anglie.

XCVIII.—*Christ's victory over Satan.*

WHEN Mahomet, the second of that name, besieged Belgrade, in Servia, one of the captains at last got upon the wall of the city, with his colours displayed. A noble Bohemian espying this, ran to the captain, and clasping him fast about his middle, asked one Capistranus, standing beneath, whether it would be any danger of damnation to his soul if he should cast himself down headlong with that dog (so he termed the Turkish captain), to be slain with him. Capistranus answered that it was no danger at all to his soul. The Bohemian forthwith tumbled himself down, with the Turk in his arms, and so, by his own death only, saved the life of all the city. Such an exploit as this Christ plays upon the devil. The devil, like the great Turk, besieged not only one city, but even all mankind. Christ alone, like this noble Bohemian, encountered with him; and seeing the case was so, that this dog, the devil, could not be killed stark dead, except Christ died also, therefore He made no reckoning of His own life, but gave Himself to death for us, that He only dying for all the people, by His death our deadly enemy might for ever be destroyed.

Zeigler, de Illust. Viri Germ., cap. ix.

P. Jovii, Hist.

Playfer's Servn.

XCIX.—*Propriety in God is the only comfort.*

EVERY man naturally loves that which is his own, and if the thing be good, it doth him the more good to look upon it. Let a man walk in a fair meadow, it pleaseth him well; but it will please him much more if it be his own. His eyes will be more curious in prying

Holdsworth's Ser., I ond., 1627.

into every part, and everything will please him the better. So it is in a corn-field, in an orchard, in a house; if they be ours the more contentedly do they affect us, for this word *meum* is *suavissima amoris illecebra* (it is as good as an amatory portion). So then, if God the Lord be lovely, how much more lovely should He be in our eyes, if He be our Lord God, and doth appropriate that infinite good that He hath unto us? And who would not joy to be owner of that God which is independent? He is what heart can desire, and who can but rejoice in having Him, in having of whom we can want nothing?

C.—Killing of men *heretofore made ordinary.*

Onuphr. Panvin.,
De Ludi Circens.

THE Romans at the first used to set wild beasts upon the stage to kill one another; and after this they came to be delighted to see gladiators and fencers kill one another; and thirdly, they were much affected to see men cast unto the wild beasts, to be devoured and torn in pieces: so that, from the sight of killing of beasts, they delighted to see men killed. And was not this our case? By swearing and lying, we came at last to killing. Thus were we broken out, and blood touched bloods—bloods in the plural. He that hath killed one careth not to kill a hundred. A dog's neck was formerly cut off with more reluctancy than the precious life of man was taken from him. Killing of men was but sporting, like that of the young men at the pool of Gibeon. Fools make a sport of sin, and so did men of the crying sin of murder. But if the Sword had thus played *Rex* any longer it would have been bitterness in the end, which God, in the greatness of His mercy, hath of late years prevented.

Hos. iv. 2.
Weemse's *Portraiture*.

"Homicidarum
condicio fit deplora-
rata," &c.

Plutarch, *de Legibus*.
2 Sam. ii. 26.

CI.—Reverence *to be used in the service of God.*

Lib. vi.

VALERIUS MAXIMUS tells a story of a young nobleman that attended upon Alexander while he was sacrificing. This nobleman held his censer for incense, and in the holding of it there fell a coal of fire upon his flesh, and burnt it so as the very scent of it was in the nostrils of all that were about him; and because he would not disturb Alexander in his service, he resolutely did not stir to put off the fire from him, but held still the censer. If heathens made such ado in sacrificing to their idol gods, that they would mind it so as no disturbance must be made, whatsoever they endured, what care should we then have of ourselves when we come to worship the high God? Oh that we could mind the duties of God's worship as matters of high concernment, as things of greatest consequence, that so we might learn to sanctify the name of our God in the performance of duty more than ever we have done!

Burrough's *Heart-Divisions*.

"Templa petas
supplex," &c.

CII.—*The condition of temporizers.*

Plin. *Hist. Nat.*,
lib. vii., cap. 38.

It is observable that the hedgehog hath two holes in his siege, one towards the south, another towards the north. Now, when the southern wind blows he stops up that hole, and turns him northward; and then when the north wind blows he stops up that hole likewise, and turns himself southward again. Such urchins, such hedgehogs, are all time-servers: they do all things for the time, but nothing for the truth; they believe for a time, as long as the warm sun shines on them, but as soon as any storm of persecution ariseth, by and by they have a starting hole to hide themselves in; they turn faces about, and change their religion with the time.

Playfor's *Serm.*

"Tempora mutantur et nos mutamur," &c.

CIII.—*God doth not only deliver, but also comfort His children.*

THE eagle doth sometimes carry her young ones only from a dangerous to a safer nest ; sometimes she rouseth them out of their sloth, and directs them where they may find their prey. Even so dealeth God with His children : He freeth them from danger, and bringeth them to comfort. He did not only bear the Israelites on the eagle's wings of protection, which showed a deliverance from evil, but He brought them to Himself, which showed a bestowing of good.

Aldrovand., *Ornitholog.*

Lake, *on Exod.* xix.

CIV.—*How a man is said to pray continually.*

THOUGH in the old law the priest did not continually offer sacrifices unto the Lord, yet fire was continually burning upon the altar, and never went out. So, though we do not continually offer to God the calves of our lips, yet the fire of devotion and spiritual fervency must continually be burning in our hearts, and never go out. And this is the true meaning of the apostle's exhortation, "*Pray continually* ;" not pray continually with the tongue, as though that should never lie still, but pray continually, meaning with that part which doth indeed never lie still, except we be still, and that's the heart.

Lev. vi. 12.
Baker, *on the Lord's Prayer.*

1 Thess. v. 17.

CV.—*A bad reformation of a Church is the deformation of the Church.*

It was the complaint of the Emperor Adrian, when he lay a-dying, " Many physicians have destroyed the emperor," meaning that their contrary conceits and different directions had hastened his death, and cut him off before his time. Just thus there are many censurers and correctors of our not sick, but sound religion, approved by the Sacred Scriptures, and attended by the blood of many faithful martyrs. There are so many reformers and rectifiers, of all ages, sexes, and degrees, of all professions and trades, that take upon them to order our Church according to the crooked line of their own several imaginations, that they have almost reduced all things in it into a chaos and confusion, and so spoiled and defaced one of the most complete Churches for doctrine and discipline, decency and order, now extant in the Christian world.

Xyphilin., *in Adriano.*

Woodnoth's *New Descant on Old Records.*

CVI.—*Carnal pleasure to be changed into spiritual pleasure.*

It is reported of one Leonides, a captain, who, perceiving his soldiers left their watch upon the city walls, and did nothing all the day long but quaff and tipple in ale-houses near adjoining, commanded that the ale-houses should be removed from that place where they stood, and be set up close by the walls, that, seeing the soldiers would never keep out of them, at the least they might watch as well as drink in them. So, because we itch after delight and pleasure, we must needs have, and we cannot be kept from it. God hath appointed that we should take delight enough, and yet serve Him never a whit the less ; for it is no part of God's meaning, when we enter into His sweet service, that we should be debarred of all delight, but only that we should change the cause of our delight, delight of the service of sin, into a delight in the service of God. Isaac must not be sacrificed, but the ram ; all rammish and rank delight of the world, not Isaac—*i. e.*, all spiritual laughter, all ghostly joys, all heavenly delight and pleasure.

Cælius, lib. xix., cap. 6.
Ælian, *Varior. Hist.*, lib. iii., cap. 14.

Playfer's *Serm.*

"Deo servire libertas est."
Hieron., *in Eplis.*
ad Simplicianum.

CVII.—*The manifestation of God in several respects.*

THE sun doth manifest itself first by day-light, and that is common to all who dwell in the same horizon unto which the sun is risen. Some have more than day-light ; they

Lake, *on Exod.* xix.

have also the shining light of the sun, which is not in all places where day-light is. Finally, the sun is manifest in the heavens in his full strength, for the body is present there, which none can endure but the stars, which become glorious bodies by that special presence of the sun amongst them. In like manner God, in whom all things live and move and have their being, doth manifest Himself unto some by the works of His general providence, of which St. Paul speaks, "*God left not Himself without witness,*" &c. This manifestation of God is like the day-light; it is common to all, it is a universal grace—"The eyes of all things look up unto Thee," &c. There is a second manifestation, and that is more particular but to some only; it is like the sunshine, it is that manifestation which God vouchsafeth to His Church, of which Isaiah speaketh, "*Arise, shine, for thy light is come,*" &c.; for, in comparison of the Church, the rest of the world sitteth in darkness and in the shadow of death. The third and last manifestation is that which God maketh of Himself in heaven to the angels and saints, the clearest and fullest whereof a creature is capable; and those which partake this presence of God become thereby glorious saints, more glorious than the stars, which receive their resplendent lustre from the aspect which they have to the sun's body: so that it seems there are those who are in better case than we are, and there are those who are in worse, and therefore we must thank God for our present advancement, and remember that we make forward unto that nearness to God which is reserved for us in the heavens.

Acts xiv. 17.

Ps. cxlv. 15.

Isa. lx. 1.

"Sorte tua contentus abi."

CVIII.—*The seven sacraments of the Papists not of Divine institution.*

Matt. xiv. 17.

Boyl's Petill,

WHEN Christ feasted that great multitude with five loaves and two fishes, it is observed that the five loaves were of the baker's making and the two fishes of God's making. The papists stiffly maintain seven sacraments in their Church—viz., baptism, the eucharist, matrimony, orders, penance, confirmation, and extreme unction: but most sure it is, that the two first only are of God's making; in the other five appears the knavery of the baker. They are of the Pope's making and not of God's.

CIX.—*Christian liberty abused by the sectarian party.*

Herodot. Hist., lib. iii.

Woodnoth's New Search on Old Records.

"Quod liceat necinus adhuc, et cuncta licere, credimus."—AUSON.

CAMBYSES demanding of his counsellors whether he might not marry his sister by the law of the land, they answered that they found no law that allowed a brother to marry a sister, but one that permitted the King of the Persians to do as he list. Thus our proud, peevish, sectarian libertines, impatient of government, a rebellious and obstinate people, cannot in all the Scripture find any sound or seeming proof for their foul rebellions against lawful authority; neither can their false prophets, their chief counsellors, find out any such places for them; but therefore they use, in a wrong sense, so to enlarge and amplify the great benefit of our Christian liberty, the which, indeed, is a freedom from all hellish, slavish fear, but not from a holy and son-like fear—a freedom from the curse, but not from the obedience; from the damnatory, but not from the preceptory part of the law—that they have now made simple people, little seen in heavenly matters, believe that the reins lie loose upon every Christian's neck, and they left to their own disposal, that there is a liberty purchased for Christians, a *quidlibet audendi*, to do what every man liketh, and to live under no obedience to governors, whether ecclesiastical or civil.

CX.—*How to take pleasure safely.*

Claudius Viexmont.

HE that handles a hedgehog takes him by the heel and not by the head, otherwise he may chance to beshrew his fingers; for, though it seem to be but a poor silly creature, not

likely to do any great harm, yet it is full of bristles or prickles, whereby it may annoy a man very much. Thus must we take pleasures, not by the head, but by the heel, considering not the beginning, but the ending of them, for they may seem to be little, or nothing, dangerous at the first, yet afterwards, as with bristles or prickles, they will pierce through the very conscience with pains intolerable.

"Nocet emptā dolore voluptas."

CXI.—*The secrets of God's counsels not to be pryed into.*

THE Israelites' charge is, they must not presume to go up to the mount. And, indeed, a boundary were no boundary if it might be passed. A man knows by his ground that an enclosure is no enclosure if it may be common; but how much more must this be conceived of the enclosure of God, that ground which He hath fenced unto Himself for a sanctuary? We must take heed, then, of profaning the sanctuary of God, and venturing in sacred things, further than He giveth leave. Curiosity in this kind hath been the mother of heresies, when men have been busily witty in searching into, rather than believing of, that profound article of the creed concerning God the Father. Man, that is not able to understand his own nature (David confesseth such knowledge is too wonderful for him), dreameth that he can comprehend the nature of God; others have lost themselves whilst they have dived into the mysteries of the Incarnation, who are not able to understand their own regeneration. Thus they busy themselves, as some have done, to know where Lazarus's soul was when his body lay three days in the grave, and, in the meantime, care not what becomes of their own souls; so that, what with the curious *cur* (why?) of some and *quomodo* (how?) of others, there have been manifold passing the bounds, climbing the mount, and intrusions upon God and the things of God. There hath been a great deal of foolish knowledge in the world, prying into God's ark, inquiring into things not revealed; so that, as there needs a spur unto good and saving knowledge, so a bridle to restrain and keep men in from that knowledge which is curious and presumptuous; and blessed is that discretion which maketh wise to sobriety.

Lake's *Sermon* on Exod. xix.

Ps. cxxxix. 6.

"Quia Deus occulta esse voluit non sunt scrutanda."

Prosper., *de Vicit Gentium*.

"Tuā quod nihil refert percentari de sinas."—TER.

Rom. xii.

CXII.—*Ministers to be wise master-builders.*

HE that hath an house to build will not admit of every workman that offereth his help or that is commended by others, or will labour cheapest; but he will be sure to have the most experienced, the most able workman. Thus it was when the tabernacle of God was to be built, they took not tag and rag from amongst the refuse of the congregation, but such as were filled with the Spirit of God, in wisdom, in understanding, in knowledge, and in all workmanship. And shall we then choose or commend to the ministry, to the spiritual building of the house of God, every cobbler and bungler, insufficient, illiterate persons, either Jeroboam's priests, that were of the lowest of the people, or such as Eli's sons, who were the lewdest of the people.

Atterso, on *Philistines*.

1 Kings xii. 31.
"Qui ordinant indignos eadem subiacent pennis."
Chrysost., *de Dignit. Sacerdot.*

CXIII.—*Parity in the Church or State not to be admitted.*

LYCURGUS being importuned to establish a popular estate amongst the Lacedemonians, that so the least and the meanest, and most unfit to rule, might bear like sway with the greatest and wisest, fitly answered that he who most desired it should begin it first at home, in his own house, presuming that in a private house or family parity would never be liked. And thus there have been* some, both in Church and commonwealth, that so earnestly longed for equality in the one, and parity in the other, that they would no longer dispute for it, but fell to fight for it; and since they could not bring it in with their tongues, they would therefore take help of their hands. But it were to be wished, that all so minded would

Plutarch, *Moral.*

Woodnoth *ut antea*.

* The Levelling Party.

"Ordine servato,
mundus servatur."
—LUCAN.

Can. vi. 4.
Rom. xiii.

learn some wit from Lycurgus in their anger, and first weigh in judgment, by the poise of wisdom, in the balance of indifferency, hanging upon the beam and rule of right, the inconvenience of pulling down all officers and setting up community of rule in an army, and then consider whether the like equal masterdom may be justly put upon the Church, which is an army with banners, or such a level flatted upon the face of the commonwealth, which is to consist of governors and governed.

CXIV.—*The true Christian's hopes of Heaven.*

* Founder of the
great Library at
Oxon.

Playfer's Serm.

Job xix. 9.
"Alii flammis
exusti, alii ferro pe-
rempti," &c.—EUSEB., *Hist.*, lib. viii.,
cap. 11, 12.
Heb. xi.

"Credula vitam
spes fovet, et melius
cras fore semper
ait."

"Manet altera
(cælo)."
Rev. ii. 10.
2 Tim. iv. 8.
1 Cor. ix. 15.

SIR THOMAS BODLEY,* that great advancer of learning, did give for his arms three crowns, with this posy, "*Quarta perennis erit*," as if he should have said, "These three crowns which I bear in my coat are but the difference of my house and gentry; but '*Quarta perennis erit*,' the fourth crown, which I look for in heaven, shall be everlasting and immortal. That fourth, though it be but one crown, yet shall be worth all those three crowns; yea, three thousand more than such as those are: the fourth shall be eternal." Thus it is that the men of this world may abound in such things as may make them seem more excellent than their neighbours, may be crowned with rosebuds, with outward pomp and splendour; but this crown, if not taken off their heads by violence, will fall of itself by mortality, and then there's an end of all their hopes and honours both together. Now, the state of many of the dearest of God's children here in this life is not usually so eminent and illustrious: they wander up and down in sheep-skins and goat-skins, are made a by-word, a laughing-stock, the drunkard's song; and, instead of roses, they are crowned with thorns, and, for the testimony of a good conscience, many times with martyrdom. Yet here's their comfort, that there is a crown of life, of righteousness, immortal, incorruptible, laid up for them in the highest heavens, which God the righteous Judge will set upon their heads in that day when all their enemies shall be clothed in shame and confusion of face for ever.

CXV.—*What true repentance is.*

Lake's Sermon on
Luke iii.

"Scelerum si bene
pœnitet," &c.—
HOR.

SIN is an aversion from God and conversion to the world; repentance, therefore, must shake off the world and embrace God. Nazianzen sets it forth in a very fit resemblance, comparing the soul to a pair of writing tables, out of which must be washed whatsoever was written with sin, and, instead thereof, must be entered the writing of grace. Both these are necessary in true repentance. God hath dedicated both parts in His own repentance, for, as when He repenteth of the evil intended against us, He doth not only give over to hate us, but also He doth embrace us with love. Even so, when we repent of our sins against God, we must not only cease for to hate Him, but begin to love Him also.

CXVI.—*Content a great blessing of God.*

To status.

Burrough's Heart-
Divisions,
Exod. xvi. 20.

ONE observes concerning manna, when the people were contented with the allowance that God gave them, then it was very good; but when they would not be content with God's allowance, but would be gathering more, then, says the text, "*there were worms in it.*" So, when we are content with our conditions, and that which God disposeth of us to be in, there's a blessing in it; but if we must needs be reaching out for more than God hath allotted, or to keep it longer than God would have us to have it, then there will be worms in it, a canker to eat it, a moth to fret it—nothing at all that is good.

CXVII.—*Not to envy each others gifts or preferment.*

It is said of one Pelaretus, a Lacedemonian, that standing for a place of credit, to be one of the three hundred, which was a degree of honour at Sparta, and missing it, though a man highly deserving, yet he was so far from complaining or grudging or grieving thereat, that when others marvelled at his contentment and inquired of his reason, he told them he rejoiced at the happiness of that commonwealth that it had three hundred men more worthy to govern than himself. But how many are there, in these times of clearer judgment, wherein it is apparently known that true godliness teacheth every man contentment who move in that orb where God hath placed them, and in that portion that God hath given them? As sore eyes are offended at clear lights, so they fret at the brightness of other men's fortunes, virtues, and prosperity, and envy other men's wealth or honour. How many rage and storm like Æolus, not that three hundred, nor three, but some one eminent person, is preferred before them!

Plut., *Apophthegm.*

"Alterius rebus non
macrescit opimis,

Woodnoth, *ut
ante.*
"Invidie, quid sus-
piras? Proprium ne
malum, an alienum
bonum?"—BASIL.

CXVIII.—*Riches have wings.*

It is a term amongst falconers, that if a hawk fly high "she lessens." "Oh, she lessens!" saith the falconer; but if she soar yet higher, then he cries out, "Oh, she vanisheth! she vanisheth!" And it is now found to be true, by sad and woeful experience, that riches are upon the wing, and have of late, by one means or other, taken such a flight out of many men's purses, that they have lessened and lessened every day more and more, and are now at present, by the continuance of time, even as good as quite vanished.

Fuller's *Serm.*,
Lond., 1647.

CXIX.—*Rulers and governors are the supporters of a commonwealth.*

THERE is a generation of men that are murmurers and mutineers, such as speak evil of authority and do withdraw their necks from obedience, upon this ground, that superiors live by the sweat of the inferiors' brows, being themselves devoid of care. Their quarrel is like that in the apologue. The outward members of the body fell out against the stomach: they complained of his laziness and their own painfulness, and therefore conspired to starve him, and ease themselves: they even discovered their folly, for soon after their hands began to faint, and the legs to falter, and the whole body to pine; then, and not till then, they perceived that the stomach, which they condemned as lazy, laboured for them all, and that they were beholden to the labour of the stomach that themselves had any strength to labour. So it is in the body politic. Though the state of the prince or ruler be supported by the commons, yet the spring of the commonwealth is the providence of the prince; and soon will the streams dry if that fountain be dammed up.

Plutarch, in *Carle-
lar.*
Val. Max., lib. viii.,
cap. 9.

Menenius Agrippa.

Lake's *Serm.*, on
Isa. ix.

"Non populus
causa gubernatoris,
sed gubernator,"
&c.—PLATO *apud
Foliat.*

CXX.—*The Devil, a deceiver, deceived by Christ.*

A FISHERMAN, when he casts his angle into the river, doth not throw the hook in bare, naked, and uncovered, for then he knows the fish will never bite, and therefore he hides the hook within a worm, or some other bait, and so the fish, biting at the worm, is caught by the hook. Thus Christ, speaking of Himself, saith, "*Ego vermis et non homo.*" He, coming to perform the great work of our redemption, did cover and hide His Godhead within the worm of His human nature. The grand water serpent, Leviathan, the devil, thinking to swallow the worm of His humanity, was caught upon the hook of His divinity. This hook stuck in his jaws, and tore him very sore. By thinking to destroy Christ, he destroyed his own kingdom and lost his own power for ever.

Andrew's *Serm.*,
Lond., 1616.

Ps. xxii. 6.

Greg. Nyssen, *Ora t.*
cap. 23.
Job. xli. 1.

CXXI.—*A young raw minister is blameworthy.*

Laert. Diogen., in
Vita.

Frasm., in *Adag. ex
Suida.*
Woodnoth, *ut antea.*

"Quis homo est
tanta confidentia ut
sacerdotium," &c.
—PLAUT., *Rud.*

"Barbarus has se-
getes!" —VIRGIL.

PYTHAGORAS bound all those whom he received into his school to five years' silence, that they might not fly nor be chirping on every hedge, before they were fledged; that as soon as ever they crept from the shell they might not aspire to the housetop; that their tongues might not run before their wits; that they might hear sufficiently before they spake boldly. And so strong was his *αὐτός ἔφα*, so much did his word prevail with them, that faithfully and constantly they obeyed his commandments. Many tutors nowadays, though wiser and better than Pythagoras, yet, seeing their young ones too forward to make wing, cannot possibly beat them back into the nest, cannot keep their pupils within the limits of learners five years, no, nor four years, till they have taken some degree in schools; but they must needs, in all haste, take upon them the sacred profession of God's Word; and not only some thin, obscure, ignorant roguel, some parishes of the country, but Jerusalem and the chief cities, the greatest congregations, and most knowing people, must take notice of their ripe and rare intelligence, in their own, though raw in other men's, opinions. Being drunken with pride, they delight to be seen in the most public assemblies, as there are some that must needs show themselves in the market or fair, being drunken with wine or some meaner liquor.

CXXII.—*The blessed Trinity co-operate in the righteous man's prayer.*

Alphons. ab Aven-
dano, in *Matt. v.*

Rom. viii. 34.

If a great king should encourage a poor man in his suit, and say unto him, "Alas! poor man, I perceive thy distress; do but draw up thy petition, and I will give thee a satisfactory answer," this would be a ground of great hope; but if he shall say, "Go to my secretary, and bid him draw it up thus and thus, and in this manner," would not this be a matter of greater comfort? Yea; but if he shall say to the prince, his son, standing by him, "Do you present this poor man's petition into my hands," what unspeakable comfort must this needs be! And just thus God dealeth with His children: God heareth our prayers, the blessed Spirit draweth them up, and Jesus Christ, the Son of God, presenteth them to His Father. Without all doubt, great is the comfort of that poor soul that can, by prayer, have two or three walks a day upon this Mount Tabor, and, with holy Moses, converse with God in three Persons, on the Horeb of fervent prayer; for then, with Jacob, he sees the sweet vision of angels ascending and descending, climbing up and down that sacred ladder, which stands betwixt heaven and earth. At the top of it is the Father, the whole length of it is in the Son, and the Spirit doth firmly fasten it thereunto.

CXXIII.—*Christ's government is a peaceable government.*

Annal., lib. iii.
Xyphilin. *Hist.*

Lake's *Sermon on
Jas. ix.*

"Divus Nerva," saith Tacitus, "duas res olim insatiabiles conjunxit, imperium et libertatem." He spake with the most, that ascribed so much to Nerva, as that he should join two such inconvertible things as government and liberty: the one calling for subjection, the other intending nothing but disorder. But it may be truly said of Christ, that His kingdom is a kingdom of peace; His service, perfect freedom; that where He reigns there is peace and free liberty for every subject; so sweetly, so freely, so comfortably, are all things carried where the sceptre of Christ is set up in the hearts of men.

CXXIV.—*Alms given to the poor are the giver's gain.*

Relation di Betero.

THEIR ordinary form of begging in Italy is not after the manner of our English, "I pray you bestow something on a poor man," &c., but "*Fate ben per voi* (Do good for

your own sakes)." So those that are courteous and tender-hearted towards others, *ἐαυτοῖς χαρίζονται*, they gratify themselves, saith the mouth of Truth. The Lord that fed five thousand could always have fed Himself and His disciples, but He would be relieved by the hands of women, that so their charity towards Him might be an occasion of benefit to themselves. And so it is with us. We pleasure not the poor so much by our giving as we profit ourselves by their receiving.

Tatevil's *Enneas*,
Ephes. iv. 32.
Matt. xiv. 15.

John iv. 7.

CXXV.—Officers to be honest in their places.

ISOCRATES, an Athenian orator, in his counsel to Demonicus, a young gentleman like to be called to a great place, saith unto him thus, *Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλαττοῦν*, &c., that he should depart from a place or office conferred upon him, *μὴ πλουσιώτερος ἀλλ' ἐνδόξοτερος*, not more rich, but more honourable, than when he first undertook it. The instruction given by this heathen may shame many Christians. Some officers in these days regard not with what dishonour or dishonesty they keep or leave their places, so they may be rich; never fear, though they tread their wine out of other men's grapes, reap their corn out of other men's fields, so they may store their own houses with provision. So they may make their children great and turn them into gallants, they take no care, make no scruple, though they turn their own souls into hell.

In *Orat. ad Demonicum*.

Woodnoth, *ut antea*.

"Quocunque modo rem."
"Per fas et nefas."

CXXVI.—Prosperity of wicked men destructive.

It is said of the locusts that came out of the bottomless pit, that they were like unto horses, and on their heads were, as it were, crowns of gold, and their faces were, as it were, faces of men, and their hair, as the hair of a woman, and their teeth were, as it were, the teeth of lions, &c. Here are quasi horses, quasi crowns of gold, quasi faces of men, &c. Just such are all the comforts and prosperity of wicked men: their gold and their silver but, as it were, gold and silver, their prosperity and plenty but, as it were, prosperity and plenty, their victories and success but, as it were, victories and success. But when the blessed evangelist comes to set down a description of the locusts' tails, he doth not say there were, as it were, stings in their tails, but in plain, downright, positive terms, there were stings in their tails—real, true, not imaginary, stings. And such is the evil that attends upon the thriving and prosperous estate of wicked men, there is a sting in the tail of it, such as is not *quasi*, but *realiter*—what it seems to be.

Faucci's *Serm.*,
Lond., 1646.

Rev. ix.

"Prospera hujus mundi asperitatem habent veram," &c.
—AUG., *Ep.* xxxvi.

CXXVII.—No peace to the wicked.

"*There is no peace unto the wicked, saith my God.*" The prophet compares them to the sea, still raging and foaming, casting out their own shame; and Solomon unto vanity adds vexation of spirit. It may be seen in the particular case of all wicked men, that surely they have no rest—no rest *ab intra*; they never can light on that which doth *sistere appetitum*, which makes them range in their desires, in their endeavours, never finding where to settle. And *ab extra*, too, they are unquiet, for the whirlwind of God scatters them like chaff, and like a flood it drives them down the stream. And, indeed, how should they be quiet, that are compared to the sea, which, when there is no storm, cannot stand still, but hath its flux and reflux? And no wonder; for it is the subject of the moon, than which nothing is more changeable—a fit emblem of the world, upon which whosoever dependeth cannot be stable, when the world itself is so unsteadfast. And such is a wicked man too—unstable, uncertain, disquieted, distracted, in all his ways.

Isa. lvii. 21.

Lake's *Serm.*, on
Jin. ix.

"De vitio rotantur in vitium."—
GREG., in *Psalm penit.*

CXXVIII.—Rulers' actions exemplary.

Hardy's *Serm. at Westminster.*

"Regis ad exemplum," &c.

If the mountains overflow with waters, the valleys are the better; and if the head be full of ill humours, the whole body fares the worse. The actions of rulers are, most commonly, rules for the people's actions, and their example passeth as current as their coin. If a peasant meet luxury in a scarlet robe, he dares be such, having so fair a cloak for it. The common people are like tempered wax, easily receiving impressions from the seals of great men's vices: they care not to sin by prescription, and damn themselves with authority. And it is the unhappy privilege of greatness to warrant by example others' as well as its own sins, whilst the unadvised vulgar take up crimes on trust and perish by credit.

CXXIX.—Peace of the Church precious.

Ambrose, *Epist.*, tom. 5.

Woodnoth, *ut antea.*

"Quocunque modo rem."

ST. AMBROSE writeth, that Theodosius the emperor, when he died, had a greater care of the Church than of his sickness: his life was not dear unto him, so the Church might flourish after his death, so peace might be within her walls, and prosperity within her palaces. Such ought to be the care of every good Christian, to pray for the peace, to act for the peace, to contend for the peace of the Church. But so it is, that if men may enjoy health and obtain plenty for the back and belly, wax rich and great, and live like emperors, no matter which way religion turneth, no matter how the Church fareth, either for the future or the present; how it goeth with the Church they respect little, so themselves and their families may go on; nay, which is yet a worse symptom, and bewrayeth the great power of Satan over them, what scruple at all do they make to pill, and spoil and rob the Church, so as they may enrich themselves and their families thereby?

CXXX.—Public men to have public spirit.

Plutarch, in *Vita et in Apophthegm.*

"Sudandum est iis qui magistratum gerunt," &c.—*CIC.*, *pro Scith.*

PLUTARCH recordeth an excellent speech of Pelopidas when going out of his house to the wars. His wife came to take her leave of him, and, with tears in her eyes, prays him to look to himself. "Oh, my good wife," said he, "it is for private soldiers to be careful of themselves, not for those in public place: they must have an eye to save other men's lives." Such a spirit becomes every man in public place. Flesh and blood will be apt to prompt a man that it is good to sleep in a whole skin—why should a man hazard himself, and bring himself into danger? But let such know, that men in public places are to have public spirit, and to take notice, that though there be more danger by standing in the gap than getting behind the hedge, yet it is best to be where God looks for them to be.

CXXXI.—Every man to be employed in his calling.

Luke's *Serm. on Isa.*, ix.

1 Pet. iv. 10.

No creature, though destitute of reason, but keepeth his course—they let us see in their working whereto they were ordained: the sun giveth his light, the fire his heat, the water moistness, the earth beareth fruit. In all creatures may be read this lesson, "*Deus et natura nihil faciunt frustra.*" And if creatures void of reason do so, much more should those that are endued with reason not wrap up their talent in a napkin, and hide it; but, as St. Peter adviseth, "*Every one as he hath received the gift, so he must dispose it.*"

CXXXII.—*Death strips us of all outward things.*

SALADIN, a Turkish emperor, he that first of that nation conquered Jerusalem, lying at the point of death after many glorious victories, commanded that a white sheet should be borne before him to his grave upon the point of a spear, with this proclamation, "These are the rich spoils which Saladin carrieth away with him of all his triumphs and victories. Of all the riches and realms that he had, now nothing at all is left but this sheet." Why, then, should we desire so much after other men's goods, and seek to get them by hook and by crook? Why should we devour houses, even widows' houses? Why should we encroach upon other men's fields, and seek unlawfully to join land to land, calling the lands after our own names, entailing them upon children's children, to make (as the lawyers speak) a perpetuity, when, at last, if we could conquer ever so much, rake and scrape up all that we can reach, we must come to the pit with Saladin, and carry nothing away with us but a shrouding mantle?

Coccus Sabellic, En., lib. ix., 5.

Bergomensis, lib. xii.
Platina, in *Celestin.*
30.
Woodnoth, ut an-
tea.

"Omnia mors æquat."—CLAU-
DIAN.

CXXXIII.—*Selfishness condemned.*

THERE is a story of a fool, who, being left in a chamber and the door locked when he was asleep, after he awoke and found the door fast, and all the people gone, he cried out at the window, "Oh, myself, myself! oh, myself!" Such fools have we now amongst us in these self-seeking days. Nothing but self is in men's thoughts, in their hearts, and all their endeavours; self-ends, self-policy, like that of Israel, an empty vine, that brings forth fruit to herself. All seek their own, not the things of God; and it were just with God to leave such men to themselves hereafter, that look so much to themselves here in this world.

Marshal's *Serm.*,
London, 1644.

Hos. x. 1.
Phil. ii. 27.

CXXXIV.—*To bless God for the peace of conscience.*

WHEN the Romans, by conquest, might have given law to the Grecians at Corinth, in the solemn time of the Isthmian games, their general, by an herald, unexpectedly proclaimed freedom to all the cities of Greece. The proclamation at first did so amaze the Grecians, that they did not believe it to be true; but when it was proclaimed the second time, they gave such a shout, that the very birds flying in the air were astonished therewith, and fell dead to the ground. But, if you will have a better story, take that of the Jews, who, when at first they heard of Cyrus's proclamation, and that the Lord thereby had turned the captivity of Sion, they confess that, at the first hearing of it, they were like men that dreamt; but afterwards their mouths were filled with laughter, and their tongues with singing. Now, the peace that the Grecians and the Jews had was but the peace of a people, or a nation, and a great blessing of God too. But how much more reason is there that our affections should be strained to the highest pitch of joy and thanks, when we hear of the proclamation of the peace of conscience?—that peace, which is not of our bodies, but of our souls; not of our earthly, but of our heavenly estate—a peace that shall be begun here and shall endure for ever hereafter; such a peace as will make God at peace with us, reconcile us to ourselves, and make us at concord with all the world.

Livius, in *Hist.*

Ps. cxxvi.

Lake's *Serm.*, on
Hag. i.

CXXXV.—*A foreign enemy to be prevented.*

FABIUS MAXIMUS kept aloof from the Carthaginian army, upon a high hill, till he saw that Hannibal had worsted Minutius in the plain; but then he falleth upon him, and routs

Livii *Det.* iii., lib.
12.

"Nihil vel parvum
hostile à tergo sit
relinquendum."—
Nat. Com., lib. xvi.

Featly's *Serm.*

all his troops: whereupon Hannibal uttered that memorable speech, "I ever feared that the cloud which hovered so long on the hills would, in the end, pour down and give us a sad shower." The case is ours: we are together by the ears on the plain, as to the matter of judgment especially; but Fabius is upon the hill. There is a considerable party upon the mountains, a foreign enemy that hath an eye upon our divisions, and, if not prevented, may, in all likelihood, by the reason of our sins, be the destruction of us.

CXXXVI.—Husbands to bear with the wife's infirmity.

Shute, *Hagar and Sarah*.

Rom. xv.

Exod. iv. 25.

1 Kings xxi.

1 Pet. iii. 7.

PRECIOUS things, whereof we make account, the weaker they be, the more tenderly and charily they are to be handled, as china dishes and crystal glasses, and the like. Of all parts of the body, the eye is most tenderly used and touched. Now, what things, what persons are more precious than a wife? and yet withal a weak vessel, and therefore to be borne withal. As the husband is the stronger, so he must bear with the infirmities of the weak. The language of Zipporah was not so rough to Moses as his was smooth to her; Ahab replies not to the upbraiding words of Jezebel; and they that do otherwise may look big, and stand upon their headship and authority, but the wisdom that should be in such heads, as to dwell with their wives according to knowledge, is much to be questioned. And certainly, this is not to bear with the weaker vessel, but rather to crush and shatter what they should but tenderly touch.

CXXXVII.—The time of repentance *not to be deferred*.

Preston's *Covenant of God with Man*.

"Tolle moras:
semper nocuit dif-
ferre," &c.—*LUCAN.*

THE chariot-wheels when they run, the second runs near the first all the day long, but never overtakes it. In a clock the second minute follows the first, but never reacheth it. So it is with all cunctators in religion, such as defer the time of repentance, as the doing of it now and now, and to-morrow and to-morrow. Now, these little distances deceive us and delude us: we think to do it in a short time, and by reason of the nearness and vicinity of the time we think we shall do it easily, that we can take hold of that time. But it is not so: we are served just as grasshoppers and butterflies deceive children when they think to lay their hand upon them; they hop a little further and a little further, so that at last they take them not at all. And thus do we cozen ourselves. We lose our life, we lose our opportunity of grace, thinking that we may take it when we please.

CXXXVIII.—Satan's endeavour to hinder the hearing of God's Word.

Featly's *Clavis Mystica*.

MARK the jailors, they often suffer their prisoners to have their hands and feet free; neither are they in any fear that they will make an escape, so long as the prison doors are sure locked and fast barred. Thus dealeth Satan with those men that he holdeth in his captivity: he letteth them sometimes have their hands at liberty to reach out an alms to the poor, and sometimes their feet at liberty to go to church, to hear the Word preached; but he will be sure to keep their ears, which are the gates and doors of their soul, so fast made up, that they shall hear nothing to their comfort; and if they do, it shall be to little purpose.

CXXXIX.—*The minister's authority should be as much looked on as his sufficiency.*

Two things are considerable in a minister: his sufficiency and his authority. The people listen much to his sufficiency, but take little heed to his authority; and therefore come they to church rather to judge than to be judged, forgetting that many may be as skilful but none can be so powerful in binding and loosing as is the minister. A judge or a justice of peace may have less law in him than a private man, but he hath much more power, and they that appear before him regard his acts according to his power: so should it be in the Church. But men fear the magistrates that are under earthly kings, because the pains which they inflict are corporal; our hands, our feet, feel their manacles and fetters. And did but our souls as truly feel, as indeed they should, the pastor's binding and loosing of them, we would make more account of those offices than we do. And it were good we did so, for they so bind as that they can loose again; but if we neglect them, when our Lord and Master cometh He will command all contemners so to be bound hand and foot that they shall never be loosed again.

Lake's *Serm.* on Haggai ii.

"Sententia excommunicationis pastoris metuenda est."
—GREG., in *Regist.*

CXL.—*Self-praises condemned.*

CATO the elder had those commendations given him by consent which none in his time was thought fit to deserve (except it were one), to be *optimus orator, optimus senator, et optimus imperator* (a most singular orator, a most singular statesman, and a most singular general). And yet this so singular a man was so much given to boast himself, that his veriest friends were ashamed of him. And there was Tully, too, a man so excellently qualified that none but a Tully—that is, one admirably eloquent—was sufficient to speak his worth; and yet that is not unremembered by them, who were willing to conceal a blemish in him, that his speech, which flowed from him as sweet as the honey, he made to taste as bitter as wormwood many times by the interlacing of his own praises. But these were such as saw God only by the dim light of nature, therefore the more excusable. What, then, shall become of them that know their Master's will? such as by the sunshine of the Gospel cannot but discern that "*he who is the greatest ought to account himself as the least*;" that "*it is not for the wise man to glory in his wisdom, nor the strong man to glory in his strength, nor the rich man to glory in his riches; but for him that glorieth, to glory in this, that he understandeth and knoweth God, who is the giver of all things*;" yet *expiscari famam* are never in the right cue till, mountebank-like, they are exposing themselves in their own worth upon every stage. Surely such a wise man will prove a fool, such a strong man will turn his back, such a rich man will scratch a beggar by the head, when God shall call for an account of their stewardship, and reckon with them for what they have received.

Plinii *Hist.*

Plutarch, in *Apophtegm.*
Id., in *Cicerone.*

Fulgous, lib. viii., cap. 15.

Smith's *Serm.*

Luke ix. 48.

Jer. ix. 23.

"Hoc faciunt stulti quos gloria vexat inanis."

CXLI.—*Complaint of the want of faith is an argument of true faith.*

THERE is mention made of a melancholy person who was so strongly possessed, that he complained he had no head, nor could be otherwise persuaded than by that course which Philotimus, a learned physician, took with him, when he caused to be made a cap of lead, very weighty and heavy, and the same to be put upon his head, that, feeling the weight thereof upon his head, he might be persuaded he had a head. Thus it is with weak Christians: their complaint of the want of faith is an argument of the being of their faith, wherein, like this melancholic, they think they want that which indeed they have. And the same cure would do well with them that was fitted for him; lay upon them no other burden but

Treatise of Melancholy, p. 215.

Negus's *Treatise of Obedienc.*

the weight of their own burden, the burden of holy sorrow and grief, and doubtful despair for their wanting of faith (as themselves do deem), which is so weighty, as they are like to sink under it; yet that being laid upon the head of their faith, they may be asked whether they feel any such weight, and are pressed under the heavy burden of the same, which, if they be, let them never doubt more but that they have faith, and their faith hath both head and heart too; that hath life in it which moveth the sense, and causeth that feeling, and worketh that holy grief and sorrow so to complain, the whole soul being quickened thereby throughout, and all the graces of God's Spirit that are therein.

CXLII.—Conversion of heathens to be endeavoured.

THERE lies a great guilt upon Christian states, and this amongst the rest, that they have not been careful to bring them that sit in darkness and in the shadow of death to the knowledge of Jesus Christ. Much travelling there is to the Indies, East and West; but wherefore? Some go to possess themselves of the lands of the infidels, but most for commerce, and by commerce to grow richer by their goods. But where is the prince or state that pitieth their souls, and without any worldly respect endeavours the gaining of them unto God? Some show there is that way, but a very poor one; it is but *παρέργον*, an accessory to our worldly desire: *ἐργον* it is not; it is not our primary intention: whereas Christ's method is, *primum querite*, &c. If the apostles and apostolic men had affected our salvation no more, we might have continued till this day, such as sometimes we were, barbarous subjects to the prince of darkness.

CXLIII.—Want of love is the cause of all our sorrows.

ST. PAUL prayed that the Philippians' love might abound more and more; and he exhorted also the Hebrews, "*Let brotherly love continue.*" But in these uncharitable days of ours, the exhortation may be cast into a new mould, *Let brotherly love begin*; for, were it but begun, there could not be so many quarrels, so many sects, so many factions, so many broils, such envy, hatred, and malice, as is at this day to be found amongst us.

CXLIV.—Uncertainty of the multitude.

NONE ever more faithful in God's house than Moses, none deeper in God's Book, none more graced with miracles, none more careful of the people's good, and none more honoured by the people than himself was, yet, if the people be but once distressed and straitened in their provisions, they will put down Moses and set up a new governor. How did the people at the first entertain Paul? Even as an angel of light, and were ready to pull out their eyes and to give them to him to do him good; but after they had once hearkened to seducers, then was St. Paul no longer a father to them, but an enemy; and instead of plucking out their own eyes to do him good, they seemed forward enough to pluck out St. Paul's eyes, to do their false apostles a pleasure. Nay, had not Christ Himself an hosanna one day and a *crucifige* on the next? Hence it is that nothing is more uncertain than the minds of that *bellua multorum capitum*, the multitude: constant in nothing but inconstancy, you cannot tell where to have them; nothing more uncertain than their hearts and minds, you cannot tell when you have them; nothing more ungrateful, or a worse esteemer of men's deserts, you cannot make any account of recompense from them—humorous, clamorous, unrespective, unconstant, giddy-headed, &c., have always been the proper adjuncts of the people.

Luke's Sermon, on
I Kings viii. 37

Matt. vi. 33.

Phil. i. 9.

Heb. xiii. 1.
Fealty's Sermon.

Smith's Sermon, on
John vi.

Exod. xvii.

Gal. iv. 15.

Gal. iv. 16.

John xli. 13.

"Neurum modo,
mas modo, vulgus.
Scinditur incertum
studia in contraria vulgus."—
VIRGIL.

CXLV.—Profession without practice *not acceptable*.

PHARNACES sent a crown to Cæsar, at the same time he rebelled against him; but Cæsar returned the crown and this message back, "*Faciât imperata priûs, &c.* (Let him return to his obedience first, and then I will accept the crown by way of recognisance)." Thus God will not be crowned with our bare profession, except we crown that with a suitable conversation.

Plutarch, in Pompeio.

Staughton's Sermon.

CXLVI.—Man's being *is from God*.

ABEN EZRA, a learned rabbi of the Jews, hath a witty conceit of the Hebrew names that signify man and woman (*ish* and *ishah*). "They have in them," saith he, "some letters that are part of the *name of God* (Jehovah), which, if you take away, there will remain no other letters than those that make up the word which signifies fire." The moral of the conceit is, that their subsistence is in God, and they will both come to ruin if they be severed from Him. St. Paul maketh this good. It were to be wished that we did all learn of Him whence to take, and how to make the estimate of our being; we should not then so much overvalue our nothing, and undervalue that which can make us something, as commonly we do.

Plantavit, Florileg. Rabbin.

Phil. iii.

Lake's Sermon, on Esau's.

CXLVII.—The doctrine of free grace *abused by licentious libertines*.

THE philosopher observed, that of three of the best things in the world, through the wickedness of men, three of the worst things proceeded and grew:

1. Of Virtue—Envy.
2. Of Truth—Hatred.
3. Of Familiarity—Contempt.

But we that are Christians may add a fourth, viz., of the doctrine of Free Justification—Carnal Liberty. The catholic doctrine of justification by faith alone is the true nectar of our souls, so called *ἀπὸ τοῦ κτείνειν*, because it keepeth from death; yet, *fit nectar acetum*, this sweetest wine in the spouse's flagons proves no better than vinegar, or rather poison, in their stomachs, who turn free grace into wantonness, and Christian liberty into all licentiousness.

Combesii Enchiridion.
Featly's Clavis Myst.

CXLVIII.—The soul's slighting of Christ offering mercies *deplorable*.

HERODOTUS, in his *Urania*, makes mention of Themistocles coming upon the men of Andros for a round sum of money, and to that purpose said unto them that he had brought two goddesses unto them, Persuasion and Necessity. The men of Andros answered him that they had likewise two great goddesses with them, which did forbid them to give him any money; and those were Poverty and Impossibility. Thus Christ, He comes unto the sons of men with an invitation and a compellation—an invitation, "*Venite ad me, &c.* (Come unto me, all ye that are weary and laden, &c.);" a compellation, "*Compelle intrare, &c.* (Compel them to enter, &c.)." But what return doth the soul make? She bolts up the door of the heart, denies entrance, and either demurs with those builders in Haggai, "*Nondum venit tempus* (*It is time enough yet to serve the Lord*)," or else makes answer with a flat "*Nolumus hunc regnare* (*We will not have this man to reign over us*)."

Lib. viii.

Smith's Sermon, on 2 Kings vi.
Matt. xi. 28.
Luke xiv. 23.

Luke xix. 14.

CXLIX.—*God's goodness satisfied with man's thankfulness.*Plutarch, in *Vita*.Suidas, *Hist.*Staughton's *Serm.*

"De omni bono apparenti à nobis referantur Deo laudes."—BERNARD.
Ps. cvii.

THEMISTOCLES, when he entered into the Olympic games, and all the Grecians cast their eyes upon him and pointed at him, and whispered one to another, "This is Themistocles, that delivered Greece from Xerxes and the barbarous Persians—this is Themistocles!" all which he having taken notice of, said, "This day I must confess I am abundantly recompensed for all the pain that ever I took for Greece." Thus God looks for no other reward but this. He loads us with benefits; He gives all the commodities of the world to the sons only this royalty to Himself; He calls for no other tribute but that we should attribute all of men, reserving unto Him, give Him the glory, with a "*Non nobis, Domine, non nobis.*" And therefore it is that the Psalmist repeats it very often, and very pathetically, "*O that men would therefore praise the Lord for His goodness, and for His wondrous works that He hath done for the children of men!*"

CL.—*The rulers' sins hasten the ruin of a state.*Lake's *Serm.* on *Ecce.*

Resum German.
Scriptores.

JUDGES and magistrates are the physicians of the state, and sins are the diseases of it. What skills it whether a gangrene begin at the head or the heel, seeing both ways it will kill, if the part that is diseased be not cut off; except this be the difference, that the head being nearer the heart, a gangrene in the head will kill sooner than that which is in the heel. Even so will the sins of great ones overthrow a state sooner than those of the meaner sort; therefore wise was that advice of Sigismund the emperor, when, upon a motion to reform the Church, one said, "Let us begin at the minorities." "Nay, rather," saith the emperor, "let us begin at the majorities; for if the great ones be good, the meaner cannot be easily ill; but be the mean ones never so good, the great will be nothing the better."

CLI.—*No man a loser by giving himself up to God.*Diog. Laertius, in *Vita*.

Donne's *Serm.*,
Lond., 1626.

ÆSCHINES, perceiving every one give Socrates something for a present, said unto him, "Because I have nothing else to give, I will give thee myself." "Do so," saith Socrates, "and I will give thee back again to thyself better than when I received thee." "So," says God, "if thou wilt give thyself to Me in thy prayers, in thy praises, in thy affections, and in all thy actions, I will give thyself back so much mended, that thou shalt receive thyself and Me too—thyself in a holy liberty, to walk in the world in a calling; Myself in giving a blessing upon all the works of thy calling, and imprinting in thee a holy desire to do all things to My glory."

CLII.—*Excellency of the Robe of Justice.*

Eman. Meteranus,
in *Hist. Belgica.*

Smith's *Serm.*

Job xxix.

John i.

THERE is a story of a certain old woman in the Low Countries, that she, being near her end, required her keeper, of all loves, and in any case, to put upon her the cowl of a friar minorite when she should be ready to give up the ghost, which she had prepared for that purpose. "And," said she, "if death happen to come so suddenly that thou canst not put the whole cowl upon me, yet fail not at the least to put one of my arms into it, that by virtue thereof three parts of my sins may be forgiven me, and the fourth expiated in purgatory." Thus Meteranus, of the old wife's persuasion touching the virtue of the friar's cowl, which persuasion superstition bred, covetousness tendered, and folly entertained. It cannot be said so of the virtue of the robe of justice, of equity, and square dealing, whether distributive or commutative, private or public (though all very good), that they should have power to forgive sins. No; "*the blood of Jesus Christ cleanseth from all sins.*"

But this may be boldly said, that it is an excellent robe and a diadem, such a one that yieldeth a sweet savour unto the nostrils of God, as Esau's garment upon Jacob's back did to Isaac their father. Of all the garments you can put on, after faith and love, there is none to be compared to it. Courtiers may have soft clothing; a garment of needlework is only for the queen's wearing; garments of divers colours are suitable for kings' daughters; and there was a Babylonish garment which Achan purloined to his destruction; Herod's glittering apparel, mentioned by Josephus; garments of gold and silver, at which Dionysius jested that they were too cold in the winter and too heavy in the summer; perfumed garments, such as were the undoing of Muliasses, king of Tunis, as Paulus Jovius relateth. These were for some persons, but not for others; for some certain times, but not for all. But justice is a robe for all sorts of men to put on, for all times of the year; sweet without fulsomeness, precious without burdensomeness, safe without dangerousness, indifferent to all degrees, to all persons—common, equal, glorious, full of majesty, and full of good works.

Gen. xxvii. 27.

Matt. xi. 8.

Ps. xlv. 14.

2 Sam. xlii. 18.

Josh vii. 21.

In Lib. Antiquit., lib. vii., cap. 8.

"Iustitia tutamen patriæ, cura languorum, solatium pauperum," &c. — CYPRIAN.

CLIII.—Miracles, *why ceased.*

A GARDENER, when he transplanteth a tree out of one ground into another, before the tree takes root he sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and pulleth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in planting of religion, put to the help of miracles as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting, he took away such helps, so that, as St. Augustine hath it, *qui expectat miraculum, miraculum est* (he that looketh for a miracle is a miracle himself), for if the death of Christ with his work faith, all the miracles in the world will not do it.

Weems' Portrait.

"Ecclesiæ authoritas miraculis inchoata, vetustate formata." — AUG.

CLIV.—Other men's harms to be our arms.

WHEN the lion was sick all the beasts of the field went to visit him; only the fox stayed behind, and would not go unto him. Being asked the reason, he answered, "I find the track of many going in, but of none coming out; and I am not so desperate as to cast myself wilfully away, when I may sleep in a whole skin." Thus, other men's punishments ought to be our instructions; *nocumenta, documenta* (their harms, our arms). And that man is a fool whom other men's harms cannot make to beware. The footsteps of the angels that fell may mind us of pride, the ashes of Sodom tell us of our filthiness, Absalom's hanging by the hair forewarn us of rebellion, &c.

Fonseca, *Quadrages. Serm.*

"Vestigia nulla retrosum."
"Iustitia aliena, disciplina nostra."

CLV.—Encompassed by death on all sides.

IN the beginning of every almanack there is usually the picture of a naked man, miserably beset on all sides: the Ram pusheth at the head, the Bull goreth the neck, the Lion teareth the heart, the Scorpion stings the privy parts, another shoots at the thighs, &c. Every man living is but an emblem of that lifeless anatomy. One dies of an apoplexy in the head, another of a struma in the neck, a third of a squinancy in the throat, a fourth of a cough and consumption of the lungs, others of obstructions, inflammations, pleurisies, gouts, dropsies, &c., and "*him that escapeth the sword of Hazael, him doth Jehu slay: and him that escapeth the sword of Jehu, doth Elisha slay.*" Let but God arm the least of all His creatures against the strongest man, it is present death and dissolution.

Prior's *Serm.*, Occaser, 1626.

"Moriendi taille figuræ."

1 Kings xix. 17.

CLVI.—*A rich man had rather part with God than his gold.*Westfield's *Serm.*,
Bristol, 1644.

Matt. xix. 21.

Heb. xi. 25.

TAKE a narrow-mouthed bottle, it will receive the wine or beer that is, poured into it without any noise at all; but if you turn the bottle upside down, the bottom upward, it will not let anything out but with a great deal of bubbling and rumbling. Thus it is with every worldly man: he would quietly, and without any noise or reluctance (if possible), suck in the graces of God's Spirit into his heart; but tell him that the bottle must first be emptied, that "*he must sell all that he hath, and give to the poor,*" *durus est hic sermo* (this is a hard saying), how doth he murmur and repine at this, choosing with that profane wretch rather to have his part in Paris than in Paradise—"the pleasures of sin for a season here in this world, rather than the pleasures which are at God's right hand for evermore."

CLVII.—*How sin is made the prevention of sin.*Lightfoot's *Serm.*,
Uttorchester, 1642.

WHEN children begin to go they use to be so well conceited of the strength of their legs that they need not any help of their nurse. To let them see their folly the nurse will leave them to themselves, that so, smarting by a fall, they may better be brought to find what need they have of their nurse. The best of us all are but babes in grace, yet do we think that we can stand of ourselves; yea, and run the ways of God too. Now, God doth refute us by our own experience, and by this mistress of fools makes us better known to ourselves; but though He leave us for a time yet doth He not forsake us for ever, no more than a nurse doth the weakling child. She maketh use of one fall to keep the child from many, and God doth make use of our sinning to make us see how prone we are to sin, and so prevent us for the future.

CLVIII.—*An ungracious son not worthy to be his father's heir.*Fonseca's *Serm.*,
Quadragesimal.

DID the goldsmith but know beforehand that his refining of silver would turn to dross, he would rather break his bellows and crucibles in a thousand pieces than once offer to set himself about such an unprofitable piece of service. And if many a father did but know that his son would prove a spendthrift devil, he would sooner fire all he had than leave one penny behind him.

CLIX.—*Young scholars to mind their books.*Plinius, *in Ep.*Paul Merula, *in Vita
Fran. Junii*.
"At tu, dum pri-
um foret tibi tem-
poris actus,"—*TRIBUL.*

It is reported of Dr. Andrew Willet, the voluminous Atlas of learning, that at the age of fourteen years, or thereabouts, his father sent him to the University of Cambridge, where he applied himself so seriously to his studies that in a short time he had not only gained a good measure of knowledge in the learned tongues, but likewise in the arts and all necessary literature; so that it might well be said of him, as Pliny said of Trajan, *Docendi tempore discendi nihil habuit* (he had nothing of those things to learn when he was to teach them to others). What a shame is it, then, for those that dishonour that Athenian life with Doric manners!—that like to the father of Francis Junius, to whom his grandfather writing, when he was at the university, was wont thus to superscribe his letters, "*Dionysio dilecto filio, misso ad studendum* (To my beloved son Dionysius, sent to study)," when, as it seems, he did nothing less than that which he was sent about. So many young scholars spend that time which should be at their books *aut male, aut nihil, aut aliud agendo* (either doing wickedly, or that which they should not do, or else nothing at all), that their tutors are enforced to dismiss them with a "*Pol, ego operam et oleum perdidi* (I have laboured in vain, I have spent my strength in vain)."

CLX.—The life of faith *the happy life*.

WHEN Elisha demanded of the Shunammite what he should do for her, or whether there were anything to be spoken for her to the king or the captain of the host, she answered, "*I dwell among my people.*" She lived in peace and quietness; she had no cause to make any complaint against any of her neighbours; she was not driven to make any suit to the king or the captain; she troubled not others, and others troubled not her. And this she accounted a happy life; and so it was. But what, then, is the happy estate and condition of the faithful? Surely a thousand times greater. They are at peace with heaven and earth, with men and angels, with themselves and all others, with life and death; there is nothing that is able to dismay them, nothing able to hurt them.

2 Kings iv. 13

Attersol, on *Philon.*

CLXI.—Shortness of time *will not admit of long discourse*.

THEY that have a long journey to make, and but a short time allowed them, must make but short baits by the way, and cannot stand to take every acquaintance by the hand that they meet; and they that are to paint or print, or any ways delineate a pitched field, within the compass of a sheet or two of paper, can make but few soldiers whole or complete, but are fain to set down, for the most part, their heads only, or their helmets. So he that hath many things to speak unto, within a small compass of time, must contract himself, and be contented to touch only the heads of the greatest part of them; and as for long discourses, he must waive them.

Smith's *Serm.* on *Jer.* ix.

"Non tam multum, sed tam bene."

CLXII.—*Curiosity in the hearing of God's Word* condemned.

MANY men take no pleasure in flowers, or care any further for them than to look upon them, to smell them, and have them in their hands; but the bees draw from them both honey and wax, and the skilful apothecary maketh many medicines of them against divers and sundry diseases. Thus, many hear sermons only for their pleasure, for the elegance of the style, delicacy of the words, smoothness of the language, and gracefulness of the delivery: this is but to make a nosegay to smell for a while, and cast it anon after into a corner—to hear the Word gladly, but in time of temptation to fall away.

Fonseca's *Serm.* *Quadrages.*

CLXIII.—*Ambition proves its own ruin*.

THE poisonous aconite, so much desired of the panther, is purposely hung up by the hunters in vessels above their reach, whereof they are so greedy as they never leave leaping and straining thereat till they burst and kill themselves, and so are taken. Thus do men that aim at honour and greatness too high for their reach, and too great oftentimes for their merit; for an ambitious heart, overgrown with this rank aconite, neither admits the beams of grace to mollify its hardness nor the bounds of nature to restrain the swelling, but is unnaturally carried to ruin those of his own gang that are living, and to blemish the honourable fame of those that are departed. Surely, ambitious tyrants may bear themselves up for a time, but in the end they shall find that though Divine Justice hath leaden feet, she hath iron hands; though slow in coming, yet she strikes home.

Plin., *Nat. Hist.*, lib. viii., cap. 27.

Dallington's *Aphorisms*.

"Omnia recta et honesta negligunt, dummodo potentiam consequantur."
—CICERO.

CLXIV.—To be content *in the present condition*.

THEY that are not contented with their present condition are fitly compared to little children that are gotten upon a hill, and they look a good way off and see another hill, and they think if they were on the top of that then they were able to touch the clouds with their

Burrough's *Heart's Content*.

"Semper avarus
regit."

fingers; but when they are on the top of that hill, alas! then they are as far from the clouds as before. So it is with many that think if they were in such a condition then they should have contentment; and it may be so that they get into that condition, yet they are as far from contentment as before, not considering that in the very lowest of conditions they may for the present be serviceable to the counsel of God, that hath thus put them into it.

CLXV.—*A godly Christian is a constant Christian.*

Funeral Sermons.

AFFECTIONS to God must be constant. The air, you know, is light, and yet we call it not a lightsome body, because it is lighted by the presence of another; and when that body is removed, it is dark, for the air is dark in the night, when the sun is absent, as it is light when the sun is present. Those only we call lightsome bodies whose light is originated and rooted in themselves. So they are not godly persons that may have some injections of godly thoughts and godly affections cast into them, and be in them for a spurt and a brunt, and for a little flash, like a flash of lightning in the air, and so gone; but it must be rooted and grounded in a man, so as that it will continue—continue so as that the exercise of graces and duties towards God should be frequent and *quotidian*—daily to have converse and communion with God, to walk with Him and talk with Him, to approve ourselves to Him, to set ourselves in His presence, to make a constant trade with Him, to be His daysman, to work by the day with Him, and withal to hold out to the end.

ISA. XXVI.

"Nec tædia cepti
ulla mei capiam,"
&c.—OVID.

CLXVI.—*An impatient condition is a discontented condition.*

Downham's *Christ.
Warfare*.

"Impatiens est ho-
mo mutabilis ener-
vis."

Paschal, *de Virt. et
Vitiis*.

WEAK and sickly bodies agree well with no air, and are not much bettered by their often removes and changes of place, because they carry about them their distempered humours, which are the causes of their disease. So he who is sick of impatiency and peevish discontent agreeth well with no condition, but picketh quarrels as well against his prosperity as adversity, and is well, as we say, neither full nor fasting; but, like those who are sick of a fever, bitter and sweet taste both alike, loathing the very sight of wholesome nourishment, because his humour maketh everything to relish of his aguish condition.

CLXVII.—*God all in all.*

Plutarch, in *Aeph-
thegm*.

Holdsworth's *Ser.,
Camb.*, 1642.

KING PORUS, when Alexander asked him, being then his prisoner, how he would be used, answered in one word, *Βασιλικός*—that is, like a king. Alexander again replying, "Do you desire nothing else?" "No," saith he; "all things are in *βασιλικός*, in this one word like a king." Whereupon Alexander restored him again. But this hath not always been the happiness of kings and princes. Yet, however, he that hath God hath all things, because God is all things. Take a pen and write down riches, honours, preferments—they are but as so many cyphers, they signify nothing; but write down God alone, and He will them raise to thousands and hundreds of thousands. Then it is that a Christian is truly happy, when he can find himself and all things in his God.

CLXVIII.—*If the soul be safe all is safe.*

Diodorus, lib. xvii.

If the vessel be saved, though the wares be spoiled with the sea-water or cast over shipboard, yet we may arrive at the haven and there be in safety. If the field be gotten by us (as Alexander told Parmenio), our baggage and horses will be recovered again with advantage. If a tree be sound at the root there is hope that it will sprout out, notwith-

standing it should be lopped and shred never so much ; but if it be rotten at the root, fare it well. In like manner, if the soul be safe, if it live by faith in the Son of God, if it fight the good fight of faith and win the field, all other losses are not to be reckoned of ; we are more than gainers, more than conquerors. But if the soul perish (and it will perish except it be fed with the Word of the Gospel, and it will make shipwreck if Christ sit not at the stern, and it will be overcome if Christ be not the Captain, Saviour, and Deliverer), then all the world is gone with us ; it had been better with us we had never been born.

Smith's *Serm. on Job vi.*
"Bonum animum
pietuous et
omnibus bonis."

CLXIX.—Though a weak Christian, yet a true Christian.

HE is a scholar in the school that beginneth at Christ's-cross-row, and he is entered into the college that readeth but Seton's logic, and he is a member of the family that was bound apprentice but yesterday. Thus, if thou be a penitent, though not in fullness of perfection ; if thou believe, though not with the fullest measure of believing ; if thou obey, though not in the highest degree of obedience,—be comforted in thy weak beginnings, and resolve to proceed, and know that thou art already entered into the covenant of grace, and shalt enjoy that which Christ hath promised, freedom from damnation—"Thou shalt never see death."

House of Mourning.

"Fit surculus arbor."

John viii. 57.

CLXX.—A cheap religion is the worldling's religion.

A MERCHANT, being about to buy a parcel of wines, doth taste them, and thereupon approves them, wisheth them stowed in his own cellar ; yet, when he understands the price he must give for them, leaves them unbought, and goes his way. Such were those hypocrites (Luke viii. 13), and such are many amongst us at this day. A glorious Christ they would have by all means, but a crucified Christ is not for their turn : hearing what excellent things are prepared for God's faithful ones, they are much taken with the taste and relish of them ; but when they understand of the price that is set upon them, that they must deny themselves and their worldly lusts, forsake the world and the vanities thereof, mortify the flesh, &c., they leave them as being too dear, and rather be without them than come to so high a price.

Downham's *Christ, Warfare.*

"Religio proba ante res humanas habenda."—LUTHERUS, *Sir. ii. 12.*

Rom. viii. 13.

CLXXI.—The godly man's afflictions not destructive, but corrective.

As David gave charge to his soldiers, that by no means they should kill Absalom his son, though he sent them with a full commission against Absalom to stay his unnatural rebellion, to reduce him to his former obedience, so God, when He sends His judgments out into the world, He forbids them, and, as it were, lays a prohibition on crosses and afflictions, that they shall not destroy His children : they shall have a corrective, but no destructive power ; they shall serve to purge out their corruptions, but they shall not destroy their graces.

2 Sam. xviii. 5.

Coplan's *Serm. of Virgins.*

"Post afflictiones vita bonis tranquillior."—NAZ.

CLXXII.—Grace, not greatness, maketh magistrates glorious.

THERE was a great king, Antigonus by name, that, turning and winding his diadem, said to them that stood by, that if a man knew what a deal of care and trouble were lapped up and lodged in it, he would not account it worth the taking up. And there was a pope, by name Adrian the Sixth—not the worst pope—that confessed to his friends that he lived a happier life when he was a poor schoolmaster in Louvain than since he was advanced to that high see. Such or the like expressions were made by Henry IV. of England, lying on his death-bed, upon occasion of his son's removal of the crown out of his sight :

Plutarch, *Apophthegm.*
"Nemo foret qui te," &c.
Platina, in *Vita.*

Smith's *Serm. on Job xxix.*

*P. Machy, in Asaph-
1072.*
2 Cor. i. 12.
Acts xx. 26.

all which signify thus much, that it is not the high place nor the great state that maketh a magistrate happy; it is not his standing on the higher ground that makes him glorious; but when, with Pericles, in Plutarch, he can say that he never caused any to wear a mourning gown, and with St. Paul, "*This is our rejoicing, even the testimony of our conscience,*" and "*that they are pure from the blood of all men,*" i. e., from shedding innocent blood.

CLXXIII.—To make good use of good men *while we have them.*

House of Mourning.

"Actum est de
Repub."

WHEN any man borrows a book, he is diligent in the perusal of it, and taketh notes out of it, because he cannot tell how soon the owner may have occasion to use it himself. As for his own books, he lets them lie by, presuming to use them at his pleasure. Thus God raiseth up a good ruler, a good magistrate, a good minister: such as are eminent for wisdom, exemplary in life. These He sets up in a kingdom, in a county, in a parish or neighbourhood, as lights to walk by. How, then, should we improve such opportunities, and walk by the light while we have it! For the sun of such examples will set, and it is then night in such a kingdom, such a county, such a township, such a family, when a good governor, a good magistrate, a good minister, a good friend, parent, or master, is by death removed.

CLXXIV.—Discord *ill beseems the disciples of Christ.*

Lamprid., in Hist.

*Thorough's Heart-
Divisions.*

ALEXANDER SEVERUS, seeing two Christians contending one with another, commanded them that they should not take the name of Christians any longer upon them; "for," says he, "you dishonour your Master, Christ, whose disciples you profess to be." Most sure it is that divisions, whether of Church or state, foreign or domestic, are very dishonourable to Christ. And were it that they darkened our names only, it were not so much; but that which darkens up the glory of Christ should go something near us.

CLXXV.—The soul's comfortable union *with Christ.*

*Aulus Gellius, lib.
x., cap. 18.*

Weems' Portrait.

ARTEMISIA, queen of Caria, showed an act of wonderful passionate love toward her husband, Mausolus; for, death having taken him away, she, not knowing how to pull the thorns of sorrow out of her soul, caused his body to be reduced to ashes and mingled them in her drink, meaning to make her body a living tomb, wherein the relics of her husband might rest, from whom she could not endure to live separated. Thus the true child of God, when there is anything that may seem to preserve the memory of God in his soul, how doth he embrace the very invention of it! He becomes a true Mausolean tomb indeed; he hath a comfortable and true conjunction with Christ, eating His flesh and drinking His blood: and these two can never be separated again.

CLXXVI.—False doctrine *is treason against God.*

Abbot on Jonah.

Gal. i. 8.

As he is a traitor to his prince who taketh upon him to coin moneys out of a base metal—yea, although in the stamp he putteth for a show the image of the prince—so he that shall broach any doctrine that cometh not from God, whatsoever he say for it, or what gloss soever he set on it, he is a traitor unto God; yea, in truth, a cursed traitor, though he were an angel from heaven.

CLXXVII.—*How the soul lives in Christ only.*

It is commonly known that the branches have all their sap from the root of the tree ; it is that which makes them flourish and grow ; but if you cut them off from the root, they wither presently. So it is with the spirit, with the soul of man ; if God do but a little withdraw Himself, let sin but make a separation betwixt God and the soul, it is like a withered branch, it hath nothing of itself to revive itself, because it is divided from the root, which is Christ. At the least, it is with the soul as it is with a tree in the dead of winter : when the sap remains in the root, though it remain in union with the root, yet the moisture is got into the root itself and doth not now infuse itself into the branches. Yet withal it is confessed that the servant of God which is once united to Christ shall never be separated ; the union is now, and always shall be : but, nevertheless, the sap and comfort of the spirit may remain in the Head, our life may be hid in Christ, and may not appear in us at all, and we are then in that estate as if we were branches cut off ; so that whatever light and comfort and strength of spirit we have it is from Christ, and by the influence and working of His gracious Spirit.

Greg. Naz., *Cont. Evang.*

CLXXVIII.—*Division amongst Christians is the disgrace of Christians.*

ONE Bidulph, in the relation of his travels to Jerusalem, reporteth that the Turks were wont to wonder much at our Englishmen for pinking and cutting their clothes, counting them little better than madmen for making holes in whole cloth, which time of itself would tear too soon. But how foolish and how mad in the eyes of all good Christians do the cuts and rents and slashes that are in men's spirits, the divisions that are amongst us at this day, how uncomely do they render us and the religion that we take upon us to profess !

Burroughs, *ut antea.*

"Fera regnat Erin-
yes."—O'Connell.

CLXXIX.—*God's eternity.*

MERCHANTS and shopkeepers, to procure a better sale and greater credit to their several stuffs, call them "Sempiternum," "Perpetuana," "Durance," &c. ; but how soon doth the moth fret them, and they are gone—nothing left but the bare name. But God, He is the true eternal Being. All creatures have a lasting, angels have an outlasting, but God hath an everlasting being ; He only is Alpha and Omega, before the beginning and beyond all ending, from everlasting to everlasting, the King, eternal, immortal, &c.

Taylor's *Serm.*,
Lond., 1626.

1 Tim. i. 17.

CLXXX.—*Ill company to be avoided.*

WHEN Cerinthus came into the bath, John the Evangelist got out, and called to his fellows that they should come away with haste from the company of that companion, lest the house should fall upon them : he thought that place was guilty which received a man that was guilty, and that the house was in danger which harboured a man obnoxious. Here let them, then, look about them who not only, without all care, do sort themselves with all comers, not fearing the faults of others, but are glad they can meet with such companions. Vices and vicious persons are alike dangerous. He that walketh in the sun shall be tanned, and he that toucheth pitch shall be defiled, and he that associateth himself with the ungodly will soon be tainted with their company.

Euseb., *Pamph.*
Hist.

Abbot on *Yonck.*

CLXXXI.—*That it is lawful to praise the dead.*Herodot., in *Thalia*.Holdsworth's *Fun. Sermon*, 1626.

"Vetusta judicavit honestum esse ut mortui laudarentur."

Thucyd., lib. II.

It is said of the Ethiopians, that they make sepulchres of glass, for after they have dried the corpse they artificially paint it and set it in a glazed coffin, that all that pass by may see the whole frame and lineaments of the body: and this is commended in them. But surely they deserve better of the dead, and more benefit of the living, who draw the lineaments of their mind, and represent their virtues and graces in a mirror of art and learning; and they are as much to blame on the other side that, out of the purity of their precise zeal, *ita præcedunt*, so near pare the nails of Romish superstition that they make the fingers bleed; who, out of fear of praying forsooth for the dead, or invoking them, are shy in speaking any word for them, or sending after them their deserved commendations. It is piety to honour God in His saints; it is justice *sum cuique tribuere* (to give every one his own); it is charity to propose eminent examples of heavenly graces and virtues shining in the dead, for the imitation of the living. And then you cannot praise any so safely as the dead, for you cannot humour them into danger nor melt away yourself into flattery. Such jewels ought not to be locked up in a coffin, as in a cabinet, but to be set out to the view of all men.

CLXXXII.—*Men, though differing in judgment, must not differ in affection.*Botero's *Relation*.Burrough's *Heart-Divisions*.

THERE is mention made of two rivers in the East, Save and Danube, that run along in one channel threescore miles together without any noise, and yet they keep themselves apart, the colours of the waters remaining distinct all along. And why should not men go along close together in love, though in some things their judgments and practices be apparently different one from another? "*Opinionum varietas, et opinantium unitas non sunt असुतता.*" Men may go to heaven with the variety of opinions, but with the difference of affection they shall never see God in the face to their comfort.

CLXXXIII.—*A man dead in sin is a senseless man.*Abbot's *Serm.*, Lond., 1651.

"Dormit securus."

If a man be naturally dead, bring a candle into the room, set it on the table, he sees it not; let the sun shine in his face, he perceives not the beauty nor feels the warmth thereof; offer him rich presents, he receives them not: he hath not an eye to see them, nor a heart to desire them, nor a hand to reach out unto them. Thus it is with one that is spiritually dead: let the sunshine of the Gospel put out never so clear, he sees it not, because he is in darkness; though he live under plentiful means and rich dispensations, yet he is blind and sottish; offer unto him the rich pearls of the Gospel, those rich treasures of grace in Christ Jesus, yet he hath no heart to them, no hand of faith to lay hold upon them. So blind, so sottish is he, so stupid and senseless, that though these rich treasures, these graces, these pearls of the Gospel, be conveyed unto him in earthen vessels, in a plain and familiar manner, yet he doth not, he cannot apprehend them. Judgments do not affright him, and mercies do not allure him.

CLXXXIV.—*Antinomians compared to thieves.*Weems's *Divine Exercise*.

"Qui male agit, edit lucem."

THIEVES, when they come to rob and steal, the first thing that they do is to put out the candle, that they may pilfer the more securely. Thus the Antinomians, that they may cry up their idol of Christian liberty with more ease, and vent their doctrines of pleasing damnation more freely, set themselves against the law, and would banish it out of the Church; and thus carnal and profane men, too, labour to abolish it, that they may sin the more securely, and with greater liberty.

CLXXXV.—Not to censure others, *but look to ourselves.*

SOCRATES, at a banquet, falling at odds with one of his familiars, and openly rebuking him, Plato could not hold, but said unto him, "How much better had this been spoken privately." "And had you not done better to have told me so privately?" quoth Socrates. Plato could see Socrates' fault of unseasonable reprehension, but his own he could not perceive: Thus, look but amongst such as call themselves Holy Brethren, but, indeed, rank Protestants, devout dissemblers, and you shall find that they are not half so forward in examining themselves as in finding fault with others; and they are not half so curious in their own as they are captious and cruel over other men's lives. They can readily accuse others of blackness and spiritual deformities, saying, "They are wicked;" "He is naught;" "They are antichristian, rotten-hearted," &c.; "Such a one hath a pope in his belly;" when at the same time they have but little, God knows, of Christ in their hearts. They can gaze at the mote in their brother's eye, but care not for pulling out the beam that is in their own. They cannot bear with a few infirmities of their brethren—no, not of their fathers—but their own foul enormities they can easily conceal and continue.

Diog. Laert., *
Vita Socrati.

Woodnoth, ut
antea.

"Judicet ille de al
terius errore, qui
non habet in seipso
quod condemnet."
—AMEROS, in
Matt. v.

CLXXXVI.—The least of sins *to be prevented.*

By the want of one nail the iron shoe is lost; and the shoe being lost, the horse falleth; and the horse falling, the rider perisheth. Such are the dangers that he incurreth that neglecteth small things: the neglect of the lesser maketh way but for the greater evil; and he that setteth light by small things falleth by little and little.

Lud. Granat., *Dux
Pecati.*
"Coercenda cri
minis infantia ne
juvenescat aug
mentis."—CASSIO
DORUS, *Eclui, xxix.*

CLXXXVII.—*One God and Three Persons demonstrated.*

THE light of the sun, the light of the moon, and the light of the air, for nature and substance, are one and the same light, and yet they are three distinct lights: the light of the sun being of itself, and from none; the light of the moon from the sun; and the light of the air from them both. So the Divine nature is one, and the Persons three, subsisting, after a divers manner, in one and the same nature.

Stiles' *Serm.*, 1629.

CLXXXVIII.—*God knows His own people, however distressed.*

TAMAR may so disguise herself, walk in an unaccustomed path, so as Judah may not know her; Isaac, through the dimness of his sight, may bless Jacob and pass Esau; tract of time may make Joseph forget, or be forgotten of, his brethren; Solomon may doubt to whom of right the child belongeth; and Christ may come to His own, and not be received: but the Lord knoweth who are His, and His eye is always over them. Time, place, speech, or apparel cannot obscure or darken His eye or ear. He can discern Daniel in the den; Job, though never so much changed, on the dunghill. Let Jonah be lodged in the whale's belly, Peter be put into close prison, or Lazarus be wrapped in rags, or Abel rolled in blood, yet can He call them by name, and send His angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either, for His eye, as His essence, is everywhere: He knoweth all things.

Barlow's *Good Man's
Refuge*, 1616.
Gen. xxxviii.,
xxvii., xlv.
1 Kings iii.

"Obscurum nihil
Deo potest esse."—
CICERO, *de Nat.
Deorum.*

Ps. cxxxix. 1, 2.

CLXXXIX.—*For the abuse of a thing, the use is not to be taken away.*

LYCURGUS, saith Plutarch, was not so well advised when, seeing the Lacedemonians drink too much and fall to drunkenness, and so to further sin, he commanded to cut down

In *Lib. de Audi
endis Potiti.*

Woodworth, *ut*
ante.

their vines, and would not suffer any to grow in that commonwealth. It had been better, saith he, to have digged wells near to the vines, and so to have allayed and assuaged the strength and liquorishness of wine with water. Thus it is that, certainly, if our founts, if our communion tables, pulpits, seats, temples, have been abused, in time of popery, with a multitude of superstitious ceremonies and needless innovations,—what! shall we therefore use them no more? Rather let us use them no more so. What! shall we therefore give them over? That were extreme folly. Rather let us use them better. Christ did not condemn Moses' chair for the life of a pharisee, but preached where they had preached, though they were notorious hypocrites, though He denounced so many woes against them as against none more; yea, though the Temple in His time had become a den of thieves, yet then and there sent He up devout and holy prayers to heaven.

"Propter abusum
non tollendus est
usus."

CXC.—Get but God, *and get all.*

Staughton's *Serm.*

As Noah, when the deluge of waters had defaced the earth and blotted the great book of nature, had a copy of every kind of creature in that famous library of the ark, out of which all were reprinted to the world, so he that hath God hath the original copy of all blessings, out of which, if all were perished, all might easily be renewed. Let friends and goods and life and all forsake us, yet let but the light of God's countenance shine upon us, and that shall be life and friends and goods and all unto us.

"Habentem omnia
habet."—AUG.

CXCI.—Afflictions *the ready way to heaven.*

Shute's *Serm.*,
London, 1624.

A MAN taking his journey into a far country, and inquiring for the way, is told that there are many plain ways, but the straight and right way is by woods and hills and mountains and great dangers; that there are many bears and lions in the way; much difficulty is upon the road thither. Now, when he is travelling, and finds such and such things in the way, such mountains and hills of opposition, such flats and valleys of danger, he concludeth that he is in the right way thither. And so the child of God that is going to the kingdom of Heaven: though there be many ways to walk in, yet he knows that there is but one right way, which is very straight and narrow, full of trouble, full of sorrow and persecution, full of all manner of crosses and afflictions; and when in this life he is persecuted for God and a good cause, whether in body or in mind, it argueth plainly that he is in the right way to salvation.

"Per varios casus,
per tot discrimina
rerum, tendimus
in cœlum."—*Acts*
xiv. 22.

CXCII.—To be provident *for days of trial.*

Barlow's *Good Man's*
Refuge, 1616.

MEN in policy prepare cloaks for the wet, provision for winter, a staff for old age, a scrip for the journey; they'll be sure to lay up something for a rainy day, or a bank of money to fly to when occasion serveth. Thus it should be with all true Christians: they should be always striving for more and more assurance of God's favour, to be sure of a stock going in the Lord's affection, to get some persuasion of God's love, whereby they may be able to stand in the evil day, in the saddest of times, in the hour of death, and in the day of judgment.

CXCIII.—A good man *is the prop and stay of his country.*

Horat., *in Epist.*

Shute's *Serm.*, 1625.

It was the poet's vain and groundless conceit of Hector, that so long as he lived Troy could not be destroyed, terming him the immovable and inexpugnable pillar of Troy. But well it may be said of a faithful man, that he is a mighty stay and strength, a main defender

and upholder of the place where he liveth ; for whose sake, for whose presence and prayers, out of the Lord's abundant kindness to all His, even the wicked are often within the shadow of God's protection, and spared.

CXCIV.—It is peace *that sets up religion.*

ANTIGONUS told the sophister he came out of season when he presented a treatise of justice to him, that was at that very time besieging a city : he could not hear the voice of the laws for the noise of drums. And so the laws of God, the comfortable voice of the Gospel, cannot be heard in times of war and hostility. "*Religio docenda, non coercenda.*" Fire and faggot are but sad reformers. It is peace that is the good Joseph, the best nurse to religion. When the Church had peace and rest, then, and not till then, it multiplied.

Plutarch, in *Eumenice*.

Staughton's *Serm.*

Acts ix. 31.

CXCV.—Children *to be brought up in the fear of God.*

PARENTS are very careful to prefer their children to great places and noblemen's houses, and to that end they give them gentle breeding, which is well done of them ; but if they would indeed be good parents to their children, they should first endeavour to get rooms for them in the kingdom of heaven. But how shall this preferment be had ? God hath an upper and a lower house, His Church and the kingdom of heaven. The Church is His house of grace, heaven is His house of glory. Now, if thou wouldst bring thy child to a place in the house of glory, then thou art first of all to get him a place in the house of grace, bringing him up so in the fear of God that both in life and conversation he may show himself to be a member of the Church ; and then assure thyself that after this life he shall be removed to the second house, which is the house of glory, and there for ever be a freeman in the kingdom of heaven. In thus doing thou shalt not leave him an orphan when thou diest, for he shall have God for his Father, Christ for his Brother, and the Holy Ghost his Comforter, to all eternity.

Perkins, on *Creed*.

"*Aded à teneris consuescere multum est.*"—VIRGIL., *Georg.* lib. ii.

CXCVI.—Heavenly principles *tend heavenward.*

FIRE, which here we kindle, and is engendered on the earth, it being no earthly, but a heavenly body, hath, *ab origine*, an aptness and inclination, carrying it towards the sphere of fire, which is the proper place thereof. So, from what time a man, by God's calling, is begotten to be a heavenly creature here on the earth, he hath produced in him an inclination which doth make him move Godward : being heavenly-principled, he tends heavenward. Never did poor exile so much long to smell the smoke of his native country as he breathes and pants after the kingdom of heaven.

Bayne's *Counterbans to Covetousness*.

"*Sursum corda,*"

CXCVII.—Satan *suiting himself to all humours.*

It is observable, that a huntsman or forester goeth usually in green, suitable to the leaves of the trees and the grass of the forest, so that by this means the most observant in all the herd never so much as distrusteth him till the arrow stick in his sides. And thus the devil shapes himself to the fashions of all men. If he meet with a proud man, or a prodigal man, then he makes himself a flatterer ; if a covetous man, then he comes with a reward in his hand. He hath an apple for Eve, a grape for Noah, a change of raiment for Gehazi, a bag for Judas. He can dish out his meat for all palates ; he hath a last to fit every shoe ; he hath something to please all conditions, to suit with all dispositions whatsoever.

Jenkin, on *Jude*.

"*Ut saxis adhærens polyplus pro loco mutatur.*"—SENECA, in *Epist.*

CXCVIII.—Love the bond of perfection.

Staughton's *Serm.*

As the *primum mobile* in the heavens sets all the other spheres a-going which move and make music, as the Pythagoreans thought, in God's bosom—as *ens*, in logic, communicates his being to the ten predicaments—so is love to the ten commandments, in which they live and move and have their being. Love is the end, the scope at which they all aim, the perfection in which they rest, the tribute which they exact; it is the bond of perfection, or perfection of bonds—the most perfect bond, that ties all graces to us.

“Dilectio radix est
omnium bonorum.”
—AUG.

CXCIX.—Forgiveness of others *an argument of God's forgiveness of us.*Perkins, *on the
Lord's Prayer.*

TAKE a piece of wax and put to a seal, it leaveth an impression or mark like itself in the wax, which, when a man looks on, he doth certainly know that there hath been a seal, the print whereof is left behind. Even so it is in every one that hath a readiness to forgive others, by which a Christian may know easily that God hath sealed to him the forgiveness of his sins in his very heart. Let men, therefore, but look into their hearts, whether they have any affection, any inclinations to forgive others, for that is, as it were, the print in their hearts of God's mercy towards them in forgiving them.

“Neque dignus est
venia, qui nemini
dat veniam.”—SE-
NECA.

CC.—Popular government *popular confusion.*

“Amicus omnium,
amicus nullorum.”
—TULLIUS, *de
Amicitia.*

Dallington's
Aphorisms.

It was said of old, “He that is a friend to all is a true friend to none; and that which hath many heads hath no head at all.” Such is that many-headed monster the multitude, which hath neither head for brains nor brains for government. And as in a medicine, if there be not a due proportion of the simples in the mixture, there is a mischief for a remedy, not a remedy for a mischief. So in a popular state, where the people are agreed, and where there is no equal temperature and counterpoise of supreme power against the strong ingredient of the multitude, which is always hot in the highest degree, there must needs be disorder and a way open to all confusion.

CCI.—Satan's restless, incessant employment.

Livius, lib. xxlii.

Plutarch, *in Mar-
tello.*Woodnoth, *ut
antea.*

It was Hannibal's saying of Marcellus, that he had to do with him who could never be quiet, neither conqueror nor conquered; but conqueror, he would pursue his victories, and conquered, labour to recover his loss. But much rather may a man say the like of Satan, that great ramping lion, the arch-envier of our peace and happiness, who is the most wrathful and the most watchful enemy; who is never idle, but ever employed in sowing cockles amongst the Lord's good corn; who, though we stoutly resist him and overcome him for a while, yet will he never rest nor give over, but will be tempting again—yea, will not cease to tempt us again and again, with the same temptations, hoping at length to win our consent and so give us the foil in the conclusion.

CCII.—Spiritual desertions *no distractions to the child of God.*Lud. Vives in Au-
gustin. *de Civit. Dei.*

It was a barbarous act of that nation who imprisoned, condemned, executed, and ripped up an ass, to recover the moon out of him, which they suspected he had swallowed, because they saw him drink at the water when the moon appeared by reflection, and immediately upon that being wrapped up into a cloud they missed her. And thus do

simple men that think the grace of God is extinct quite when some cloud of sin robs them of the comfortable light of it. How are they frightened, as the ancients were, with these eclipses, and are much distracted in the midst of such spiritual deserts! Yet the knowing experimental Christian is nothing troubled thereat, but expects the return with patience.

Staughton's *Serm.*

CCIII.—Every impenitent sinner is his own tormentor.

If a malefactor, for his punishment, should be appointed every day to carry a stick of wood to a heap, to burn him twenty years after, it must needs be an exceeding great punishment and misery. And this is the case of every sinner who, neglecting repentance from day to day, doth thereby employ himself in heaping up the coals of God's wrath, to burn his soul in hell when the day of death comes. It is no other but a treasuring up of wrath against the day of death.

Perkins' *Treat. of Repentance.*

Rom. ii. 5.

CCIV.—There is no dependence for great men upon popularity.

ICARUS, in the poet, being furnished with wings by the art of his father Dædalus, could not content himself in a lower sphere, but he must needs be soaring so high, that the sun melting the wax wherewith his wings were fastened, he fell down headlong to his own destruction. These two wings of Icarus, thus joined on with wax, are just like popular and military dependence in noblemen to make them great: they will help for a while to make them so, and mount them aloft in the thoughts of men, and then fail them at the very height. It is therefore safer to stand upon two feet than fly with two wings; the two feet of Justice, communicative and distributive: for great men shall grow greater, if they but advance merit and relieve wrongs.

Ovidii *Metam.*

Dallington's *Aphorisms.*

CCV.—The resolved Christian.

WHEN Charles IX. of France propounded to that famous Prince of Condé this threefold choice—either mass, or death, or perpetual imprisonment, the most Christian worthy made this answer: "God assisting me, I will not choose the mass; the other two I refer to the king's determination: yet so, as I hope, God, in whose hands the heart of the king is, by His gracious providence, will provide and dispose of these also." Thus should it be with every Christian, to be a resolved Christian, to suffer any hardship for Christ: not to do as the men of the world do, that, so as they may avoid death and imprisonment, care not how they rise upon other men's ruins; so they may eat of the fat and drink of the sweet, so they may swallow down the good things of the land, and clothe with the softest of wool. Impose what religion you will, either mass or Mahomedanism, what government you will in Church or state, you shall find them servile enough. The good centurion never kept such obedient, ready, and resolute servants: they will fit you every way, fashion and put forward themselves for any employment.

Jean de Serres, *Hist. de France.*

Wootnoth, *ut antea.*
"Tu ne cede malis
sed contra auden-
tior ito."—VIRG.,
Æneid, 6.

CCVI.—Sin trampleth on Christ.

WHEN Pompey could not keep his soldiers in the camp by persuasion, he cast himself all along in the narrow passage that led out of it, and then bid them, "Go if you will, but you shall first trample upon your general;" and this overcame them. So it is that every sin makes God's head ache, as the Rabbins were wont to tell their scholars, to scare them: nay more, we cannot go to commit sin, but we must trample upon the precious blood of Christ Jesus; for our sins crucify Him rather than Pilate, crown Him with thorns rather than the soldiers.

Plutarch, in *Vita.*

Staughton's *Serm.*

CCVII.—The happiness of good government.

Herodotus, lib. ix.

THERE was a law amongst the Persians, that when their governor was dead there should be *ἀνομία πέντε ἡμερῶν* (a lawlessness for five days after), that every man should do what he list. Now, for those five days, there was such killing and robbing, and such destroying one another, that, by the time the five days were over, they were glad of government again. So that any kind of government is better than no government. But happy is that people, *bona si sua norint*, that live under a good government, where justice flows from the Supreme as head, and is conveyed by subordinate ministers unto the people.

Burgess' *Serm.*,
Lond., 1646.

CCVIII.—Faith is the fountain of all graces.

Lucianus, in *Scythia*.

WHEN Toxaris saw his countryman Anacharsis in Athens, he said unto him, "I will at once show thee all the wonders of Greece: *viso Solone vidisti omnia* (in seeing Solon thou seest all)—even Athens itself, and the whole glory of the Greeks." Tell me, Christian, hast thou faith and assured trust in the Lord? Then thou hast more than all the wonders of Greece, upon the point all the wonderful gifts of grace; for faith is a mother-virtue from which all others spring, and without faith all the best of our actions are no better than sin.

Boys' *Postill*.

Rom. xiv. 23.

CCIX.—Hypocrites, in their saying well *but doing ill, reproved*.

JULIUS CÆSAR, in his Commentaries, writeth of the French soldiers, that in the beginning of the battle, at the first onset, they were more than men, but at the second, or before the end, less than women. They would talk bravely and come on courageously, but at length give off cowardly. Such are the hypocritical Hotspurs of our times, who have God's Word swimming in their heads, but not shining in their lives; such as set up the temple with one hand and pull it down with the other; like scribbling school-boys, that what they write with the forefinger they blur with the hind finger; who, if words may be received, their pay is gallant, but, if deeds be required, their money is not current; who in professing and protesting are more than Protestants, but in practising and performing and persevering less than Papists.

Woodnoth, ut
antea."Qui curiosi simul-
lant, et bacchanalia
vivunt,"—JUV.CCX.—Zeal in God's service *made the world's derision*.

DOGS seldom bark at a man that ambles a softly fair pace, but if he once set spurs to his horse and fall a-galloping—though his errand be of importance, and to the court, perhaps—then they bark and fly at him. And thus they do at the moon, not so much because she shines, for that they always see, but because, by reason of the clouds hurried under by the winds, she seems to run faster than ordinary. And thus, if any man do but pluck up his spirit in God's service, and run the ways of His commandments, it is Jehu's furious march presently; and he shall meet with many a scoff by the way that runneth with more speed than ordinary.

Staughton's *Serm.*

CCXI.—The great danger of sacrilege.

IT is no Christian, but a right heathenish trick to demolish holy places, or, through sloth and covetousness, to suffer them to fall. Nay, the very heathens would never do that to the temples of their false gods that we Christians do to the house of the true God, for they hated and fled from all sacrilegious persons. Were the Church leprous, we could do no more than pluck out the stones, as they did, in the old Law, in a leprous house; nay, they

Ps. lxxix.

Plutarch, in *Timoleone*,
Liv. xiv. 40.

would not even in such a house pluck out all the stones, as they do in churches, but only such as were leprous. Well, let such know that, next to the injury done against the temple of man's body, there can be no greater injury than that which is done against the body of the temple; and one day all such sacrilegious, irreligious, profane persons may chance to feel that whip upon their conscience which some time Celsus felt, who, after the robbing and profaning of many churches, hearing one day that place of Isaiah read, "*Woe unto them that join house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the earth,*" cried out immediately, "*Vae mihi et filiis meis* (Woe, then, be to me and my children for ever)!"

Shute's *Serm.*, 1624.

Isa. v. 8.

Greg. Turonens. lib. iv., cap. 24.

CCXII.—The hypocrite's inconstancy.

It is reported of the she-wolf, that she hath a yearly defect in procreation, for at the first she beareth five young ones, the second time but four, the third time but three, the fourth time but two, the fifth time but one, and then afterwards remaineth barren. Thus hypocrites, forgetting the solemn vow they made to God in baptism, as also those principles of religion wherein they seemed expert to their catechisers, as they grow upward in age they grow downward in grace—with Demas embracing this present world, and with Hymenæus and Alexander making shipwreck of a good conscience, verifying the by-word, "Young saints, old devils."

Plinius *Hist. Nat.*

Boys' *Psall.*

1 Tim. i. 19.

CCXIII.—The laughter of the wicked is but from the teeth outwards.

It is said of Paulus Emilius, that having put away his wife Papinia, without any cause, as it seemed to others, stretched forth his foot and said, "You see a new and neat shoe, but where this shoe wringeth me, not you, but I alone know;" meaning that there were many secret jars happening between the married which others could not possibly perceive. And certainly the most wicked men, the greatest enemies to God and His Gospel, the most traitorous and rebellious of a people or nation, may be so jocund and merry, and show such magnanimity in their faces, that none can imagine by any outward circumstance but that they are truly cheerful and courageous in their hearts; and yet in the midst of all their mirth and greatest delights, even in the very ruff of all their bravery, they have secret heart-burnings and grievous vexations, what God and themselves only know. The Lord hath spoken it twice, and therefore it must needs be plain and peremptory, that there is no peace to the wicked. Their looks may be sometimes lively, but their hearts are always heavy.

Plutarch, in *Vita ejus*.

Woodnoth, ut *antes*.

"Non intus et in tute."

Isa. xlvi. 22.

CCXIV.—God's omnipotency.

AMONGST all the gods of the heathens, Jupiter was in the greatest esteem, as the father and king of gods, and was called Jupiter, *quasi juvenis pater* (a helping father); yet, as the poets feign, he wept when he could not set Sarpedon at liberty: such was the imbecility and impotency of this master-god of the heathen. But the hand of our God is never shortened that it cannot help; He is ever able to relieve us, always ready to deliver us—"Amongst all the gods there is none like unto Him; none can do like unto His works: He is God omnipotent."

Homer. *Ovid*.

Hume's *Exposit. on Ps.* xxvi.

Ps. lxxxvi. 8.

CCXV.—Prayers and tears are the weapons of the Church.

THE Romans in a great distress were put so hard to it, that they were fain to take the weapons out of the temples of their gods to fight with them; and so they overcame. And

Calamy's *Serm.*

"Pierres et Leri-
mre," &c.
Ps. cxxiv. 8.

this ought to be the course of every good Christian, in times of public distress, to fly to the weapons of the Church, prayers and tears. The Spartans' walls were their spears, the Christian's walls are his prayers. His help standeth in the name of the Lord, who hath made both heaven and earth.

CCXVI.—The gradation of *faith*.

Boys' Path.

THE heart of every believer is like a vessel with a narrow neck, which, being cast into the sea, is not filled at the first easily, but by reason of the strait passage receiveth water drop by drop. Thus God giveth unto us even a sea of mercy, but the same on our part is apprehended and received by little and little: we go from strength to strength, from grace to grace, and from one degree of virtue to another, praying always as the blessed apostles: "O Lord, increase our faith, that, from weakness of faith and slender assurance, we may grow to firmness of the one and fullness of the other."

CCXVII.—The Christian's humiliation *the Christian's exaltation*.

Cassian, *Lect. Antiq.*,
lib. xiii., cap. 4.

Smith's *Serm on*
i Pet.
Bucholcerus.

"Fato parvus in oculis
tulis ut sis magnus
in oculis Dei," &c.
—TUDOR, in *Sy-
monim*.

ARCHIMEDES and Willigis, two men famous in their generations—the one was exalted to be king of Sicily, being but a potter's son; the other, to be archbishop of Mentz (a Prince Elector in Germany), being but a wheeler's son. They both acknowledged God's providence and work in their advancement, and were so far from being ashamed of their low birth and parentage, that the one would not be served with any other plate than earthen, to show how nobly he was descended; the other gave in his coat-of-arms three wheels, with this motto, or rather memento, written in his bed-chamber in great letters, "*Willigis, Willigis, recole unde veneris* (O Willigis, remember from whence thou cam'st)." This, indeed, is the way to become high, to be exalted before God and wise men, to be lowly in our own eyes, to confess that we are worms and not men, that we are sinful men and not saints, that we are unworthy the least of God's mercies, and that it is of His mercy only that we are not consumed; that what we are and we have is all received, what we have received we have corrupted and made worse, and what we have corrupted we ought to be called to an account for, and so to be cast out as unprofitable servants.

CCXVIII.—The works of God in the creation of *the world are to and beyond admiration*.

Cassian Rodogius,
lib. ii., cap. 17.

Hume's, *Exposit.*, on
Ps. cxxvi.

Ps. ciii.
Job ix. 9.
Ps. cxxx. 25.

ARCHIMEDES was much commended amongst the heathen for his skill and contriving the motions of the sun, moon, and planets, with the course of the heavens and celestial spheres in his horology; Archites was much extolled for causing a dove of wood to hang in the air; Apelles and Zeuxis, an excellent pair of painters, whose pencils were to admiration, the one for deceiving the beholders with a counterfeit fly, and the other the birds with lively painted grapes. Oh, but when with David we shall consider the heavens, with Job lift up our eyes to contemplate the celestial spheres, with Solomon observe the nature of flies and pismires, that the earth should hang in the air, that the sea should be confined within a wall of sand, &c., we cannot but stand amazed and wonder at that wisdom and power by which all these were created and are still governed.

CCXIX.—Self-examination *required*.

Dionen, Laetian, in
P'ris

It is reported of Plato, that when he did walk in the streets, if he saw any disordered in speech, disguised in drink, or otherwise out of frame, he would say to himself, "*Num ego*

talīs (Am I such a one as this is, such a drunkard, such a rebel to God and man, &c.)?" So must every good Christian say, "*Num ego talis* (am I such a one as this is)? such and such." And as the apostles asked Christ, "*Master, is it I?*" so must every one look into his heart to see how things stand betwixt God and his own soul, and say, "Am not I the man that ought to be ashamed for the many sins that I have committed against my God? Am not I the man that have done thus and thus?" &c.

Calamy's *Serm.*

CCXX.—*Riches without content yield no comfort.*

A MAN diseased in body can have little joy of his wealth, be it never so much. A golden crown cannot cure the headache, nor a velvet slipper give ease of the gout, nor a purple robe fray away a burning fever. A sick man is alike sick wheresoever you lay him, on a bed of gold or on a pad of straw, with a silk quilt or a sorry rag on him. So no more can riches, gold or silver, land and livings, had a man much more than ever any man had, minister unto him much joy—yea, or any true or sound joy at all—where the mind is distract and discontent. Without contentment there is no joy of aught; there is no profit, no pleasure, in anything.

Gatake's *Gain of Godliness.*

CCXXI.—A great comfort to have a faithful *counsellor*.

IF Jacob had not heard there was corn in Egypt, in what a sad condition had he and his family been when all his provision was consumed in Canaan? If Joseph had not met with a man that told him where his brethren kept their sheep, he would have been sent to them by his father, he might as well have been devoured of a wild beast, as he was falsely reported to be. It is a great blessing to meet with a faithful counsellor when a man is out of his way. When a man is at a stand in his religion, what he may hold and what he may let go, what he may embrace and what he may abhor—when he is puzzled and cannot tell which way to turn him, whether to the right hand or to the left—then to find such a faithful counsellor as Jehoshaphat did in Micaiah touching war and peace, such an interpreter as the eunuch did in Philip touching the interpretation of some hard place in Scripture, &c., this must needs be as sweet and as welcome as a shower of rain in the time of drought; nay, as bread is to the hungry and drink to the thirsty soul.

Smith's *Serm.* on Jer. vi.

1 Kings xxii.

Acts viii. 30.

CCXXII.—The grace of God above all *riches*.

SOCRATES was wont to say that he had rather love *Δαρεῖον φίλον ἢ τὸ δαρεικόν* (the king's countenance than his coin) a good look from him rather than his gold. Thus a Christian thinks himself richer when he is able to say "God is mine," than if he had the treasures of both Indies. One smile from God is better than all the treasures of the world. If the sun be wanting, it will be night for all the stars; and if the light of God's countenance be wanting, if He frown upon us, a man may sit in the shadow of death for all the glisten of worldly contentments.

Diogen. Laertius.

Staughton's *Serm.*

"Non amo divitias, non opus," &c.

CCXXIII.—The just man's joy *is more inward than outward*.

VALERIUS CORDUS, in his dispensatory, observeth that those which prescribe rules of choice of simples advise to take herbs in the spring, flowers in summer, fruits in autumn, but roots in winter. And why roots for the most part at that time? Surely, because

sap is then gone down, it is most in the root when it is least in the stock : and so it is oft-times with the joy of God's children ; it is most rife many times with them inwardly in the heart when least show appeareth outwardly in the life, their mirth is most many times when it is least seen ; it is an inward rejoicing.

CCXXIV.—A godly man desires not to be rich *but in God's way.*

Cataker's *Gain of*
Godliness.

Gen. xiv. 23.

Nehem. xiii. 16.

Matt. iv. 9.

ABRAHAM, when the king of Sodom offered him some part of his spoils, refused to take so much as a shoe-latchet of him, that the king of Sodom might not say another day that he had made Abraham rich ; that men might not say that Abraham had been made rich, not by God's blessing, but by the king's means, and that he might thank the king of Sodom for what he had. So a godly man will not gain, or desire to gain, so much as a shoe-string or a shoe-thread by profaning the Sabbath, with the Sidonian merchants, by fraud or deceit, by oppression or extortion, by biting usury, the devil's brokery, by rifling and plundering, or by any other unlawful or indirect means, that the devil may not one day say that he hath made him rich, as he said sometimes to our Saviour, "*Omnia hæc tibi dabo* (All these will I give thee, &c.)."

CCXXV.—*Riches oft-times prove pernicious to the owners thereof.*

Plutarch, in *Sylla*.

Smith's *Serm. on*
John vi.

"Grave quid prodest pondus mihi divitiæ auri?"—TIT-BUL.

QUINTUS AURELIUS, in the days of Sylla (that Sylla of Rome), had a fair grange that lay commodious to some great one, for love whereof he was attainted, and killed amongst them that were put to death. Upon he cried out, when he saw his name in the paper, "*Fundus Albanus me perdidit*, alas! it is my land that I have at Alba, and not any offence that I have done is the cause of my death." And is not this the case of many a man amongst us? have not many a man suffered for his means' sake? It is a common saying, that when any man is in trouble his means will hang him. Who were they that heretofore were robbed and plundered? Were they not the ablest and the richest of the land? Did you ever hear of a poor malignant? It was the heinousness of the wealth, not the heinousness of the fact, that hath undone many a good family. So pernicious prove riches many times to the owners thereof.

CCXXVI.—*The security of a good conscience.*

Staughton's *Serm.*

"Hic murus æhe-
neus esto, nil con-
scire sibi," &c.—VIRGIL.

THOUGH the world should rattle about his ears, a man may sit merry that sits at the feast of a good conscience ; nay, the child of God, by the virtue of this, in the midst of the waves of affliction, is as secure as that child which in a shipwreck was upon a plank with his mother, till she awaked him, securely sleeping, and then, with his pretty countenance sweetly smiling, by-and-by sportingly asking a stroke to beat the naughty waves, and at last, when they continued boisterous for all that, sharply chiding them, as if they had been his playfellows. O the innocency! O the comfort of peace! O the tranquillity of a spotless mind! O the serenity! No Spanish sky so clear as a good conscience!

CCXXVII.—Not to mourn for losses, *because all is made up in Christ.*

NECA tells a courtier that had lost his son, "*Fas tibi non est, salvo Cæsare, de fortuna*" &c. That he had no cause to mourn, either for that or aught else ; so long as his sign was in safety and he in favour with his sovereign, he had all things in him, and should be unthankful to his good fortune if he were not cheerful both in heart and

look, so long as things stood so with him as they did. How much better may it be said to every true Christian, let his wants and his crosses be never so great, his afflictions never so pressing, his necessities never so biting, that he hath little cause to mourn for them; so long as he is in grace and favour with God, he hath all things in Him, and so long therefore he is happy and wants nothing else beside Him.

Gataker's *Tr. of the Test.*

CCXXVIII.—An ill tongue *never speaks well of any one.*

It is commonly known that scarabs and flies swarm to the galled part of a poor pack-horse, and there sit feeding upon that worst part of his flesh, not once meddling with the other sound part of his skin. Even thus do malicious tongues of detractors. If a man have any infirmity in his person or actions, that they will be sure to gather unto and dwell upon; whereas his commendable parts and well-deservings are passed by without mention, without regard. And what do they get by it? It must needs be a filthy creature that is always feeding on stinking carrion.

Hall's *Occasional Meditations*.

"Lingua mali pars pessima servi."—JUVENAL, *Sat.* ii.

CCXXIX.—*It is the glory of a Christian to pass by offences and injuries.*

ONE Vitus Theodorus, a German divine, sends to advise with Melancthon what he should do, when Osiander preached against him. Melancthon writes to him, and beseeches him, for the love of God, yea, chargeth him, that he should not answer Osiander again, but that he should hold his peace and make as if he heard nothing. Vitus Theodorus writes back again that this was hard to do, yet he would obey. And thus must every good Christian do: he must not be too hasty to oppose oppositions, not be like those salamanders that are never well but when they are in the fire of contention, but go on patiently in a constant way, resolving to bear what he meets with—rather to suffer a hundred wrongs than return one; and then God, at length, will make his righteousness break forth as light: for it is the only valour to remit a wrong, and the greatest applause that a man might hurt and would not.

Melch. Adamus, *in Vita*.

Burrough's *Heart-Divisions*.

"Optimus ille, qui ferre novit injurias plurimas."

CCXXX.—Little sins, if not prevented, *bring on greater, to the ruin of the soul.*

THIEVES, when they go to rob a house, if they cannot force the doors, or that the wall is so strong they cannot break through, then they bring little boys along with them, and these they put in at the windows, who are no sooner in, but they unbolt the doors and let in the whole company of thieves. And thus Satan, when by greater sins he cannot tell how to enter the soul, then he puts on and makes way by lesser, which, insensibly having got entrance, set open the doors of the eyes and the doors of the ears, then comes in the whole rabble: there they take up their quarters, there, like unruly soldiers, they rule, domineer, and do what they list, to the ruin of the soul so possessed.

Alsop's *Serm.*, Lond., 1650.

"Ex parva scintilla fit magnum incendium."

CCXXXI.—The sense of sin *is an entrance to the state of grace.*

It is a sure sign that a man is awaked out of his sleep when he discovereth and seeth the error of his dream, and a sure sign of health when a man is able to tell his disease. In the drawing up of water out of a deep well, as long as the bucket is under water we feel not the weight of it, but so soon as it cometh above water it beginneth to hang heavy on the hand. When a man diveth under water he feeleth no weight of the water, though there

Senec., *Epist.* v.
"Somnia sunt, vigilantis est," &c.

Arist., *de Colo.*, lib. iv., cap. 16.

"Elementa in suo
loco gravia non
sunt."

August., *de Vera
Relig.*, cap. 14.

Prov. x. 23.

be many tons of it over his head; whereas half a tubful of the same water, taken out of the river and set upon the same man's head, would be very burdensome unto him, and make him soon grow weary of it. In like manner, so long as a man is over head and ears in sin, he is not sensible of the weight of sin, it is not troublesome unto him; but when he beginneth once to come out of that state of sin wherein he lay and lived before, then beginneth sin to hang heavy on him, and he to feel the heavy weight of it. So, so long as sin is in the will, the proper seat of sin, a man feeleth no weight of it, but, like a fool, it is a sport and pastime unto him to do evil. And it is therefore a good sign that sin is removed out of his seat, out of his chair of state, when it becomes ponderous and burdensome to us, as the elements do when they are out of their natural place.

CCXXXII.—An ill-lived minister is a scandal to the Gospel.

Hall's *Occasional
Meditat.*

A CRACKED bell makes a very harsh sound in every ear: the metal is good enough, and it may be was once well-tuned; it is the rift that makes it so unpleasantly jarring. Just thus is a scandalous and an ill-lived preacher: his calling is honourable, his noise is heard far enough, but (O the sad *but!*) the flaw which is noted in his life mars his doctrine and offends those ears which else would take pleasure in his teaching. It is possible that such a one, even by that discordant noise, may ring in others into the triumphant Church of Heaven, whilst there is no remedy for himself but the fire, either for his reforming or judgment.

CCXXXIII.—Every Christian ought to be an ingenuous Christian.

Burrough's *Heart
Diction.*

We read, Matt. iv., Christ had a great dispute with the devil, in which He had him at great advantage, in his quotation of Scripture, verse 6: "*He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*" This was quoted out of the 91st Psalm, verse 11, and there it is, "*He shall give his angels charge over thee, to keep thee in all thy ways.*". Yet Christ did not catch this advantage, He did not so much as upbraid him for leaving out that passage, which He might justly have done, but He answers to the thing. Yea, Christ might have taken a further advantage against the devil, for the words following in the psalm are a prophecy of Christ, destroying the power of the devil: "*Thou shalt tread upon the lion and the adder; the young lion and the adder shall thou tread under thy feet.*" But Christ did not take advantage of this, and upbraid him with it: He had enough against him in the thing itself. How unseemly, then, is it for men, when they are seeking out for truth, to peddle about words, to catch at phrases, to lie at the catch for advantages, and to get hold of expressions. It is for Christians to be ingenuous, to be plain one to another; for it is a sign that men have less advantage of the matter when they seek so much after expressions and pass by the meaning. Sure it is, if God should catch at advantages with them, the most pregnant and ripe-witted would never be able to abide it.

CCXXXIV.—Philosophy to be subservient to Divinity.

Menoch., *de Repub.
Heb.*

Staughton's *Serm.*

THE Jews read the Book of Esther in their synagogues because they account it canonical Scripture; but, before they read it, they let it fall to the ground, because they do not find the name of God once mentioned in it, as their Rabbins have observed. So for the moral treatises of philosophers: we must read them, because they speak of virtue and happiness, and are good handmaids to piety and devotion; but we must let them fall to the ground before we read them: they must be subservient to the Scripture, they must be read with reference to Scripture, because they do not give glory to God.

CCXXXV.—*Impossible for a man to know all his sins.*

IT is with the children of men as with the housewife that, having diligently swept her house and cast the dust out of doors, can see nothing amiss, not so much as a speck or dust in it; whereas, if the sun do but a little shine in, through some cranny in the wall or some broken quarrel in the window, she may soon see the whole house swim and swarm with innumerable motes of dust, floating to and fro in the air, which, for dimness of light or sight before, she was not able to discern. Even so it is with many that are careful of their ways, so that little may be seen amiss that might require either reformation or amendment; yet, when they shall come to look more intently into God's law, a little beam of light, reflecting upon their souls from it, will discover unto them such an innumerable company, as well of corruptions in their hearts as of errors and oversights in their lives, that it shall make them, as men amazed, cry out, "Lord, what earthly man doth know the errors of his life?"

Outaker's Joy of the Just.

"At sole per fenestras illucente radios atomorum," &c.

Spincus, de Instit. Christi.

Ps. xix. 12.

CCXXXVI.—*Children to be well principled.*

EVERY thing must be taken in its time. Let a bladder alone till it be dry, and all the wind in the world cannot fill it—no, not so much as raise it up; whereas, being new and moist, the least breath enlargeth it. It is no otherwise in ages and dispositions. Inform a child in precepts of learning and virtue, whilst years makes him capable, how pliable he yieldeth, how happily is he replenished with knowledge and goodness; but let him alone, till time and ill example have hardened him, till he be settled in a habit of evil, and contracted and clung together with sensual delights, he becomes utterly indocible. Sooner may such a plant bow than break, such a bladder be broken than extended.

Hall's Occasional Meditat.

"Tenaciter hærent quæcunque à primis nascentes hausimus annis,"—PALING.

CCXXXVII.—*God must be served like Himself.*

THERE are some of the heathen that worship the sun for a god, and they would offer to the sun somewhat suitable; and therefore, because they did so much admire the swiftness of the motion of the sun, they would not offer a snail, but a flying horse—a horse with wings. Now, a horse is one of the swiftest creatures, and one of the strongest to continue in motion for a long time together; then, having added wings to the horse, they conceived he was suitable to be a sacrifice for the sun. So when we come to God, to worship Him, to sanctify Him, to call upon His name, we must not bring the bare calves of our lips, but the fervency of our hearts; we must behave ourselves so as to give Him the glory that is fit for such a God to have. God is a spirit, and He must be worshipped in spirit and in truth; not a civil only, but a divine worship also, proportionable in some measure even to the nature of God Himself.

Pierli Hiereoglyphica.

Burrough's Gospel Worship.

"Hic tibi præcipiæ sit purâ mente colendus,"—CATO.

CCXXXVIII.—*The difference betwixt a carnal and a spiritual man in point of knowledge.*

TAKE a blind man, set him in a clear night, with his face towards the moon when it shines, when all the stars are sparkling round about, yet he sees nothing of the brightness of the one or twinkling of the other, only some glimmerings; or he perceives some kind of reflex upon him, whereby he concludes that the moon is up and that the stars show themselves. But then take a quick-sighted man, with a perspective glass in his hand, and he discovers all: he walks all over the sky, from star to star, from one constellation to another; he is able to give account of all. Thus, take a man in his pure naturals, set him in the midst of the ordinances, let the administrations be never so pure, the dispensations never so clear, he sees nothing of God but, as it were, through chinks and crannies of nature—some glimpse and glimmer

Th. de Trugillo, Thesaur. Concionat.

"Mirum non est cœcum non iudicare de coioribus,"—

Junius, in 1 Cor. ii. 14.

only of divine light. Oh, but the child of God, having the perspective glasses of the Old and New Testaments in his hand, especially that of the New Testament—a very clear-sighted glass—he walks from star to star, from one attribute of God to another ; he discovers stars of the first magnitude, as faith and hope and charity ; nothing in order to salvation is hid from his eyes.

CCXXXIX.—*Christians ought to be loving one to another.*

Pigot's *Serm.*,
Lond., 1643.

METHINKS Philadelphia, the name of one of the seven golden candlesticks (Rev. i.), is a very proper fitting name for a church, which signifies brotherly love ; and every congregation ought to be, in a good sense, the family of love. Breaches and divisions, distractions and heart-burnings, may happen in other kingdoms which are without God in the world and strangers to the covenant of grace ; yet let Jerusalem, the Church of God, be always like a city which is at unity within itself.

Ps. cxxli. 3.

CCXL.—*Discord in Church or commonwealth prejudicial.*

Hall's *Occasional
Medit.*

"En quo discor-
dia cives."

"Perduxit mise-
ros."—VIRGIL.

Laud, in *Ep. Ded.*
of *Reply to Fisher.*

In the ringing of bells, whilst every one keeps his due time and order, what a sweet and harmonious sound they make ! all the neighbour-villages are cheered with the sound of them ; but when once they jar and check each other, either jangling together or striking preposterously, how harsh and displeasing is that noise ! So that as we testify our public rejoicings by an orderly and well-tuned peal, when we would signify the town is on fire we ring the bells backward, in a confused manner. It is just thus in Church and commonwealth : when every one knows his station and keeps his due rank, there is a melodious concert of comfort and contentment ; but when either states or persons will be clashing with each other, the discord is grievous and extremely prejudicial. And such a confusion either notifieth a fire already kindled or portendeth it ; and that of all others must be a dangerous fire that begins in the bed-straw. Popular states may ring the changes with safety, but monarchical government requires a constant and regular course of rule and inferiority, government and subjection, which cannot be violated without a sensible discontent and danger. And so in the Church : take away discipline, and the doctrine will not be long after.

CCXLI.—*Sin to be renounced as the cause of Christ's death.*

Alphons. ab Aven-
dano, in *Ps. cxix.*

SUPPOSE a man should come to a table and there is a knife laid at his trencher, and it should be told him, "This is the knife that cut the throat of your child, or your father ;" if he could now use that knife as any other knife would not one say, "Surely there was but little love either to the father or to the child." So, when there is a temptation to any sin, this is the knife that cut the throat of Christ, that pierced His sides, that was the cause of His sufferings, that made Christ to be a curse. Now, wilt thou not look on that as a cursed thing that made Christ to be a curse ? Oh, with what detestation should a man or woman fling away such a knife ! and with the like detestation it is required that a man should renounce sin ; for that, and that only, was the cause of the death of Christ.

CCXLII.—*Ministers not to be afraid of the faces of men.*

Strutarch, *Apeb-
thegn.*
Livius, lib. xiv.

POPILIUS, a Roman ambassador sent to Antiochus the Great, having delivered his message, and the king deferring his answer and demurring on it, drew a circle round about him with his wand, and conjured him to determine and resolve whether he would have peace or war before he went a foot out of the circle, which wondrous resolution and

confidence caused him presently to define peace. And do we not see how bold every petty constable will bear himself upon the higher power?—"I charge you in the king's name," Stoughton's Sermon. &c. And why, then, should God's ambassadors only be afraid, like children of shadows and bugbears? Courage and resolution become them best;—their commission is large and will bear them out, and the penalty great if they faint in the execution. "*Fear not their faces,*" saith the Lord to Jeremiah, "*lest I destroy thee.*" Jer. i. 8, 17.

CCXLIII.—The creature moves not *but in and by God.*

THE creature can do nothing but as it is commanded by God: it is the vanity of the creature that it can do nothing of itself, except there be an influence from God. As, for example, take the hand: it moves because there is an imperceptible influence from the will that stirs it. So the creature moving, and giving comfort unto us, it is God's will it should do it; and so it is applied to this or that action. The artificer using a hatchet to make a stool or the like, there is an influence from his art that guides his hand to the work. So the creature's working is by a secret concurrence from God, doing thus or thus: whether it be this way or that way, all is from God. Preston's Treatise.

"Est Deus in nobis; agitante calescimus illo."

CCXLIV.—The schismatic's abuse of Scripture.

IT is reported of one Procrustes, a notorious thievish innkeeper, who, when any travellers came to lodge at his house, would make his guest's stature equal with his bed, either by stretching them out to the length of it if they were too short, or by cutting some part off them if they were too long. He would not fit his bed to his guests, but his guests to his bed. Nothing more common shall we find amongst heretics and schismatics than either with false senses to stretch and enlarge, or with loud lies to mince and mangle the Sacred Scriptures, that so they may frame them to their likings and make them serve their own turns at all essays. They will either suppress the words or else not express the sense, they will either blot out or else blemish the Scriptures, rather than they will abolish or any whit alter their own fancies. Of their own opinion and writings they will not abide the least amendment, but of the Holy Word of God they care not what havoc they make. Plutarch, in Romulo.

Woodnoth, ut mactat.

CCXLV.—A fearful minister is a soul-murdering minister.

MAURITIUS the emperor said of Phocas, who conspired against him, having inquired of his disposition and hearing that he was fearful, "*Si timidus est, homicida est,*" said he. So it may be said in this case: the cowardice of the ministry is cruelty—he that fears the faces of men is a murderer of the souls of men. Stoughton's Sermon.

CCXLVI.—Sins in men regenerate and unregenerate—the difference.

REGENERATE men sin, yet the peace is not broke betwixt God and them, because their minds never yielded to sin. As it is betwixt princes, if they are at peace: though pirates of either nation rob the other's subjects, yet it breaks not the peace, it being done without the will of the king. So it is with sin in God's children: it breaks not the peace betwixt God and them, because it is but a rebel, and they agree not to it. There is a difference betwixt entertaining of sins as thieves and robbers and as guests and strangers: wicked men entertain sin as a guest, the godly man as a robber; the one invites it as a friend and acquaintance, the other throws it off as a rebellious traitor.

Preston's Self-Denial.

"Et quæ non fecimus ipsi, vix ea nostra vocæ."

CCXLVII.—Immediate addresses unto God by prayer *find acceptance*.

Fleet's Observat.

2 Sam. xviii. 23.

CUSHI and Ahimaaz ran a race who should first bring tidings of victory to David. Ahimaaz, though last setting forth, came first to his journey's end—not that he had the fleetest feet, but the better brains to choose the way of the most advantage; for the text saith, "*So Ahimaaz ran by the way of the plain, and overwent Cush.*" Prayers made to God by saints fetch a needless compass about—that is but a rough and uneven way: the way of the plain, or the plain way, both shortest and surest, is, "*Call upon Me in the day of trouble.*" Such prayer, though starting last, comes to the mark first.

CCXLVIII.—Sacrilege never *thrives*.Gallii *Noces A-*
*frica.*Erasm, *Anglia.*Woodnoth, *ut an-*
tea."Die mihi *rusa*
virum.

CÆPIO, a Roman consul, with his soldiers, robbed the wealthy temple of Toulouse, a city of Narbonne, in France, near the Pyrenees mountains; but of those that had a share of any of those goods not one ever prospered. It was so generally observed, that it occasioned a proverb. If any man, by what means soever decayed, were fallen into poverty, they would say of him, "*Aurum habet Tholosanum* (He hath some of the gold of Toulouse)." The endowments of all other churches (whereof many have been plundered of rich chalices and other utensils in sacrilegious times) are like the gold of Toulouse, that brought ruin to the plunderers and their families. If any man thriveth with them that holdeth them by a wrong tenure, he hath better luck than any such malefactor before him. How many sacrilegious persons have utterly ruined themselves, as it is easy to find in many monuments of learning—how a canker hath eaten their estates, as a gangrene did their consciences. But see the chronicle, search the histories of sundry nations, both ancient and modern, and find me out but one church-robber here that hath thrived past the third generation.

CCXLIX.—A seeming religion *no saving religion*.Shute's *Serm.*, 1630.

WANDERING empirics may say much in tables and pictures to persuade credulous people to become their patients, but their ostentation is far from apprehension of skill, when they come to effect their cures. How many ships have suffered shipwreck for all their glorious names of the *Triumph*, the *Safe-guard*, the *Good-speed*, the *Swift-sure*, *Bona-venture*, &c. ! So how many souls have been swallowed up with the fair hopes of men's feigned religions!—such as have at that very time the devil in their hearts, when they seem to have nothing but God at their tongues' end.

CCL.—The vanity of *needless and intricate questions*.Fuller's *Holy State*.

CAMDEN, in his history of the life of Queen Elizabeth, relateth how Captain Martin Frobisher fetched from the farthest northern parts a ship's lading of (as he thought) mineral stones, which afterwards were cast out to mend the highways. Thus are they served, and miss their hopes, who, long seeking to extract hidden mysteries out of nice questions, leave them off at last as altogether useless and unnecessary.

CCLI.—The life of man *subject to all sorts of calamity*.King's *Lectures on*
Job.

JONAH's condition was but bad at the best, to be rocked and tossed to and fro in a dangerous ship, the bones whereof ached with the violence of every surge that assailed it; the anchors, cables, or rudders, either thrown away or torn in pieces; having more friendship preferred him than he had hap to make use of; and at length to be cast into the sea, a merciless and implacable sea, roaring for his life more than ever the lion roared for

his prey, the bottom thereof seeming as low to him as the bottomless pit, and no hope left to escape either by ship or by boat, no *tabula naufragii*, no plank or piece of board appearing, whereby to recover the land; besides all these, to make the measure of his sorrows up to the brim, the burning of God's anger against his sins, like a river of brimstone. This is the case of us all in the whole course of our lives: as Hezekiah sang in his song, "From day to night Thou wilt make an end of me." We are tumbled and tossed in a vessel as frail as Jonah's ship was, which every stream of calamity is ready to dash in pieces, every disease is able to fillip on one side or other; where neither anchor nor rudder is left, neither head nor hand nor stomach is in case to give any comfort; where, though we have the kindness of wife and friends, the duty of children, the advice of physicians, we cannot use their service; where we have a grave before us, greedy to receive and never to return us, till the worms and creepers of the earth have devoured us: but if the anger of God, for our sins, accompany all these, it will be a woeful adventure for that man when the sins of his soul and the end of his life shall come so near together as the trespass of Jonah and his casting out of the ship.

Isa. xxxviii. 12.

"Nil sine magno
vita labore dedit
mortalibus." —
HORAT.

CCLII.—Sacrilege *cursed with a curse.*

It was usual in former times, when anything was given to the endowment of the Church, it was done with a curse against all such as should ever presume to alienate or take it away. Whether man's curse shall take hold on such Church-robbers is wholly in the disposition of God, and a secret; but sure it is that God Himself hath openly cursed all those, how many or how great soever they be, that rob Him of tithes and offerings—yea, cursed them with a curse, redoubling the words, not without great cause, but emphatically to signify that they shall be cursed with a strange curse—such a curse, such a signal curse, that he that hears of it his ears shall tingle and his knees smite one the other.

Ang. Roch., *Dis-*
sert. Vat.

Woodnoth, *us*
ant.

Mal. iii. 8.

CCLIII.—*God the proper object of man's memory.*

SENECA writeth of himself that he had a very flourishing memory, being able to recite by heart two thousand names in the same order they were first digested. Portius Latro wrote that in his mind which others did in note-books. He was a man so cunning in history, that, if you had named a captain unto him, he would have run through all his acts presently. A singular gift from God! But, as Tully, comparing Lucullus and Hortensius together, both being of a vast memory, yet he preferreth Lucullus before Hortensius, because he remembered matter, this but words. Thus certainly, as the object about which memory is conversant is more principal, so the gift more commendable: and the most excellent object of all others, either for the memory to account or for any part of the soul to conceive, is God the Lord; for he that remembereth the Lord as the Lord hath remembered him, that nameth his blessings by their names as God the stars, and calleth them to mind in that number and order that God hath bestowed them upon him, if not to remember them in particular, which are more than the hairs of his head, yet to take their view in gross, and to fold them up in a general sum with David, "What shall I render to the Lord for all His benefits?"—though he forget his own and his father's house, though the wife of his bosom and the fruit of his loins; yea, though his memory be so treacherous unto him that he forget to eat his bread—it is no matter: he remembereth all in all, and his memory hath done him service enough in reaching this object, God the Lord.

Justus Lipsius, *in*
Vita.

In Lib. de Claris
Oratoribus.

King, *on Jerem.*

Ps. cxvii. 12.

"Meminiſſe Juva-
bit."

CCLIV.—*Careless Churchmen condemned.*

In Lib. Fin. de Ben.
et Mal.

Fuller's Holy State.

TULLY charged some dissolute people for being such sluggards, that they never saw the sun rising or setting : as being always up after the one and a-bed before the other. So some negligent people never hear prayers in the church begun or sermon ended ; the confession being past before they come, and the blessing not come before they are passed away.

CCLV.—*The precious life of man to be preserved.*

Theodore's, Ub. v.,
cap. 20.

Weems' Por-
traiture.

"Vacuas cordis
habete manus.

THERE arose a sedition at Antioch for that Theodosius the emperor exacted a new kind of tribute upon the people ; in that commotion, the people broke down the image of the empress Placilla, who was lately dead ; the emperor, in a great rage, sent his forces against the city to sack it. When the herald declared so much to the citizens, one Macedonius, a monk, endued with heavenly knowledge and wisdom, played a prudential part, sending unto the herald an answer to this effect : " Tell the emperor these words : that he is not only an emperor, but a man also ; and therefore, let him not look only upon his empire, but upon himself also ; for he, being a man, commands those also who are men. Let him not, then, use men so barbarously, who are made to the image of God. He is angry, and that justly, that the brazen image of his wife was thus contumeliously used, and shall not the King of Heaven be angry to see His glorious image in cruelty handled ? Oh, what a difference is there betwixt the reasonable soul and the brazen image ! We, for this image, are able to set up a hundred ; but he is not able, for all his power, to set up one hair of these men if he kill them." These words being told the emperor, he suppressed his anger and drew off his forces. This monk, like another Moses, stood in the gap, and preserved the people. Happy had this angry age been if it had had such another ! Had but the generation of men formerly sprung up, with serious consideration, laid their hands more upon their hearts and less upon their swords, they would not have been so ready to break down the image of God in man, nor sheathe their swords in each other's bowels, as they have done.

CCLVI.—*The Church's complaint for want of maintenance.*

Ephr. Udali.
"Noli me tangere,"
Gen. xlii. 36.

As the old patriarch Jacob said of his children, when Benjamin was sent for by Joseph into Egypt, "*Ye have bereaved me of my children : Joseph is not, and Simeon is not, and ye will take Benjamin also : all these things are against me,*" so may the poor Church of England complain, and say, "*Ye have taken away my tithe and my glebe, and many other profits are not ; and now ye will take away the rest of my revenue. All these things,*" may the poor despised Church of England say, "*are against me ;*" unless, putting up that prayer of the patriarch, she prevail in it with God : "*Now God Almighty give me favour in the eyes of the men, that they may send back that that is taken away already, and let that alone that yet remaineth.*"

CCLVII.—*Ministers and magistrates to be diligent in their places.*

Godwin, in Vita.

King's Lecture on
Jonah.

THOMAS à BECKET, some time Archbishop of Canterbury, an evil man, and in an evil cause, but with words not impertinent to his place had he well applied them, answered one who advised him to deal more moderately with the king, "*Clavum teneo, et ad somnum me vocas* (Sit I at the stern, and would you have me to sleep) ?" Thus it must be with ministers and magistrates : the one is not to keep silence, but to lift up his voice like a trumpet ; the other is not to bear the sword in vain. And why ? Because the one steereth the rudder of the Church, the other sitteth at the helm of state ; both of them, *jure divino*, having their warrants immediately from God so to do.

CCLVIII.—*To bless God for our memories.*

STAUPITIUS, tutor to Martin Luther, and a godly man, in a vain ostentation of his memory, repeated Christ's genealogy by heart in his sermon; but being about the captivity of Babylon, "I see," saith he, "God resisteth the proud," and so betook himself to his book again. Let no man, therefore, abuse his memory to be sin's register, nor make advantage thereof for wickedness, but let men be thankful to God for the continuance of their memories, whereas some proud people have been visited with such oblivion that they have forgotten their own names.

Melch. Adamus, in Vita.

Matt. i.

Fuller's Holy State.

CCLIX.—*Christ is the true Christian's all in all.*

"Do you ask me where be my jewels? My jewels are my husband and his triumphs," said Phocion's wife. "Do you ask me where be my ornaments? My ornaments are my two sons, brought up in virtue and learning," said the mother of the Gracchi. "Do you ask me where be my treasures? My treasures are my friends," said Constantius, the father of Constantine. But ask a child of God where be his jewels, his treasures, his ornaments, his comfort, his delight, and the joy of his soul, he will answer with that martyr, "*None but Christ, none but Christ; Christ is all in all unto me.*"

Plutarch, in Phocione.

Smith's Sermon on Ps. ii. Col. iii. 17

CCLX.—*Blessings turned into curses.*

WHAT Tully reporteth amongst his wonders in nature, that in one country, *in agro Nar-niensi siccitate tulum fieri, imbre pulverem* (drought causeth dirt, and rain raiseth dust), may be truly applied unto us, that abundance of grace hath brought forth in us abundance of sin; and as sin took occasion by the law to wax more sinful, so iniquity hath never been more rife amongst us but through the ripeness of the Gospel. So far is it that we are become true Israelites, with Nathaniel, or but half—nay, almost—Christians, with Agrippa, that we are rather downright atheists—no Christians at all.

Ex Plinio, lib. xxxi., cap. 4.

King's Lecture on Jonab.

CCLXI.—*Young ministers to be well principled.*

THE natural history marketh that the whelps of the lions who have the sharpest paws do so prick the matrix of the dam that they are whelped the sooner, and so never come to a full strength and vigour. So fareth it with young men who, in confidence of their parts, hasten out of the universities before they be furnished with any gifts or abilities at all. Therefore, as Christ bade his disciples stay at Jerusalem till the Holy Ghost came down, so let them stay at Jericho till their beards be grown, till they be well principled, and enabled for the great work of the ministry.

Plinius.

Wicems' Per-
traiture.

Luke xxiv. 49.

CCLXII.—*Many seem to be willing, yet are loth to die.*

A GENTLEMAN made choice of a fair stone and, intending the same for his grave-stone, caused it to be pitched up in a field a pretty distance off, and used often to shoot at it for his exercise. "Yea, but," said a wag that stood by, "you would be loth to hit the mark." Thus, many men build their tombs, prepare their coffins, make them Death's-head rings, with *memento mori* on them, yet never think of death, and are very unwilling to die, embracing this present world with the greater greediness.

Fuller's Holy State.

CCLXIII.—*A minister to be able and well furnished.*

Marchantii Hortus
Pastorum.
Josh. x. 16.

CALEB said to his men, "I will bestow my daughter upon one of you; but he that will have her must first win Kirjath-Sepher," *i. e.*, a city of books—he must quit himself like a man; he must fight valiantly. And, certainly, he that will be one of God's priests, an ambassador of Christ, a true minister of the Word and sacraments, must not be such a one that runs before he is sent—that hath a great deal of zeal, but no knowledge at all to guide it—but one that is called of God, that hath lain long before Kirjath-Sepher, that hath stayed some time at the university, and cometh thence full fraught with good learning. Such a one, and such a one only, is a fit match for Caleb's daughter—fit to be a dispenser of God's Word and sacraments.

CCCLXIV.—*Dangerous to be seduced by false teachers.*

Lib. de Animal.

Willet, on Levit.

Matt. x. 17.

ARISTOTLE writeth of a certain bird called *capri-mulgus* (a goat-sucker), which useth to come flying on the goats, and suck them, and upon that the milk drieth up and the goat grows blind. So it befalls them who suffer themselves to be seduced by heretical and false teachers: their judgment is ever after corrupted and blinded, and, as it is said in the Gospel, "*If the blind lead the blind, both fall into the ditch.*"

CCLXV.—*Tongue-prayer not the only prayer.*

Baker's Disquisition
on Ps. li.

"Non chordis musica sed cor."

It is said that David praised God upon an instrument of ten strings, and he would never have told how many strings there were but that without doubt He made use of them all. God hath given all of us bodies, as it were instruments of many strings, and can we think it music good enough to strike but one string, to call upon Him with our tongues only? No, no; when the still sound of the heart by holy thoughts, and the shrill sound of the tongue by holy words, and the loud sound of the hands by pious works, do all join together that is God's concert, and the only music wherewith He is affected.

CCLXVI.—*The way to have our will is to be subject to God's will.*

Puller's Holy State.

It is reported of a gentleman travelling in a misty morning, that asked a shepherd (such men being greatly skilled in the physiognomy of the heavens) what weather it would be: "It will be," said the shepherd, "what weather pleaseth me;" and being courteously requested to express his meaning, "Sir," saith he, "it shall be what weather pleaseth God, and what weather pleaseth God pleaseth me." Thus a contented mind maketh men to have what they think fitting themselves; for, moulding their will into God's will, they are sure to have their will.

CCLXVII.—*The excellency of good government.*

Crinit's Sermon, on
Job xxxix.

It hath been questioned and argued whether it were better to live under a tyrannous government, where every suspicion is made a crime, every crime capital, or under an anarchy, where every one may do what he list. And it hath been long since overruled that it is much better to live under a state, *sub quo nihil liceat, quàm sub quo omnia* (a bad government rather than none). So then, if the worst kind of government be a kind of blessing in comparison, what, then, is it to be under an able Christian ruler?—one that doth govern with counsel and rule with wisdom; and under such judges and magistracy that do not take themselves to be absolute, the supreme authority, but confess themselves to be

dependent, that they are *ὁπ' ἐξουσίαν*, like the centurion in the Gospel, and to give an account, not only to him that is Judge of quick and dead, but also to the higher powers on earth, if they should chance to forget themselves? Matt. viii. 9.

CCLXVIII.—*We must learn to live well before we desire to die.*

As old Chremes in the comedy told Clitipho, his son, a young man without discretion, who, because he could not wring from his father ten pounds to bestow upon his sweetheart, had no other speech in his mouth but "*Emori cupio* (I desire to die; I would I were dead)!" But what says the old man? "First, I pray you, know what it is to live, and when you have learned that, then, if you be a-weary of your life, speak on." Thus they that are so hasty to pronounce the sentence of death against themselves, that wish themselves in their graves, out of the world, must first know what belongeth to the life of a Christian—why it was given them by the Lord of life, to what end He made them living souls, what duties and service He requireth at their hands: by that time these things are rightly considered they will be of another mind. Terence.

"*Pride, quæso, discite quid sit vivere.*" King's *Lect. on Jonab.*

CCLXIX.—*A negligent Christian no true Christian.*

If a man should bind his son apprentice to some science or occupation, and when he had served his time should have to seek his trade, and be never a whit the more his craft's-master in the ending of his years than he was at the beginning, he would think he had lost his time, and complain of the injury of the master or the carelessness of the servant. Or, if a father should put his son to school, and he always should continue on the lowest form, and never get higher, we should judge either great negligence in the master or in the scholar. Behold, such apprentices or such scholars are most of us! The Church of God is the school of Christ, and the best place to learn the science of all sciences. Now, if we have many of us lived long therein, some of us twenty, some thirty, some forty, some fifty years, &c., and some longer, and we no wiser than a child of seven, were it not a great shame for us? What! no forwarder in religion than so? O disgrace! And may we not be condemned of great negligence in the matters of our salvation?

Attersoll, on *Philom.*

"*Quid est, quod ex tanta turbâ discentium.*" &c.,—HUGO, lib. iii. *Didac.*

CCLXX.—*Hypocrisy may pass for a time undiscovered.*

MAUD, mother to King Henry II., being besieged in Winchester Castle, counterfeited herself to be dead, and so was carried out in a coffin, whereby she escaped. Another time, being besieged at Oxford, anno 1141, in a cold winter, with wearing white apparel she got away in the snow undiscovered. Thus some hypocrites, by dissembling mortification, that they are dead to the world, and by professing a snow-like purity in their conversations, may pass away a while undiscovered, but time will come that their vizards shall be pulled off their faces: they may go for a while muffled up in their cloaks of pretended sanctity and zeal for the public good, but all will be revealed at the last—if not here, hereafter.

Camden's *Britan.*

Paris's *Hist.*

Fuller's *Holy State.*

"*Tandem apparbit utrum lupus sit in pelle ovina.*" &c.,—AUG., in *Matt.* vii.

CCLXXI.—*Though the graces of godly parents cannot avail for bad children, yet their good example may prevail with them.*

It was a custom amongst the Indians, after the death of any worthy man, to inscribe his name and his act upon the doors of his house, for the ennobling of his issue. So it was ever esteemed no mean blessing to be well-descended, to be born of noble Christian parents.

Philostrati, *Statuæ.*

Charon's *Trois*
Feuilles.

And though thy father's goodness shall avail thee little if thou be'st not good thyself, "*Nihil mihi conducit martyr pater, si male vixerò*," said Origen (What if my father, for the testimony of a good conscience, gave his body to be burnt?—it shall do me no good if I live wickedly). Yet for all that, it availeth much to make a man good, there being no way more expeditious of instruction to good life than by the knowledge of things past and of the worthy acts of true Christian parents; their histories being our instruction, and their honours our incitements to goodness.

CCLXXII.—*To look upon every day as the day of death.*

Atterbull, or *Philom.*
Luke xii. 19.

THE rich man in the Gospel was a bad accountant when he set down a false sum to his soul, saying, "*Thou hast much goods laid up for many years*:" he sets down years for days—nay, years for hours—like the deceitful tradesman that sets down pounds for shillings. Thus many men that would seem to be cunning in the practice of this faculty are out of their reckonings and much deceived: they busy themselves in addition and multiplication, and dream of many years that they are to live, whereas they should be careful to practise subtraction and diminution, and know that every day—nay, every hour, every moment—calleth off a part of their lives.

P.S. in *Vita And.*
Willelmi.

CCLXXIII.—*A contented Christian is a courageous Christian.*

Aldrovandini, *Orni-*
tholog., lib. iii.

It is reported of the eagle, that whereas all other birds make a noise when they are hungry, he is never heard to make any noise at all though he be very hungry indeed: and it is from the magnitude of his spirit that whatsoever befalls it, yet it is not always whining and repining as other fowls will do when they want their food; it is because it is above hunger and above thirst. So it is an argument of a gracious magnitude of spirit, that whatsoever befalls it, yet it is not always whining and complaining so as others are, but goes on still in its way and course, and blesses God, and keeps in a constant tenour whatsoever thing befalls it; such things as cause others to be dejected and fretted and vexed and takes away all the comfort of their lives, make no alteration at all in their spirits.

Burrough's *Christ.*
Content.

CCLXXIV.—*Many are the troubles of the righteous.*

Boys' *Psall.*

If they were many, and not troubles, then, as it is in the proverb, "the more the merrier;" or if they were troubles, and not many, then the fewer the better cheer. But it hath so pleased the almighty God to couple them both together, many and troubles—in nature, of troubles; in number, many—that "*through many tribulations we might enter into the kingdom of heaven*."

CCLXXV.—*Hospitality commendable.*

P.S. in *Vita, præ-*
fecti a Symoni Paphumi.

It is reported of Mr. Thomas Willet, a grave divine, and father of the indefatigable Dr. Andrew Willet, who also in his younger years was sub-almoner unto that reverend prelate, Dr. Cox, eleemosynary and schoolmaster unto King Edward VI., then England's young Josiah, that, having two benefices, Barley, in Hertfordshire, and Thurkiston, in Leicestershire, a living of good value, where, having provided a sufficient curate for the place, once or twice a year he came, and spent the means amongst them, relieving some way or other every one of them—the better sort of them by hospitality and entertainment, the poorer by his alms,—all of them by his prayers; remembering the apostle's exhortation, "*to be given to hospitality*," and fearing, as Jerome said of himself, "*ne Maria cum Josephum locum in diversorio non inveniat* (lest Mary and Joseph should want room in the inn)."

1 Tim. iii. 2.

Jerome, in *Epist.*
Rufino.

or Jesus Himself, excluded, might say another day, "*I was a stranger, and ye took me not in,*" he refused no guest that came. A happy man, in making himself so happy a precedent of piety and pity to succeeding times! But where is the charity, the hospitality, the tenderness of bowels, the largeness of heart, in these straight-laced times of ours? Here is fasting and prayer amongst us, but where are the alms that must go along with them? It was not the prayers of Cornelius alone, but the prayers and alms of Cornelius together, that went up into the presence of God. Let but a despised member of Christ (not to speak of common mendicants) whose wants are smothered up in a modest silence, whose looks and clothes and all speak for relief,—let, I say, but such a one appear, what is the answer? "I have not for you!"—and I think so too, not a heart to do any good—"God bless you! God comfort you! Be warmed, be filled!"—and yet give them nothing. This is the charity of these uncharitable times. And, indeed, if men could but eat precepts and drink good counsel, they would soon find hospitality in abundance.

Acts x.

James ii. 16.

CCLXXVI.—A covetous man *good for nothing till death.*

It is a common saying that a swine is good for nothing whilst he is alive: not good to bear or carry, as the horse; nor to draw, as the ox; nor to clothe, as the sheep; nor to give milk, as the cow; nor to keep the house, as the dog; but *ad solam mortem nutritur* (fed only to the slaughter). So a covetous rich man, just like a hog, doth no good with his riches whilst he liveth, but when he is dead his riches come to be disposed of. "*The riches of a sinner are laid up for the just.*"

Willst, on *Levit.*

Job xxvii. 17.

CCLXXVII.—Others' harms *to be our arms.*

THE Lacedemonians were wont to make their servants drunk, and then to show them to their children, that they then beholding their frantic fits and apish behaviour, once seeing, might ever shun that beastly vice. Our sins have made this land, which formerly was our faithful servant, drunk with blood; it is to be hoped that our children, seeing the miserable fruits and effects thereof, will grow so wise and wary by their father's folly, as for ever to take heed how they engage themselves in such a civil war again.

Justin., *Hist.*

Fuller's *Serm.*, 1644.

CCLXXVIII.—The vanity and danger of *late repentance.*

It is an exorbitant course, while the ship is sound, the tackling sure, the pilot well, the sailors strong, the gale favourable, the sea calm, to lie idle at road, carding, dicing, drinking, burning seasonable weather, and when the ship leaks, the pilot is sick, the mariners faint, the storm boisterous, and the sea tumultuous, then to launch forth and hoist up sail for a voyage into far countries. And yet such is even the skill of evening-repenters, who, though in the morning of youth and soundness of health, and perfect use of reason, they cannot resolve to weigh the anchor and cut the cable that withdraws them from seeking Christ; nevertheless, they feed themselves with a strong persuasion that when their wits are distracted, their senses astonished, all the powers of the mind and parts of the body distempered, then, forsooth, they think to leap into heaven with a "Lord, have mercy upon me!" in their mouths, to become saints at their death, however they have demeaned themselves like devils all their life before.

Boyd's *Psall.*

"Sed medicina paratur, cum mala per longas convaluere moras."—OVID.

CCLXXIX.—The saints' knowledge of one another in heaven.

P. S. in *Vita*, ut
antist.

Gen. ii. 23.

MRS. WILLET made a query unto her husband, Dr. Willet, then lying on his death-bed, touching the mutual knowledge that the saints in glory have one of another. Such another question being proposed to Luther a little before his death, he resolves her with the words of Luther (unto which Chemnitius and many others do subscribe), that as Adam in the estate of innocency, when God first presented Eve unto him, whom he had never seen before, asked not whence she came, but said, "*This is bone of my bone, and flesh of my flesh*," even so the saints of God in heaven, beatifically illuminated with knowledge beyond Adam's in his first condition, shall know not only those whom here they knew not, but even those whom before they never saw.

CCLXXX.—Satan tempteth by degrees.

Aristot., *Hist. Animal.*, lib. v."Vires acquirit
sundo,"

John xviii.

It is observed of the crocodile, that he cometh of an egg no bigger than a goose-egg, yet he groweth till he be fifteen cubits long—Pliny says thirty; he is also long-lived, and—which is much—increaseth as long as he liveth. This setteth forth the manner of the increasing of Satan's kingdom, and how cunningly he disposeth of his temptations. First he beginneth with small matters, and so by degrees to greater; from thought to consent, from consent to action, from action to custom, from custom to a habit of sin. Judas is first inured to theft, and trained up in another false trick, as in repining at the box of ointment poured on Christ; at the length he is brought to betray his Master. Thus was the gradation of Peter's sin: first lying, then cursing, after swearing, &c.

CCLXXXI.—National judgments call for national repentance.

Fuller's *Serm.*, 1642.

■ Chron. xiv. 17.

SUPPOSE that the sea should break forth in this land—as such a thing might soon come to pass, were not the waters thereof countermanded by God's prerogative royal—it is not the endeavour of a private man can stop it. What if he goes with a faggot on his back, and a mattock on his shoulder, and a spade in his hand? His desire is more commendable than his discretion, it being more likely the sea should swallow him than he stop the mouth of it. No; the whole country must come in: children must bring earth in their hats, women in their aprons, men with hand-barrows, wheel-barrows, carts, cars, wains, waggons,—all must work, lest all be destroyed. So when a general deluge and inundation of God's anger seizeth upon a whole kingdom, when He breaks in upon a nation like the breaking forth of waters, it cannot be stopped by the private endeavours of some few, but it must be an universal work, by a general repentance—all must raise banks to bound it. Till this be done, no hope of peace, no hope of reconciliation at all.

CCLXXXII.—How Christ's sufferings are made ours.

Boys' *Postill*.

As the burgess of a town or corporation, sitting in the parliament house, beareth the person of that whole town or place, and what he saith the whole town saith, and what is done to him is done to the whole town, even so Christ upon the cross stood in our place, and bare our persons, and whatsoever He suffered we suffered, and when He died all died with Him—all the faithful died in Him, and, as He is risen again, so the faithful are risen in Him.

CCLXXXIII.—A worldly-minded man *speaketh of nothing but worldly things.*

WHEN a clock within is disordered, and the wheels out of frame, the hammer and bell must needs give an uncertain sound; so, when our hearts are inwardly disordered and corrupted with worldliness and profaneness, our speech outwardly accordeth with them. The doorkeeper said unto Peter, "*Thou art surely a Galilean: thy speech bewrayeth thee;*" and whosoever he be that hath his mind taken up and chiefly delighted with the world's music hath his tongue also tuned to the same key, and taketh his joy and comfort in speaking of nothing else but the world and worldly things. If the world be in his heart, it will break out at the lips: a worldly-minded man speaketh of nothing but worldly things.

Downham's *Christ. Warfare.*

CCLXXXIV.—Censurers *not to be regarded.*

LANQUET, in his Chronicle, relateth that in Friesland there was a fantastical prophet, named David George, who, calling himself God's nephew, said heaven was empty, and that he was sent to choose the children of God—that the great work of election was left unto his disposal, to appoint such as he thought fit to be saved. Thus in our time there be many such prophets, electing and damning whom they please, deifying this man and devilifying that man; but sure it is, they have no more authority to make devils than the pope hath to make saints. As, then, a number of his saints are in hell, so, questionless, many of their devils are glorious saints in heaven.

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Boys' *Positill.*

CCLXXXV.—*The certainty of God's will and purpose.*

THE wheels in a watch or a clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time, or to make the clock to strike. So in the world, the providence of God may seem to run cross to His promises; one man takes this way, another runs that way; good men go one way, wicked men another; yet all in conclusion accomplish the will and centre in the purpose of God, the great Creator of all things.

Sibbs' *Serm.*, 1632.

CCLXXXVI.—*A wicked man believes not there is a hell till he be in it.*

TOSTATUS observeth, out of Pliny, that the mole, after he hath long lived under ground, beginneth to see when he dieth: "*Oculus incipit aperire moriendo, quos clausos habuit vivendo* (he beginneth to open his eyes in dying, which he always had shut whilst he lived)." This is the true state of a wicked earthly-minded man: he neither seeth heaven nor thinketh of hell. Tell him that the wicked shall be turned into hell, and all that forget God, it is but as *brutum fulmen* (a mere scarecrow); he feareth not God nor man all his lifetime, till he approacheth to judgment, and then too soon he beginneth to feel that which he could not be brought to believe.

Willst, on *Levit.*, qu. xcii.

Ps. ix. 17.

CCLXXXVII.—*The world's dangerous allurements.*

THERE is a kind of serpent, called by the Greeks *συντάλη*, which, when she cannot overtake the fleeing passengers, doth with her beautiful colours so amaze them, that they have no power to pass away till she hath stung them. So doth the counterfeit beauty and bravery of the world inveigle and bewitch those who behold it with over-partial eyes, that they stand astonished till it have stung them with carnal concupiscence and doting love, so as they have neither will nor power to set one foot towards their heavenly country.

Downham's *Christ. Warfare.*

CCLXXXVIII.—*The excellency of the Scripture in its fullness.*Boya's *Psall.*

MEN talk much of the philosopher's stone, that it turns copper into gold; of cornucopia, that it had all things necessary for food in it; of panacea, the herb, that it was good for all diseases; of catholicon, the drug, that it is instead of all purges; of Vulcan's armour, that it was full proof against all thrusts and blows, &c. Well, that which they did attribute vainly to these things for bodily good, we may with full measure attribute justly to the Scripture in a spiritual manner. It is not a herb, but a tree, or rather a complete paradise of trees, of life, which bring forth fruit every month, and the fruit thereof is for meat and the leaves for medicine—in a word, it is a panacea of wholesome food against fenowed traditions; a physician's shop of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments.

Rev. xxii. 2.

"Schola celestis,
cruditio vitalis."—
CANTODOR., in Pi.
XV.

CCLXXXIX.—*The fullness of God.*Sibbs' *Serm.*, 1629.

LAND-FLOODS make a great noise, swell high, but are suddenly in again, whereas the spring or well-head continueth full without augmentation or diminution: such are the things of the world; such are all creature helps; how do they flourish for a while, but are soon gone! But God, He is the Well-head, *puteus inexhaustibilis* (never to be drawn dry), the eternal Spring that feeds all other streams. In Him, and in Him only, are the rivers of pleasures for evermore.

CCXC.—*The blessing of God is to be eyed more than our own endeavours.*

Burges, *Of Justifi-*
cation,
Hab. i. 16.

It is Seneca's observation, that the husbandmen in Egypt never look up to heaven for rain in the time of drought, but look after the overflowing of the banks of Nile to be the only cause of their plenty. And such are they that sacrifice to their own nets and drag, that look upon their own endeavours, attribute all success to their own projects, and in the meantime never so much as cast up an eye unto God, the Author of all, in whom they live, by whom they move, and from whom they have their being.

CCXCI.—*Sacrilege condemned by the example of Cyrus.*

Hall's *Contempt*,
Zerub. Ezia.

CYRUS, having relieved the Jews from their captivity in Babylon, doth not dismiss them with an empty grace, but with a royal bounty. What a mountain of plate was then removed from Babylon to Jerusalem! No fewer than five thousand and four hundred vessels of gold and silver. Certainly, this great monarch wanted not wit to think, "It is a rich booty that I find in the temples of Babylon! Having vanquished their gods, I may well challenge their spoil. How seasonably doth it now fall into my hands to reward my soldiers! How pat doth it come to settle my new empire! What if this treasure came from Jerusalem, the property is altered; the very place, according to the conceit of the Jews, hath profaned it. The true God, I have heard, is curious; neither will abide those vessels which have been polluted with idolatrous uses. It shall be enough if I loose the bonds of this miserable people. If I give liberty, let the next give wealth. They will think themselves happy with bare walls in their native country. To what purpose should I pamper their penury with a sudden store?" But the princely heart of Cyrus, though a heathen, would admit of no such base, sacrilegious thoughts. Those vessels that he found stamped with God's mark he will return to the owner; neither his own occasions nor their abuse shall be any colour of their detention. Oh, Cyrus, Cyrus! how many close-handed, gripple-minded Christians shall at once be choked in judgment, with the example of

thy just munificence ! Thou restoredst that which is now ordinarily purloined. The lands, the treasures, the utensils of the Church are now rifled and devoured ; but there is a woe to those houses that are stored with the spoils of God's temple, and a woe to those fingers that are tainted with holy treasures.

"Quis enim læsus
impune putaret esse
Dicos?"—TUCAN.

CCXCII.—*The minister's blessing after sermon to be attended.*

It is reported of Dr. Lake, Bishop of Bath and Wells, that whether it were so that himself preached or not, after the sermon done and the psalm sung, as the manner is, standing up in his episcopal seat, he gave the benediction to the people, after the example of the high priest (Numb. vi. 23), which thing as he performed like himself—*i. e.*, in a most grave and father-like manner—so any man that had but seen with what attentive and devout gestures all the people received it, what apparent comfort they took in it, and how careful every particular man was not to depart the church without it, could not but conclude that there was *quædam vis et efficacia* (a secret virtue) in the prayers and blessings as of the natural so of spiritual parents, which, as they are never the worse for giving, so those that have relation to them are much the better for receiving. And it is not for nought that the apostle saith, "*The lesser useth to be blessed of the greater.*" Much, then, are they to be blamed that rush out of the church, leaving such a blessing behind them. They think all is done when the sermon is done ; nor is the sermon done till they have practised what they have heard ; and the only way so to do is to attend the blessing of the minister, as a good preparative thereunto, which no doubt will procure God's blessing thereupon, and then all is completed. Again, if grace after meat be required, surely grace after the Word heard is much more necessary ; and if "Much good do it you !" be good manners after a dinner, surely "Much good do it us !" "Much good do it my soul !" is more than a compliment after a sermon.

In Preface to his
Works.

Flac. Illiric., *Clavis
Scriptæ, in Verba Be-
nedicere.*

Heb. vii. 7.

Croke's Sermon,
Bath, 1612.

CCXCIII.—*A rich fool described.*

A GREAT man, lying on his death-bed, sent first for his physician to advise with him about the recovery of his health. No means were left untried, but all in vain ; the physician gave him up for a dead man. Then he sends for his lawyer : much time was spent with him in making his will : there he settles his estate on friends and kindred, strives to make the inheritance of his land sure to his heir, and in the interim neglects his own in heaven. Yet, however, if it be but for formality's sake, he will not seem to be utterly careless in that point ; and therefore, in the last place, he sends for the physician of his soul, to consult about his spiritual estate, even then, when he was hardly capable of any advice at all. His fool standing by, and having observed all that passed, desired his master to give him the staff that he used to walk withal. He gives it to him, but on condition that he should give it back again to the next he met with that was a verier fool than himself. "Nay, then," said the fool, "here, master, take the staff again, for a verier fool than thou art I shall never meet again, that didst first send for a physician to strengthen thy body, then for a lawyer to make thy will, and in the last place for the priest to comfort thy poor soul, which should have been the first work of all." And such fools are they that ravel out their precious time tormented with the cares of the world, that lade themselves with thick clay, such as sing requiems to their souls, that put the evil day far from them with a *nondum venit tempus* (till it come to the last pinch), that the last sand is dropping in the glass and their souls, except God be more merciful, into the pit of hell for ever.

Adam's Sermon,
Lond., 1617.

'Læc, bibere, lude,
post mortem nulla
voluptas."

CCXCIV.—*Not to continue angry.*

Two Grecian bishops, being fallen out about some difference in point of judgment, parted asunder in great anger; but the elder of them (for so the wiser is to be accounted) sent unto his colleague a message, only in these words, "*Sol ad occasum* (The sun is about to go down)." The other no sooner heard it but he reflected on that of the apostle, "Let not the sun go down upon your wrath," and so they were both friends again. How doth this amity of theirs condemn the enmity that is amongst many of us at this time! As that deadly feud of the Scots, who entailed their lands on posterity conditionally that they should fight against the party that had offended, and never entertain any the least pacification; and such wrangling lawsuits as that of the two noble families Barclay and Lisle, which began in the reign of Edward IV. and continued to the first year of King James, full seven score years. It cannot be denied but that a man may, with good qualifications, go to law for his own; but the length of time in the suit, when the grandchild shall hardly end that which the grandfather began, may draw on a great suspicion in the want of charitable affection.

Eph. iv. 26.

Fuller's Sermon, 1627.

CCXCV.—*The only comfort of a Christian is his propriety in God.*

THE conceit of propriety hardens a man against many inconveniences and addeth much to his pleasure. The mother abides many painful throes, many unquiet thoughts, many unpleasant savours of her child, upon this thought, "It is my own." The indulgent father magnifies that in his own son which he would scarce like in a stranger. And why? Because he is his own. The want of this to God-ward makes us so subject to discontentment and cools our delight in God, because we think of Him aloof off, as One in whom we are not interested. Could we but think, "It is *my* God that cheereth me with His presence and blessings whilst I prosper; *my* God that afflicteth me in love when I am dejected; it is *my* Saviour that sits at the right hand of *my* God in heaven; *my* angels stand in His presence;" it could not be but that God's favour would be sweeter, His chastisements more easy, His benefits more effectual unto us.

Hall's Contempl., ut antea.

CCXCVI.—*Ministers and physicians, of all men, not to be covetous.*

LUD. VIVES, that worthy learned man, doth wonder at some physicians that they could possibly be covetous and greedy upon the world, inasmuch as, both in their speculative study and their practical ministrations, they behold every day how fickle a thing life is, how soon the breath is gone, how the strongest die in a moment, and the youngest fall on the sudden, and so, by consequence, that the use of riches is uncertain, and that all worldly things are transitory. And it were to be wished that many physicians of the soul were not sick of the same disease. They know that all flesh is grass, and the grace of it but a flower; that our breath is but a vapour and our life but as a bubble. They speak much of mortality, and preach other men's funeral sermons, yet, in the midst of their studies of condemning the world they are in love with the world, and look too much after mammon.

Lib. de Tradend. Discip.

Abbot's Lectures on Jonab.
Isa. xl. 6.

Jam. iv. 14.

CCXCVII.—*The loss of grace made good again in Christ only.*

EPIPHANUS maketh mention of those that travel by the deserts of Syria, where are nothing but miserable marshes and sands, destitute of all commodities—nothing to be had for love or money. If it so happen that their fire go out by the way, then they light it again at the heat of the sun, by the means of a burning-glass or some other device that

Lib. de Anchorat.

they have. And thus, in the wilderness of this world, if any man have suffered the sparks of divine grace to die in him, the fire of zeal to go out in his heart, there is no means under the sun to enliven those dead sparks, to kindle that extinguished fire again, but at the Sun of righteousness, that Fountain of Light, Jesus Christ.

Moulin's *Comment*
cants.

CCXCVIII.—To love our enemies *and do them good.*

It was wont to be said of Archbishop Cranmer, if you would be sure to have Cranmer do you a good turn, you must do him some ill one; for though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him. O that there were but a few such leading men of such sweet spirits amongst us, how great a blessing of peace might we enjoy! Did we but rejoice in any opportunity in doing any office of love to those who differ from us—yea, to those who have wronged us—things would be in a better posture than they are.

Fox's *Act and*
Monuments.

Burrough's *Heart-*
Divisions.

CCXCIX.—Plain preaching *is profitable.*

In the building of Solomon's temple there was no noise heard, either of axes or hammers; all the stones were prepared, squared, and fitted in the quarry. And thus the minister, in the building up of the mystical body of Christ, should make all the noise in his study: there he must turn his books and beat his brains; but when it comes to church-work, to the pulpit, then it must be in plainness, not with intricacy and tying of knots, but with all easiness that may be. It is confessed that painted glass in churches is more glorious, but plain glass is more perspicuous: oratory may tickle the brain, but plain doctrine will sooner inform the judgment; that sermon hath most learning in it that hath most plainness. Hence it is that a great scholar was wont to say, "Lord, give me learning enough that I may preach plain enough." For people are very apt to admire that they understand not, but to preach plainly is that which is required.

Shute's *Serm.*,
Lond., 1627.
1 Kings vi. 7.

Staughton's *Serm.*,
Lond., 1637.

Lake's *Bath.*

1 Cor. xiv. 25.

CCC.—*The very approaches of afflictions* torment the wicked.

PLUTARCH telleth that it is the quality of tigers, that if drums or tabors sound about them, they will grow mad, and then they tear their own flesh and rend themselves in pieces. And it is so with the unbelieving reprobate, with all wicked men: if they do but hear the noise of afflictions, the very sound of sorrows approaching, how do they fret and fume and torment themselves!—nay, by cursing and swearing, how do they rend the body of Christ from top to toe in pieces!

Lib. de *Superstitiis.*

CCCI.—Malice and envy *not fit guests for God's table.*

ST. AUGUSTINE could not endure any at his table that would show any malice against others in backbitings or detractings, and had therefore two lines written on his table, to be as it were monitors to such as sat thereat, that, in such cases, the table was not for them:—

Posidon, de *Vita.*

"*Quisquis amat dictis absentem rodere famam,
Hanc mensam vetitam noverit esse sibi.*"

Thus Englished—

"He that doth love an absent friend to jeer,
May hence depart; no room is for him here."

Dyke's *Worthy Communicant*.

And how much less will the Lord endure any at His table that come thither with malice and hatred against their brethren? If love be required at our own tables, how much more will God require it in those that come to His table. When one man's heart swells with envy against another, when a second is filled with malice and hatred, this is not to eat the Lord's Supper, but to eat one another; this is not to sit at the Lord's table, but to be a guest at the table of devils.

CCCII.—Preparation to religious duties *must be free from worldly distractions.*

Nanton's *Fragment, Regalia*.

Burrough's *Gospel-Worship*.

It was said of Sir William Cecil, some time Lord Treasurer of England, that when he went to bed, he would throw off his gown and say, "Lie there, Lord Treasurer!" as bidding adieu to all state affairs, that he might the more quietly repose himself. So, when we go to any religious duty, whether hearing or praying, coming to the Lord's table, or in any other religious addresses whatsoever, we should say, "Lie by, world; lie by, all secular cares, all household affairs, all pleasures, all traffic, all thoughts of gain! Lie by, all; adieu, all!" We must now be as those that have nothing to do with the world for the time; we must separate our hearts from all common uses, that our hearts may be wholly for our God.

CCCIII.—*Dangerous to interpose with a divided people.*

"In vita per incuriam."

* Rich. Sibbs, D.D.

Burrough's *Heart-Divisions*.

It was once said to Luther, when he was about interesting himself in seeking reformation of those bad times, "*Abi in cellam, et dic, miserere nostri* (O Luther, rather get you into your cell and say, Lord have mercy upon us)." And another* being once asked why he did not write his judgment about the controversy of the time, answered, "*Cui usui reipublicæ? cui bono mihi* (To what purpose? it would not help the cause, but much hazard him that should meddle)." And most true it is he that meddles with the divisions of the times may expect to be divided himself; to have his name, his reputation cut asunder, and thrown this way and that way. It hath ever been an unthankful work to meddle with a divided people: a man may with as much safety put his hands into a nest of hornets as to interpose in the midst of such wild and unruly divisions as are now amongst us.

CCCIV.—*A good man is bettered by afflictions.*

Plutarch, *de Tranquillitate*.

Abbot's *Lect. on Jonah*.

THE bee is observed to suck out honey from the thyme, a most hard and dry herb: so the good and faithful-minded man sucketh knowledge and obedience from the bitter potion of adversity and the cross, and turneth all to the best. The scouring and rubbing which fret others make him shine the brighter; the weight which crusheth others makes him, like the palm-tree, grow the better; the hammer which knocks others all in pieces makes him the broader and the larger—"in incude et malleo dilatantur (they are made broader on the anvil, and with the hammer);" although it be with the hammer, yet, dilatantur, they are made to grow the wider.

CCCV.—The trial of faith *is the enlargement of faith.*

Gratiat., *Dux Procaturn*.

"Talis est natura fidei," &c.—CHRYSOST., in Matt. xiii.

EXAMINATION and trial of a good scholar hurts him not, either in his learning or in his credit; nay, it advanceth him much in both: his very examination rubs up his learning, puts much upon him, and sends him away with the approbation of others. And thus in the trial of faith there is an exercise of faith; faith examined and tried proves a faith strengthened and increased. Some things sometimes prove the worse and suffer loss by trial, but the more faith is tried, the more faith is enlarged.

CCCVI.—Unprofitable hearers of the Word described.

A MARINER, when he takes his leave of his friends on the shore, sees them a while, but when he is sailed a little further, then they are quite out of sight, and he sees only the houses; then sailing a little further, he sees nothing but steeples, and such high places; but then, sailing a little further, *nihil est nisi pontus et aer* (he sees nothing but air and water)." So it is with too, too many unprofitable hearers of the Word: it may be that, when they are gone home from the church, there are some things fresh in memory, but on the next day they have lost some; but there are some other things that do yet present themselves before them, and then they lose more and more, till they have lost the sight of all;—no more of the Word appears than as if they had heard nothing at all.

Burrough's Gospel.
Workif.

"Multi vocem
predicationis audi-
unt, sed post vocem
vacui recedunt."—
GREG., Moral.

CCCVII.—All divisions are against nature.

PHILOSOPHERS say "*Non datur vacuum* (there cannot be vacuity in the world);" the world could not stand, but would be dissolved, if every part were not filled, because nature subsists by being one. If there were the least vacuity, then all things would not be joined in one; there would not be a contiguity of one part with another. This is the reason why water will ascend, when the air is drawn out of a pipe, to fill it. This is to prevent division in nature. Oh that we had but so much naturalness in us, that when we see there is like to be any breach of union, we would be willing to lay down our self-ends, our self-interests, and to venture ourselves to be anything in the world, but sin, that so we may still be joining, still uniting, and not rending from each other!

Oviedo, Ariagua.

Whitaker's Sermon,
Weston, 1646.

CCCVIII.—The hell of a guilty conscience.

PHILO JUDÆUS telleth that Flaccus played all the parts of cruelty that he could devise against the Jews, for their religion's sake; but afterward, when the doom of Caligula fell upon him and he was banished to Andros, an island near Greece, he was so tormented with the memory of his bloody iniquities and a fear of suffering for them, that if he saw any man walking softly near to him, he would say to himself, "This man is devising to work my destruction;" if he saw any go hastily, "Surely it is not for nothing; he maketh speed to kill me." If any man spake him fair, he suspected that he would cozen him, and sought to entrap him; if any talked roughly to him, then he thought that he contemned him; if meat were given to him in any plentiful sort, "This is but to fat me as a sheep or an ox, to be slaughtered." Thus his sin did lie upon him, and ever remind him that some vengeance was to follow from God or man, or both. And this is the case of all wilful, bloody, presumptuous sinners, that though there be some strugglings and wrestlings to the contrary, yet their hearts and consciences are greater than themselves, and will put them in mind that nothing but destruction waiteth on them. If they walk abroad, *sonus excitat omnis suspensum* (they are afraid of every leaf that wags); if they stay at home, nothing but horror attends them: in the day they are struck with variety of sad apprehensions, and in the night they are tormented with fearful dreams and strange apparitions. Such and so great is the hell of a guilty conscience.

"Sonus excitat om-
nis suspensum."—
VIRGIL.

Abbot's Lect. on
Jonah.

"Nihil est mise-
rius, quam hominis
animus conscius."—
PLAUT.

CCCIX.—Love of God's children is a sincere love.

THE son of a poor man, that hath not a penny to give or leave him, yields his father obedience as cheerfully as the son of a rich man, that looks for a great inheritance. It is, indeed, love to the father, not wages from the father, that is the ground of a good child's

De Trugillo, Tbb-
saur. Cœdemat.

"Oderunt peccare
boni virtutis
amore,"

obedience. If there were no heaven, God's children would obey Him, and though there were no hell, yet would they do their duty, so powerfully doth the love of the Father constrain them.

CCCX.—*Ministers to be men of merciful dispositions.*

Nanton's *Frag.
Regalia.*

Prov. xii. 10.

Woodnoth's *New
Descent on Old Re-
cords.*

THE Lord Ellesmere, some time Lord Chancellor of England, a great lover of mercy, was heard to profess that if he had been a preacher this should have been his text: "*A righteous man regardeth the life of his beast.*" A merciful man and a merciful text well met. But oh, the prophetic incendiaries of the late fearful, unnatural civil war! How far were they from this sweetness of disposition!—how far from thoughts and bowels of mercy!—how far from a desire to preach mercy!—when it was a common course with them, by viperine glosses, to eat out the bowels of a merciful text; when nothing was more usual amongst them than to allege the words of the Scripture against the meaning—than to wrong and wring the Scripture till it bled again, but they would misconstrue and misapply it one way or other, to stir and incite men to such actions as little became the profession of the Gospel.

CCCXI.—*Election known by sanctification.*

Negat. Of Obedience.

IF any man would know whether the sun shineth or not, let him go no further, but look upon the ground to see the reflection of the sunbeams from thence, and not upon the body of the sun, which will but the more dazzle his sight. The pattern is known by the picture, the cause by the effect. Let no man, then, soar aloft to know whether he be elected or not, but let him gather the knowledge of his election from the effectualness of his calling and sanctification of his life, the true and proper effects of a lively faith stamping the image of God's election in his soul.

CCCXII.—*Men commonly are loth to die, though seemingly willing thereto.*

De Sena et Morie.

Abbot's *Lect. on
Jonah.*

"Nulli hominum
fidus est amicus tu-
mulo,"—EURIPID.

It is but Æsop's fable, but the moral of it is true: a poor desolate old man, returning home from the wood with a burthen of sticks on his back, threw them down, and, in remembrance of the misery which he sustained, called often for Death to come unto him, as if he would live no longer. But when Death came to him in earnest and asked him what he should do, the old man presently changed his mind, and said that his request unto him was that he would help him up with his wood. This most commonly is our case: we would find some other business to set Death about if he should come to us, when vainly we have wished for him; we dismiss him with a *nondum venit tempus*,—bid him call to-morrow, we are not yet at leisure. How do men vainly wish for death, and how mercifully doth the Eternal deal with them! who oftentimes, in His love, denieth that which they so earnestly desire, and which, if they should presently enjoy, they would prove of all men most miserable; for being removed hence, it is to be feared the accounts betwixt God and their own souls would fall short of what they should be.

CCCXIII.—*A special sacrament-duty to bless God for Christ's death.*

Tamul. Judæorum.

THE Jews, in the celebration of the Passover, did sing the 113th Psalm, with the five following psalms, which they called "The Great Hallelujah," and it was always after that cup of wine which they called "*paculum hymni*," or "*laudationis*" (the cup of praise). And thus it should be with us: at all times, upon all occasions, in all places, we should sing hallelujahs to God, and praise His holy name; but at the sacrament, in that eucharistical

action, we should sing a great hallelujah. No time but we should bless God for the work of our redemption, but at the sacrament we should have our hearts greatly enlarged, in a more special manner to bless God for the benefit of Christ's death and the sweet comforts that we receive thereby in the use of the sacrament.

Dykes' *Worthy Communicant*.

CCCXIV.—*Not lawful to fight for religion.*

WHEN Mahomet was about to establish his abominable superstition, wherein he had mingled the laws and doctrines of heathens, of Jews, false Christians, and heretics, with the illusions and inventions of his own brain, he gave it forth for a main principle how God at the first, in His love to mankind, sent Moses, after him Jesus Christ, who were both of them endued with power to work miracles; but men gave small heed to them; therefore He determined to send Mahomet, a man without miracles, a warrior with a sword in his hand, that whom miracles had not moved weapons might compel. Thus they may derive their authority, perhaps, by a long descent from Mahomet's pretended charter, but most sure it is they can find no syllable of allowance in the great assured sacred charter of God's Word, who seek to set up religion by the sword. Fire and faggots are but sad reformers. The Church, therefore, was wont to be gathered by the mouths of ministers, not by the swords of soldiers. It was well said of one, "Let religion sink to hell, rather than we should call to the devil for help to support it."

Pomp. *Lætus, de Exortu Mahom.*

"Flectere si nequeo superos, Acheronta movebo."

Fuller.

CCCXV.—*The weight of sin to be seriously poised.*

PORTERS and carriers, when they are called to carry a burthen on their shoulders, first they look diligently upon it, then they poise and lift it up, to try whether they be able to undergo it and whether they shall have strength to carry it when it is once on their backs; and thus should every man do that, for a little pleasure, hath enthralled himself to carry the burthen of sin. He should first prove and assay what a weight sin is, what a burthen the punishment of sin is, which he must bear or sink under it; and by this means he shall soon find himself at a loss, "*For a wounded spirit who can bear it?*"

Granatens, *Dux Peccatorum*.

Prov. xviii, 14.

CCCXVI.—*Licentious libertines impatient of government.*

THERE was some time in Gaunt, as divers of the magistrates were sitting on a bench in the streets, a beggar who, passing along, craved their alms, and complained that he had a secret disease lying in his bones and running all over his body which he might not, for shame, discover unto them. They, moved with pity, gave him each of them somewhat, and he departed. One more curious than the rest bade his man follow him and learn, if he could, what that secret disease should be; who, coming to him, and seeing nothing outwardly upon him, but well to look at: "Forsooth," quoth the beggar, "that which pains me you see not; I have a disease lying in my bones and in all my parts, so that I cannot work. Some call it sloth and some others call it idleness." Now, there is a sort of men that have a disease which holds them much like this of the beggar's;—they cannot endure to be subject. To have looked at them formerly, you could have discerned little or nothing, for they were close; but there crept over all their body, through every joint, and was settled in their marrow, and is now broke out at their mouths, a lordly humour, that they cannot obey nor understand themselves to be any longer subjects than they please themselves.

Phil. Cameracensis.

White's *Serm.*, Lond., 1610.

"Quincta licere creditur,"—AUSON.

CCCXVII.—*Preaching tradesmen, preaching soldiers, &c., not sent of God.*

Niceph., *Hist.*, lib. xvi., cap. 18.

Wicems's *Exercit.*

Noster Attica, lib. v., cap. 4.

THERE is a relation how Zeno the emperor tempted God in the choice of a Church-man, by laying a blank paper on the altar, that God might write in the paper the name of him who should be bishop of Constantinople. But one Flavitus, that was otherwise scholar enough, corrupting the sexton with a considerable sum of money, caused him to write in his name, and so obtained the bishopric. And are there not many amongst us clero-laics, preaching tradesmen, preaching soldiers, &c.? Such there are, but certainly not sent of God, not written down in the book of God's approbation, but are crept in by the corruption of the time, and have boldly thrown themselves into the work of the ministry, and are many of them the only men admired for gifts: of whom it may be said, as some time Aulus Gellius did of one Vendidius Bassus—

*"Concurrile omnes augures, aruspices,
Portentum inusitatum conflatum est recens;
Nam mulos qui fricabat, Consul factus est."*

2 Kings vi. 25.

But, blessed be God! there is yet no such a famine in this our Samaria, that an ass's head should be valued at fourscore pieces of silver.

CCCXVIII.—*Scholars not to be unthankful to the university that bred them.*

JEllan., *Variar. Hist.*, lib. iv.
Woodnoth's *New Descant on Old Records*.

ARISTOTLE, having gotten great learning from Plato, by whom he was taught no less than ten years, afterwards became a great enemy unto him, and by all means sought his discredit—a course clean contrary to all moral rules, and even common humanity; the which unthankfulness caused Plato to call him mule, the property of which is, that when they have filled themselves with their mother's milk, they beat their dams with their heels for a recompense. And well may our universities, the nurseries of God's vineyard, the seminaries of Christian learning, and fountains of holy religion—yea, the eyes, the light, the salt, the seasoning of the whole land—take it very unkindly that some of them whom they have not only taught, but maintained with all necessities, some ten years, some more, should now be found their greatest opposers. This may be an Aristotelian, a heathenish, but surely no Christian requital. Such unworthy disciples, dissemblers, may be men in countenance, but in condition mules.

CCCXIX.—*Sin rooted in the heart hardly to be plucked up.*

Granat., *Dux Pectorum*.

"*Animus sceleribus asuetus, vix ab eis divelli potest.*"—*ISTDOR.*, in *Soliloquiis*.

HE that driveth a nail into a post fasteneth it at the first stroke that he maketh with his hammer, but more firmly at the second stroke, but so fast at the third that it can hardly be pulled out again; and the oftener that he knocketh it the faster it sticketh, and is pulled out with the greater difficulty. So in every one of our wicked actions which we do, sin is driven deeper into our souls, as it were with the great hammer of God's anger. The nail is sin; inclination to sin fastens it, delight in sin enters it further, custom drives it further, and habit sets it home to the head; and there it sticketh so fast, that nothing in the world can be found out, but only the mercies of God in Christ Jesus, by which it may be haled and pulled out again.

CCCXX.—*Good works are not the cause of, but the way to happiness.*

White, *ut antea*.

If the king freely, without desert of mine, and at the mediation of another, give me a place about him, and never so much right unto it, yet I am bound, if I will enjoy it, to come

unto him and do the things that the place requireth. And if he give me a tree growing in his forest, this his gift ties me to be at cost to cut it down and bring it home, if I will have it. And when I have done all this, I cannot brag that by my coming and service I merited this place, or by my cost in cutting down and carrying home the tree made myself worthy of the tree, as the Jesuits speak of their works. But only the deed is the way that leads to the fruition of that which is freely given. There cannot be produced a place in all the Scripture, nor a sentence in all the Fathers, which extends our works any further, or makes them exceed the latitude of a mere condition or way whereby to walk to that which not themselves, but the blood of Christ hath deserved.

"Opera bona non causa sed via regnandi."—BERNARD.

CCCXXI.—*A true Christian, the more he is afflicted and troubled the better he thriveth.*

PLINY, in his "Natural History," writeth of certain trees growing in the Red Sea, which, being beat upon by the waves, stand like a rock immovable; yea, sometimes, *pleno æstu operiuntur* (in a full sea they are quite covered over with waters); and it appears, by many arguments, that they are bettered by the roughness of the waters. Even so a Christian, planted by faith in the red sea of Christ's blood, resisteth all the waves of temptation; afflictions are but as so many pressing-irons to better obedience: the more he is beat upon, yea, and overwhelmed also, with the billows of distress and trouble, the better he thriveth, and the more he flourisheth in spiritual graces.

Lib. xii., cap. 9.

Sir Hen. Wootton, in a Letter to Sir Rich. Baker, then in prison, 1628.

CCCXXII.—*Troubles not to be so much questioned how we came unto them as how to get out of them.*

St. AUGUSTINE tells of a man, that being fallen into a pit, one passing by falls a-questioning of him what he made there, and how he came in. "Oh," says the poor man, "ask me not how I came in, but help me, and tell me how I may come out." So let us not inquire how we came into such perplexed times, how into the pit of popular confusion: one says that the late king, another that the parliament, a third the army, is the cause of all our trouble, that they have put us in. But who is it that takes care how to get out? who is it that smites upon his thigh with his hand and concludes that his sin hath caused all this sorrow, that his iniquity hath raked up the ashes of these hot distempers? Could but men do this, then they might cheerfully look up unto him who hath got the advantage of upper ground, who can and is willing to draw them out of the deeps of their distress and deliver them.

Whitaker's *Serm*, We tm., 1646.

"Ille ego qui feci," &c.—VIRGIL.

CCCXXIII.—*The good of adversity and the ill of prosperity.*

THE naturalists observe well that the north wind is more healthful, though the south be more pleasant: the south, with his warmth, raiseth vapours which breed putrefaction and cause diseases; the north, with his cold, drieth those vapours up, purging the blood and quickening the spirits. Thus adversity is unpleasant, but it keepeth us watchful against sin and careful to do our duties; whereas prosperity doth flatteringly lull us asleep. It never goes worse with men spiritually than when they find themselves corporally best at ease. Hezekiah was better upon his sick-bed than when he was showing of his treasures to the ambassadors of the king of Babylon. How wicked the Sodomites were, we read; but Ezekiel tells us the cause was fullness of bread. It was a wise policy, then, of Epaminondas to stand sentinel himself when the citizens were at their bacchanals; and surely, when we have the world at will, it is good providence then to look most to our ways.

Pliny.

Lake, on Ps. li.

"Si fortuna ridet caveto tolli," &c.

Isa. xxxix.

Gen. xviii.
Ezek. xvi.
Diodorus, lib. xv.

CCCXXIV.—*The great danger of malicious turbulent spirits.*Dallington's
Aphorisms."Vindicta nullum
relinquit facinus."
—SENECA.

It is one of Hippocrates' aphorisms, that long festered ulcers are beyond the possibility of cure, especially in hydropic bodies, where the humours are rank and venomous. Such is the condition of all turbulent and tumultuous spirits: exulcerate with the corrosive of many supposed wrongs, and impatient in delay of their revenge, they are so far transported from reason or accepting the supple oil of reconciliation, that they enter into resolutions of desperate consequence, and vent the poison of their malice, by the pipes of their treasonable practices, into every vein of their native country, to the great hazard of her health and public safety.

CCCXXV.—*Heaven the best inheritance.*Featly's *Serm.*
1622.Winton's *Serm.*
1612.

ALL the thoughts of worldly men are employed, all their care is taken up, all their time bestowed, all their means spent, in purchasing or some way procuring unto themselves (as they call it) a fortune, an estate of land of inheritance, or lease for term of years or life; all which are yet subject to a thousand calamities. Let us, then, rather look after heaven, and labour for the state of grace, which is past all hazard, being assured unto us by the handwriting of God and the seal of His blessed Spirit—an estate, not for term of years, but for eternity; an estate that is subject neither to the corruption of *tinearum forensium* (Westminster Hall moths), nor *tinearum urbanarum* (bankrupt debtors), nor *tinearum militarium* (plundering thieves and robbers), but such as cannot be spoiled by hostile invasion, nor wrung from us by power, nor won by law, nor mortgaged by debt, nor impaired by public calamity, nor changed by kings and parliaments, nor violated by death itself.

CCCXXVI.—*A sinful man is a senseless man.*De Trugillo, *The-
saur. Concinnat.*Greg., *de Cura
Pastor. Part 3.*

Prov. xxiii. 35.

TAKE a dead man, and put fire to his flesh, pinch him with pincers, prick him with needles, he feels it not; scourge him, and he cries not; shout in his ear, he hears not; threaten him or speak him fair, he regards not, he answers not. This is the condition of one that is spiritually dead in sin: let the judgments of God and terrors of the law be laid home to his conscience, let the flames of hell-fire flash in his soul, he regards it not; he is sermon-proof and judgment-proof. He hears of judgments abroad and sees judgments on others, nay, let judgments come home to his own doors, yet he thinks all is well. Like Solomon's fool, he outstands all reproof. Let the minister hit him never so home, "They have stricken me," says he, "but I was not sick; they have beaten me, but they might as well have beaten the air." Such and so deplorable is the sad condition of every senseless sinner.

CCCXXVII.—*Revenge, above all other passions, is of a growing nature.*Plin., *Hist. Nat.*
lib. viii., cap. 25.Dallington's
Aphorisms.

ALL plants and other creatures have their growth and increase to a period, and then their diminution and decay, except only the crocodile, who groweth bigger and bigger even to death. So have all passions and perturbations in man's mind, their intentions and remissions, increase and decrease, except only malicious revenge; for this, the longer it lasteth, the stronger it waxeth still, even when the malign humours of avarice and ambition are settled or spent. Hence it is that such fiery spirits as these have always proved apter for innovation than administration, for desolation than reformation, and dangerous to the state where they live.

CCCXXVIII.—Saving grace and seeming grace *much resemble one another.*

EXPERIENCE showeth that Irish and Cornish stones, and many other false gems, have such a lustre in them, and so sparkle like true jewels, that a cunning lapidary, if he be not careful, may be cheated with them. Such are the enlightening graces which shine in hypocrites: they so nearly resemble the true sanctifying and saving graces of the elect, that the eye of spiritual wisdom itself may mistake them if it be not single and look narrowly into them. Peter's true tears of repentance may be taken for Esau's tears of discontent and revenge; the temporary faith of Simon Magus may seem as good as that of justifying faith in Zacchæus; a seared conscience hardly to be discovered, such as the possessed man had, from a secured conscience, such as St. Paul's was; a sudden exaltation of the spirit, such as the Jews' was, from true joy in the Holy Ghost, such as David's was.

Featly's *Clavis Mystica*.

"Sic parvis componere magna."

Matt. xxvi. 75.
Heb. xiii. 17.
Acts viii. 13.
Luke xix. 9.
Acts xxiv. 16.

John v.
Ps. liv. 7.

CCCXXIX.—Prosperity divides, *affliction unites, the hearts of Christians.*

WE read in Scripture of the manna, that God gave His people: such was the nature of it, that the heat of the sun melted it. You will say, "How could it then endure the heat of the oven?"—for they baked it in the oven; yet so it was of a strange kind of nature, that it could bear the heat of the oven and not the heat of the sun. Even of such kind of temper are our hearts: the heat of the sun of prosperity dissolves us, causes us to run one from another, to divide one from another: but the heat of the fiery furnace of affliction bakes us, brings us, and settles us together: it makes us to be one, it takes away our rawness, it consumes many of our ill humours, and so composes our spirits into one.

Burrough's *Heart-Divisions*.

"Sequitur fortunæ lumina vulgus."—
OVID.

CCCXXX.—Neutrality in religion *enmity of religion.*

THE sons of God—that is, those that did love God—fell in love with the daughters of men—that is, their own lusts. What issue had they? Giants (*θεομάχοι*), such as fought against God. The Samaritans worshipped both the God of Israel and the Assyrian idols, and they were the most deadly enemies of Jerusalem. Never have you seen a heretic—that is, a person that professeth partly the truth and partly error—but he turned a bloody persecutor of the truth. And he that loveth God and the world, out of his love to the world, will do the greatest dishonour he can unto God. Two loves, if one be good and the other bad, cannot stand together. "No man can serve two masters," as Christ tells us; "if he love the one he will hate the other."

Gen. vi. 2.

Lake, *On Matt. xxii.*

"Cruentas leges ore dictant," &c.—
AMBROS.

Luke xvi. 13.

CCCXXXI.—*The direful effects of war.*

PLINY, in his "Natural History," writeth, that the nature of the basilisk is to kill all trees and shrubs it breathes upon, and to scorch and burn all herbs and grass it passeth over. Such are the dismal effects of war; for, be the title never so clear, the cause never so just, yet the means are not without fire and sword, nor the end without honour and bloodshed—*nulla salus bello*. Peace, therefore, is to be preferred, so it be not with blemish of the prince's horror or prejudice of the public good.

Lib. viii., cap. 21.

GROTIUS, *de Jure Belli ac Pacis*.

"Pax optima rerum."—SIL. ITAL.

CCCXXXII.—*God accepts the will for the deed.*

A PILOT, as Quintilian observes, cannot be denied his lawful plea: "*Dum clavum rectum tenet.*" Though the ship be cast away he is not to make satisfaction, so long as he held the

Declamat., lib. iii.

Featly's *Serm.*

stern right and guided it by the compass. In like manner, though our actions and good intentions miscarry in the event, we are not to be blamed if we steered our course according to the Word of God; though the bark be cast away, as St. Paul's was, yet the lives of all in it shall be safe. It is very true that the ship, even at the port, may be driven back again, may meet with many brushes and knocks when it was thought to be most safe. The dearest child of God may be, at the gates of death, so distracted that not one word of sense or reason may appear; yet all, no doubt, is very well. It is the fever that rageth, the disease that speaketh idly, not the party; and therefore, "*ut ante delirium, ita ad judicium,*" said a learned man. God measureth our actions not by the obliquity of them, but by the rectitude of the heart, and will not lay them to our charge.

"In magnis, et
voluisse sat est."—
PROPERT.

CCCXXXIII.—*Not the assurance only, but the joy of salvation, gives content.*

Lake's *Serm.*, on Ps.
li.

It is often day when the sun doth not shine, and though thick clouds breathed from the air make a sad face of the sky, as if it were night, yet we cannot say the sun is gone down. This is many men's condition in the state of salvation: the sun is with them, they are children of the day, yet have they no joy of their salvation; their sun doth not shine, they have no clear day. Hence it is that assurance of salvation will not content the soul, except it may have the joy of salvation also. This was that which made David cry out, "*Restore me to the joy of Thy salvation!*"

"Lætitiâ Jecu ut
verit."—JER.
Ps. li.

CCCXXXIV.—*To take heed whom we trust.*

Melch. Adamus, in
Pittâ.

BUCHOLCERUS gives a parcel of witty counsel to his friend Huebnerus, who, being to go to court to teach the prince elector's children, at their parting, "I will give you one profitable rule," says he, "that shall serve for all your whole life." He, listening what it should be: "I commend," says he, "unto you the faith of the devils." At which Huebnerus wondering: "Take heed," says he, "how you trust any at the court; believe their promises but warily, with fear," &c. The like must we do; not believe all that is spoken, not confide in all that make a show of friendship. There is abundance of outside love in the world; many complimentary promises, but little or no performance at all.

"Cave multos, si
singulos nontimes."—
Burrough's *Heart-
Divisions.*

CCCXXXV.—*The poisonous nature of ambition.*

Dallington's
Aphorisms

As poison is of such force that it corrupteth both blood and spirits, besieging, seizing, and infecting the heart with the venomous contagion thereof, quite altering the complexion and condition of the man that hath drunk it; so the pestiferous desire of sovereignty, though it seize on a mind of mild and mansuete (gentle) disposition, yet it is of such forcible operation as it not only altereth man's nature, but maketh man unnatural.

"Regnandi dâra
cupido, quid non?"

CCCXXXVI.—*How to recover spiritual sight.*

Tob. vi. 8.

Featly's *Clavis
Mytilæ.*

"Sperne volupta-
tes," &c.—HOK,
Print. ii.

THE angel bade Tobias to unbowel the fish and to take out the gall, as being useful in medicine, and a special means to recover his eyesight. The story is apocryphal, but the application is canonical and agreeable to the doctrine of the inspired Scriptures. If we unbowel worldly pleasures and carnal delights, and take out the gall of them—that is, seriously think upon the bitterness of them, the bitterness which they leave behind them—it will prove a sovereign remedy against our spiritual blindness.

CCCXXXVII.—*The minister's repetition in sermons warrantable.*

As Moses added a Deuteronomy to the former books of the Law, though he repeated but the same things ; and the evangelists added Gospel upon Gospel of the same argument ; and the apostles added Epistles to Epistles, not much varying their doctrine ;—so it must not grieve the minister to write and speak the same things to the people, and for them it is a sure thing, as the apostle teacheth.

Lake, in Exod. xix.

"Decies repetitio placebunt."

CCCXXXVIII.—*Windy knowledge and windy doctrine go together.*

As extreme windy stomachs do not only hinder digestion by interposition with the wholesome meat and relaxation of the mouth of the stomach, which ought to shut itself so close about the meat that not so much as the least vacuity may be left, but also either by ill digestion fill the body with crudities, obstructions, and consequently putrefactions, or else, because wind is so stirring, make ejaculation and a sudden regurgitation of all that is received ;—so, in like manner, windy knowledge above wholesome sobriety makes such an interposition and relaxation of the mind that it cannot digest wholesome doctrine, but fills itself with all manner of raw humours and unstable opinions, which breed such obstructions in the mind that it falls into divers sicknesses, and can keep nothing that is good and savoury ; but presently, being received by the pride and self-conceit that it hath in itself, casts it up again, and so, by a continual casting, breeds that weakness, that so much leaven of evil doctrine is soaked into the very films of the soul that it causes that disease which physicians call *corruptio ad aciditatem*, which sets an eager and sharp appetite in the mind, that it hungers continually to be fed with new opinions, and so at length rottenness and putrefaction are bred therein, and consequently death and destruction.

Yates' Arraignment of Creature.

"Scientia inflat." I Cor. viii. 5.

"Vera scientia afficit non extollit."—GREG.

CCCXXXIX.—*God is to have the glory of all things.*

As bright-shining and golden vessels do not retain, do not engross the beams of the sun which they receive, but return them back and double them by reflection, thus the sons of men, having from the Sun of righteousness the bright beams of His grace and virtue, not only to warm their hearts, but also to shine out in their words and actions, are to reflect them back again, with all praise and glory due unto them, seeing that from Him alone they have received them.

Downham's Christ, Warfare.

πάντες δόξα θίψ

CCCXL.—*Not to be reconciled to God before we sleep very dangerous.*

THAT man which dares go to bed with a conscience charged with the guilt of one enormous sin is much more desperate than he that dares lie unarmed with seven armed men that are his deadly foes, for a sinner is less sure of his life than the other. What a sad thing it is to sleep securely on the brink of hell ! to go to bed drunk over night and find himself awake in hell the next morning ! He that inures not himself daily to reconcile himself unto God makes a comfortless end for the most part, and is snatched hence before he hath a thought of making his peace with his Maker.

Lake's Sermon, on Luke iii.

CCCXLI.—*No such thing as independency in this life.*

TRIMETHIUS, in his catalogue of ecclesiastical writers, mentioneth what Occam, the famous schoolman, said upon occasion unto Lewis the emperor : "*Domine imperator, defende*

In Vita Occami.

"Auxilium ab omnibus petendum est, etiam ab infimis."
—SALLUST.

Rom. xii. 4.

me gladio, et ego te defendam calamo;" here was the emperor's sword and Occam's pen standing in need of one another. This shows there is no man absolutely independent in this world, nor ever shall be, so long as he hath any dependency here below. The head cannot say to the foot, "I have no need of thee." The master cannot be without his man, nor the landlord without his tenants, nor the king without his subjects. He that taketh place before all in some things must be content to give place and come behind others in some things else.

CCCXLII.—*The remembrance of sins past the only way to prevent sins to come.*

Plinii *Hist. Nat.*,
lib. xii., cap. 27.

Featly's *Clavis Mystica*.

Ps. li.

In the country of Arabia, where almost all trees are savoury, and frankincense and myrrh are even as common firewood, styrax is sold at a dear rate, though it be a wood of unpleasant smell, because experience proveth it to be a perfect remedy to recover their smell who before had lost it. We all of us have lived in the pleasures of sin, have our senses stuffed and debilitated, if not overcome; and the best remedy against this malady will be the smelling of styrax, the unsavoury and displeasing smell of our former corruptions. Thus David's sin was ever before him, and St. Augustine (as Possidonius noteth), a little before his death, caused the penitential psalms to be written about his bed, which he still looking upon, out of a bitter remembrance of his sins, continually wept, giving not over long before he died. This practice will work repentance not to be repented of.

CCCXLIII.—*The not returning thanks unto God for grace received is the ready way to be graceless.*

Downham's *Christ. Warfare*.

"Quid habes quod non accepisti?"

RIVERS receiving their fullness from the ocean pay their tribute by returning their streams unto it back again, which homage, if they should deny to yield, their swelling waters would bear down their own banks, and drown the country. So we, receiving from the infinite Ocean of all goodness whatsoever fullness we have of grace and virtue, the praises and glory due unto them are, by humble acknowledgment and thanksgiving, to return to Him that gave them. But if we shall wax unthankful, and refuse to pay the tribute due, and show our rebellion against our great Lord by encroaching upon His right, thinking to grow rich by robbing of Him, and keeping of all to our own use, these gifts, thus retained, will make us but to swell with pride, and, breaking down the banks of modesty and humility, will not only empty us of all grace and goodness, but make all our good parts we have hurtful and pernicious. And thus it is that the not giving unto God that which is God's, the not returning praise to God for grace received, is the ready way to be graceless.

CCCXLIV.—*Crosses and afflictions not to be slighted.*

In *Lib. Animal.*

Featly's *Clavis Mystica*.

Bernard, *de Patience*.

TACITUS reporteth that though the amber ring amongst the Romans was of no use, nor any value, yet, after the emperor had begun to wear it, it began to be in great esteem; it was the only fashion amongst them. So, methinks, our Lord and Saviour Christ Jesus hath borne His cross, and was borne upon it; we should make better reckoning of crosses than many of us do. How nice and tenderly have many of us been brought up, that we can hardly endure to see the sight of our sweet Saviour's cross? We stick to sip of that cup which was holy David's diet-drink, and Job and Jeremiah took it all off. Are we better than these holy men? nay, are we too good to pledge our Saviour in the cup of His passion? "*Nos suspiramus in cruciatibus, ille expiravit in cruce* (Do we breathe out some sighs in our crosses? He sighed out His last breath in torments upon the cross)." It certainly, then, behoveth every Christian to take up his cross and follow Him.

CCCXLV.—*In death there is no difference of persons.*

As in chess-play, so long as the game is in playing, all the men stand in their order and are respected according to their places : first the king, then the queen, then the bishops, after them the knights, and last of all the common soldiers ; but when once the game is ended, and the table taken away, then they are all confusedly tumbled into a bag, and haply the king is lowest and the pawn upmost. Even so it is with us in this life : the world is a huge theatre or stage, wherein some play the parts of kings, others of bishops, some lords, many knights, others yeomen. But when the Lord shall come with His angels to judge the world, all are alike, no difference betwixt the king and the peasant, the courtier and the clown ; and if great men and mean persons are in the same sin, *pares culpæ, pares pænæ* (they shall be sharers in the same punishment).

Hour of Mourning.

"Omnia mors æquat." — CLAUDIAN.

CCCXLVI.—*Every man to follow his own trade.*

It is observable what answer Robert Grossthead, bishop of Lincoln, gave unto one that solicited him on the behalf of a poor kinsman of his, that he would prefer him ; but being informed that he was an husbandman, "Then," said he, "if his plough be broken, I will repair it ; or, rather than fail, bestow a new one upon him, whereby he may go on his course ; but to dignify him as to make him forsake his calling and trade, wherein he was brought up, I mean not to do." And indeed, when the members of the body are out of their proper places, what readiness is in them to do any work or service ? So when a man is out of his own calling, in any society, it is as if a member were out of joint in the body ; there is no pleasure in it. Every man is to be suited to his genius too, to be planted according to the natural bent of his mind. For a man to make his son a tradesman if he be fit for learning, or to apply him to learning when he is cut out for a tradesman, to send him to the court when he is fitter for the cart, this is as much as if he should apply his toes to feeling and not his fingers, and should walk on his hands and not on his feet, which is never like to do well in the conclusion.

Godwin, *de Præ-sulibus Angliæ.*
"Tractent fabrilia fabri."

Paule, in *Vita Whitingi*, Cent.

CCCXLVII.—*God the proper Agent in all things.*

THE scribe is more properly said to write than the pen, and he that maketh and keepeth the clock is more properly said to make it go and strike than the wheels and poises that hang upon it, and every workman to effect his work rather than the tools which he useth as his instruments. So the Lord, who is the chief agent and mover in all actions, may more fitly and properly be said to effect and bring to pass all things which are done in the earth than any inferior or subordinate causes, as meat to nourish us, clothes to keep us warm, the sun to lighten us, friends to provide for us, &c., seeing they are but His tools and instruments, as they are ruled and guided by the power and providence of so heavenly a workman.

Downham's *Christ.*
Warfare.

CCCXLVIII. — *Afflictions, crosses, &c., a surer way to heaven than pleasures.*

PASSENGERS that have been told that their way to such a place lieth over a steep hill, or down a craggy rock, or through a moorish fen, or dirty vale, if they suddenly fall into some pleasant meadow, enamelled with beautiful flowers, or a goodly corn field, or a fair champaign country, look about them, and bethinking themselves where they are, say, "Surely we are come out of the way ; we see no hills, nor rocks, nor moors, nor fens : this is too good to be the right way." So in the course of our life, which is but a pilgrimage on earth : when we pass through fields of corn or gardens of flowers, and enjoy all

Alphons, *ab Aven-dano, Com. in P. l.*
cxix.

Acts xiv. 22.

worldly pleasures and contentments; when the wind sets in such a corner as blows riches, honours, and preferments upon us;—let us then cast with ourselves, “Surely this is not the way the Scripture directeth us unto; here are not the temptations nor the tribulations that we must pass through: we see little or no footing of the saints of God in this road, but only the print of Dives’ feet: somewhere we have missed our way; let us search and find where we went out of it.” It is very true that God hath the blessings of this life and that which is to come in store for His children; when He seeth it good for them, they may go to heaven this way; but, certainly, afflictions and troubles are surer arguments of God’s love, and a readier way to heaven than the other.

“Hacitur ad astra.”

CCCXLIX.—*Desperate devils.*

Boys’ Postill.

As a forlorn desperate rebel, out of all hope of pardon, standeth upon his guard, raiseth a faction, and maintains a party against his sovereign lord and master, so the devil, past all grace and goodness, in despite of God, laboureth to set up a kingdom of his own—the kingdom of darkness against the kingdom of light, the kingdom of Anti-Christ against the kingdom of Christ. He knows himself to be damned already, and therefore thinks himself most happy when he can make another unhappy.

CCCL.—*Forgetfulness of injuries commendable.*

Plutarch, *Alexand.*Paule, in *Vita*
Whitgifti.

THEMISTOCLES, when a famous artist undertook to teach him the art of memory, made answer, “*Mallem oblivisci doceres* (I had rather thou wouldst read some lectures of oblivion to me, that thou wouldst teach me to forget, for I remember many things too well).” This is just our case. Oh, for a blessed amnestia to forgive and forget wrongs done unto us! Were our memories as strong as our sins, were we as retentive of God’s favours as we are of injuries which affront us, there would be no need at all to scrub up our memories, but rather an act of oblivion to suppress our passion, that works too strongly upon the least apprehension of a wrong, though but intended.

CCCLI.—*How God is said to be angry with His children.*

Downham’s *Christ*,
Warfare.

As children, with their faults, provoke their parents to anger, and move them to turn their fatherly smiles into bitter frowns, and the fruits of their love into effects of hatred in outward show—as, namely, severe countenances, sharp reproofs, and rigorous chastisements—and in respect of these outward signs and effects of their anger they are usually said to be out of favour, and in their father’s displeasure, however, in truth, at the same time, they entirely love them, and use all this wholesome severity, not because they hate, but because they would reform them;—so God’s children, when, by their sins, they do offend Him and provoke His anger against them, are said to be out of His favour, not that God doth ever change His heavenly affections, or purposeth utterly to reject them, but because He changeth the effects of His love into the effects of hatred in outward show, as when inwardly He suffereth them to be terrified with horrors of conscience and with the apprehension of His anger and displeasure, and outwardly whippeth and scourgeth them with temporary afflictions: all which He doth not with hatred to their persons, for He never hateth them whom He hath once loved in Christ; but for the hatred of their sins and love of the sinner, whom by this means He bringeth, by the rough and unpleasant way of repentance, unto the eternal pleasures of His kingdom.

CCCLII.—*The very thoughts of former pleasures add to present sorrows.*

THE soldiers of Hannibal were much effeminated by the pleasures they had at Capua, insomuch that *corpus assuetum tunicis, lorica onus non fert*, &c.; their bodies, being used to soft raiment, could not bear the weight of a helmet; the head, wrapped in silk night caps, could not endure an iron head-piece; and the hard hilt hurt the soft hand. Sound trees are not blown down with the wind, but the root rather fastened thereby; but corrupt trees, eaten with worms, engendered of superfluous moisture, are therefore thrown down by the least blast, because they had no strength to resist. *Res adversæ non frangunt, quos prospera non corruperant* (the cause of our so great distemper in our afflictions we owe to the delights of our prosperity); why else do losses of goods so vex us, but because we trust in uncertain riches? Why is disgrace a courtier's hell, but because he deemed the favour of his prince and places of honourable employment his heaven? Thus it is that the very thought of our former pleasures add to present sorrows; *miserum est fuisse* (there's the grief). We are therefore astonished at our fall, because, with David, in the height of our worldly felicity, we said, "We shall never be moved."

Jerome, *Epist. ad Heliodorum.*

Seneca, *de Tran-
quill. Anim.*

Featly's *Serm.*

Ps. xxx. 6.

CCCLIII.—*Prayers to be made for all men.*

PHILO the Jew, discoursing of Aaron's ephod, which he put on when he went to pray, saith it was *μίμημα τοῦ ὅλου*, a representation of the whole world, having in it all colours, to represent the conditions of all states, of all people whatsoever. This was Aaron's practice: and, to speak truth, we err more grossly in nothing than in bearing malice, and wiping men's names and conditions out of our prayers, as if our private affections were the calendar of every man's salvation, when no man can rend himself from his brother, but he must rend himself from Christ, who is the root whereon he and his brother do both grow together.

White's *Serm.*,
Lond., 1616.

CCCLIV.—*The prayers of sin-regarding sinners are not heard of God.*

THERE is no man in his right wits would come as a suitor to his prince and bring his accuser with him, who is ready to testify and prove to his face his treason and rebellion; much less would any present himself before so great a majesty, to make petition for some benefit, after he had killed his sovereign's only son and heir, having still in his hand the bloody weapon wherewith he committed that horrid act; there is no adulteress so shamefully impudent as to desire pardon of her jealous husband, having her lover still in her arms, with whom she hath often had wanton dalliance in times past, and is resolved to have the like for the time to come. If any be so mad, so shameless, to make suits in this odious manner, they are sure to be repulsed, and find wrath and vengeance where they look for grace and mercy. But thus do they behave themselves towards God who, remaining polluted with their sins, do offer up their prayers unto Him, for they bring their accusers, even their defiled consciences and crying sins, which continually accuse and condemn them and call for that due judgment and punishment which they have deserved—they bring the weapon into God's presence, even their sins, whereby they have crucified and slain the only Son of God, and they present themselves into God's presence to sue for grace, embracing still, with ardent affection, the world and worldly vanities, with whom they have often committed spiritual whoredom, with a purpose to continue still in their former uncleanness. And therefore, let not such fondly imagine that God will hear them and grant their suits, but rather expect, in His terrible wrath, He will take vengeance on them and turn their temporary afflictions into hellish torments and everlasting punishment.

Downham's *Christ.*
Warfare.

"Quæ non missa
Deo vacuis in nubibus
haerent."—
AUSON.

CCCLV.—*Temporal pleasures a great hindrance to spiritual joys.*

Acontii *Stratagem*,
Sat. i. ind.

"O amatores mundi,
cujus rei gratia
militatis," &c.—
AUG., *Lib. Confes.*

ARISTOTLE maketh mention of a parcel of ground in Sicily that sends forth such a strong smell of fragrant flowers to all the fields and leazows (pastures) thereabout, that no hound can hunt there, the scent is so confounded with the smell of those flowers. It is a thing considerable in this licentious age of ours, whether the sweet pleasures and profits of the world have not wrought the like effect in our souls, whether they have not taken away all scent, and sense too, of heavenly joys, whether they hinder us not in our spiritual chase; if not, we may take the greater joy and comfort in them, because it is an argument of true happiness not to be overcome of earthly delights, not to be corrupted with temporal happiness.

CCCLVI.—*A drunkard hardly to be reclaimed.*

Boys *Works*.

"In lucem semper
Acerra bibit."—
MARTIAL, lib. i.,
Ep. 29.

A GENTLEMAN, hearing that his son at the university was given to dicing, answered, that want of money would, happily, make him leave that fault. Afterward, understanding that he was given to whoring, said, that either marriage or old age would one day cure that folly. But when he was informed of his wine-bibbing: "Out upon the villain!" saith the father; "I will surely disinherit him, for that fault will increase with his years. A gamester will continue so long as his purse lasts; an adulterer so long as his loins last; but a drunkard so long as his lungs and his life last."

CCCLVII.—*Riches without grace yield no true comfort.*

White, *ut antea*.

AT a funeral dinner there are many guests and great cheer, but all *à mort*; no mirth, because he is dead that should make it. So in the state of riches there are many friends, but little true comfort; there is great plenty, and much abundance of outward things, but no security of mind, if they be not well used. And why? Because that is wanting that should give it—the hope of salvation and assurance of the world to come.

CCCLVIII.—*Submission to the wisdom of God as concerning outward worldly things.*

Downham's *Christ*,
Warfare.

LOOK upon a child; he taketh no care for himself, but resteth contented with that provision and allowance which his loving father alloteth to him, because he knoweth that his father's discretion exceedeth his; and if, being sick, we be content to receive upon the physician's bare word, not only those things which we affect, but even bitter pills and unpleasing potions, which we loathe and abhor, because we know his skill, exceeding ours, he is much better able to direct us for the recovery of our health. Then, how much rather should we lay aside care, and rely upon the allowance of our heavenly Father! How much rather should we trust this spiritual Physician, whose skill and faithfulness never failed! We, in our foolish appetite, desire worldly honours, but He, in His wisdom, denieth them, because He knoweth they are but windy meats, which would not nourish our souls, but puff us up with pride. We affect worldly riches, but He withholdeth them, because He well seeth they would be a means to make us poor in grace. We dote upon carnal pleasures, but He keepeth them from us, because He knoweth our liquorish and greedy appetite would easily surfeit of them, and so lose our spiritual strength and health, if not our bodily also; and therefore, why should not we be contented to want those things which, if they would not bring more hurt than good, more loss than profit, our heavenly Father and wise Physician would not have denied them to us?

CCCLIX.—*Magistrates and ministers not to be too forward for dignity, preferment, &c.*

JACOB saw in his vision angels ascending upon a ladder to heaven. What? Angels go by steps into heaven? One would think that, being spirits, they might easily mount thither and back again in an instant. Surely it is not without a mystery, showing that magistrates and ministers, who are in the Scripture styled angels, are not suddenly to leap or hastily to climb up to places of preferment, but ascend by degrees, when God setteth a ladder for them to go up by.

Gen. xxviii. 12.

Featly's *Clavis Mystica*.

CCCLX.—*True grace is diffusive.*

THOSE that are planted in the Church must not conceal the grace they have received, no more than a tree doth its sap. We glory in the discovery of rich metals and precious stones which nature hath buried in the sea. We suffer nothing of this great world to lie hid; we labour to bring it forth, to behold, to show it. So should we deal with the gifts and graces of the Spirit, which God hath treasured up in this little world of ours. True grace is diffusive; no tree can more strive to send forth fruit than it will to show itself in good works.

Scalabonii *Moral. in Passionem Christi*.

"Bonum sui diffusivum."

CCCLXI.—*True grace is accompanied with humility.*

THE wisest of all the philosophers made this profession: "*Hoc scio, quod nihil scio*" (This I know, that I know nothing)." Origen, the most learned of all the Greek fathers, made this confession: "*Ignorantiam meam non ignoro*" (I am not ignorant of my own ignorance)." And the most judicious of all the Latin fathers was the humblest, for in his heat of contention with Jerome he acknowledgeth him his better: "*Hieronymus presbyter, Augustino episcopo major est*" (Though the dignity of a bishop exceed that of a priest, yet priest Jerome is a greater than Bishop Augustine)." David, the best of kings, was freest from pride: "*Lord*," saith he, "*I am not high-minded*." Theodosius, the noblest of all the Roman emperors, his motto was: "*Malo membrum esse Ecclesie quam caput imperii*" (It was greater honour to him to be a member of the Church than the head of the empire)." And St. Paul, though nothing inferior to the chief of the apostles, yet was least in his own eyes. Thus it was that, like the sun in the zenith, they showed least when they were at the highest; like vessels, they made the least sound when they were fullest; or like the deepest waters, they ran most silent. In the weighing of gold the lightest pieces rise up, but the weighty bear down the scale. And surely they are but light that are lifted up with a self-conceit, but shallow waters that make a noise, but empty vessels that make a sound. And such are all they that are wise in their own conceits, such as think they can dispute *de omni scibili* (that they move in a circle of knowledge), when, as God knoweth, they know little or nothing at all.

Shute's *Serm.*, Lond., 1629.

Ps. cxxxi. 1.

1 Cor. xv. 9.

"Esto parvus in oculis tuis ut sis magnus in oculis Dei."—ISIDOR., in *Synonym.*

CCCLXII.—*Riches are snares.*

IT is written of one of Euripides' tragedies, that it was so acted by the players, as to make such an impression in the beholders, that they went all home in a frenzy, in a strange passion, pronouncing iambics, and grew into such a vein of tragedy-playing, pacing and acting in the streets as they went, with the lovely words of Perseus to his Andromeda, that it was long ere this distemper could be assuaged again. This tragedy made the spectators no madder than in our times we have seen worldly greatness and riches do to many men who have gone to the theatre sober enough, but when wealth and riches and greatness

White's *Serm.*, Lond., 1616.

"Aurum materia laborum, periculum possidentium," &c.—AUG., de *Verb. Dom.*

and places of preferment have presented themselves on the stage unto them, and with their lovely aspect a little enchanted them, there hath been nothing with them but madness and presumption.

CCCLXIII.—*Worldly things dispensed by God in wisdom.*

Downham's *Christ, Warfare.*

"Non omnis fert omnia tellus."

THERE is no wise physician gives the same physic to all patients, or in the same proportion, but he fitteth it in quantity and quality to every one's need, giving to one a pill to purge him, to another a cordial to restore him; one must be lanced, another must be healed; one must have sauce to quicken his appetite, another must fast it out and be cured by abstinence. And thus the Lord, in wisdom, dealeth with the sons of men: He giveth that allowance to every one which He knows most requisite for him, respecting the persons of none, but doing good unto all, as their state and condition doth require. One man is bettered by liberty, another by restraint; one, being ingenuous by nature, is made better by benefits; another, of a more servile disposition, becomes worse, and is only mended with threats and punishments; one man is fit to be rich, another to be poor; one for the court, another for the cart. Thus every one hath his portion, every one his station, allotted by God in His wisdom and goodness.

CCCLXIV.—*The sinner's estate miserable.*

Lake's *Serm. on Pr. II.*

WHEN we see beggars (lazars), one without limbs, another so sick that he seems to be without life; one even starved with hunger, another bereft of his senses; when we see men any way afflicted, we pity them, and confess them to be miserable. But, *O si adspici possint laniatus!* had we but eyes to see the spiritual wounds and sores, the wants and the woes of adulterers, drunkards, murderers, blasphemers, or any other wicked livers, we would conclude them to be much more miserable than any others whatsoever.

CCCLXV.—*Relapses in sin dangerous.*

Alphons. ab Averdano, *Com. in Matt.*

Heb. vi. 4.

WE find in Scripture many desperately sick, yet cured the first time by our Saviour, but where do we read in all the Scripture, where in all the Gospel, of any blind man's eyes twice enlightened? of any deaf ears twice opened? of any tied tongue twice loosened? of any possessed with devils twice dispossessed? of any dead twice raised? No doubt but that Christ could have done it, but we read not that ever He did it—the reason, that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, always difficult, and in some cases, as the apostle teacheth, impossible.

CCCLXVI.—*Scripture knowledge the only necessary knowledge.*

Weems's *Portraiture.*

"Omnes scientiam atque doctrinam sacra Scriptura transcendit."
—GREG., in *Moral.*

THE philosopher being asked what was the cause that philosophers attended at the gates of rich men and rich men attended not at the gates of philosophers, he answered, "Because philosophers knew what they stood in need of, but the rich knew not that they had need of philosophy." So, did but men know how much they stood in need of spiritual knowledge, to lead them to their Creator, they would tread oftener upon the threshold of the sanctuary; they would be more diligent in searching the Scriptures; more laborious, digging as it were for silver; and they would be more chary, too, of those earthen vessels by which such excellent treasure is conveyed to them.

CCCLXVII.—*Pleasures of the world* counterfeit pleasures.

It is observed by the mythologists that Pleasure went on one occasion to bathe herself, and, having stripped off her clothes, laid them on the water-side; but Sorrow, having hid herself in the covert as unseen, steals the clothes away, puts them on, and so departs. Hence it comes to pass that multitudes in the world are at a great loss; they run and ride, court, and woo pleasure, which they have no sooner obtained but they perceive their error and acknowledge their mistake. It is nothing else but Sorrow in Pleasure's clothes. The pleasures of the world are bitter-sweets at the best. God only is true happiness (*fons et origo boni*); at His right hand are true pleasures for evermore.

Alen's *Serm.*,
Lond., 1649.

"Nulla est sincera
voluptas."

CCCLXVIII.—*God's husbandry.*

God is compared to a husbandman; all the world is His farm. Now, you know that a good farmer that hath any parcels of ground overgrown with briars and thorns taketh great comfort to see them grubbed up, and the ground made good pasture or arable. Even so God, who would have all men saved and come to the knowledge of His truth, is well pleased with those that are instruments thereof—such as plough up the fallow ground of their hearts, such as fit them to receive the seed of the Word; and they can never please Him better than when they are employed in such husbandry.

Lake's *Serm.*,
Pr., li.

CCCLXIX.—*Heresies and moral vices* to be timely avoided.

ST. AUGUSTINE had woeful experience, as himself confesseth, of his many years sticking in the heresies of the Manichees, and thence was that complaint of his: "Had I but," saith he, "slipped only in the error of the Manichees, and soon got out, my case had been less fearful and dangerous; but *novem ferme anni sunt quibus ego in illo limo*, &c. (God knows that almost for nine years I wallowed in that mud; the more I strove to get out the faster I stuck in)." Heresies and moral vices are like quagmires: we may slightly pass over them without any danger, but the longer we stand upon them the deeper we sink; and if we be not drowned over head and ears in them, yet we escape not without much mire and dirt. If, then, we cannot be so happy as to keep out of the walk of the ungodly, yet let us be sure not to stand in the way of sinners, much less sit in the seat of the scornful. If we cannot be so clean as we desire, at least let us not, with Moab, settle upon the lees of our corruption.

Confess., lib. iii.,
cap. ii.

Featly's *Serm.*
Ps. i.
Jer xlvi. 11.

CCCLXX.—*Custom in sin* makes content in sin.

WHEN Ulysses, in his travels, had left his men with Circe, that witch, she changed them all into divers sorts of beasts—as into dogs, swine, lions, bears, elephants, &c. Ulysses, when he returned, complained that Circe had done him wrong in turning his men into beasts. Circe replied that the benefit of speech was left unto them all, and so he might demand of them whether they would be changed into men again. He began first with the hog, and demanded of him whether he would be a man again or not. He answered that he was more contented with that sort of life than ever he was before; for when he was a man he was troubled with a thousand cares, and one cross came in the neck of another, and one grief followed another; but now he had no care but to fill his belly, and so lie down and sleep. And so he demanded of all the rest, but they refused to turn men again, until he came to the elephant, who in his first estate had been a philosopher. He demanded of him whether he would be a man again; yea, that he would with all his heart, because

Homerus.

Weems's *Per-
trature.*

"Laqueo tenet am-
bitiosi consuetudo
mali."—*Juv. Sat.*, 7.

he knew what was the difference betwixt a man and a beast. Thus beastly creatures, given over to their sensual appetites, transformed and changed by Satan into beasts, in their hearts they desire never to return to a better state, but to live still in their swinish pleasures and to follow their sinful appetites. But those who have the spirit of grace in their hearts and are fallen into some heinous sin, having tasted of both the estates, like the elephant, they cannot be quiet till they are at their first estate again.

CCCLXXI.—*Repentance is to be universal.*

"Speculi exempl."

Alsop's *Serm.*,
 Lond., 1640.

THERE is a story of a devout man who had, amongst many other virtues, the gift of healing, unto whom divers made resort for cure. Amongst the rest one Chromatius, being sick, sent for him. Being come, he told him of his sickness, and desired that he might have the benefit of cure as others had before him. "I cannot do it," said the holy man, "till thou hast beaten all the idols and images in thy house to pieces." "Oh, that shall be done," said Chromatius; "here, take my keys, and where you find any images, let them be defaced;" which was done accordingly. To prayer went the holy man, but no cure was done. "Oh," saith Chromatius, "I am as sick as ever—very weak and sick." "It cannot be otherwise," replied the holy man; "nor can I help it. There is one idol yet in your house undiscovered, and that must be defaced too." "True," says Chromatius, "it is so indeed; it is all of beaten gold; it cost two hundred pounds. I would fain have saved it. But here, take my keys again, you shall find it fast locked in my chest; break it also in pieces!" which being done, the holy man prayed, and Chromatius was healed. Thus ends the story, but here begins the moral of it: the case is ours; we are all of us spiritually sick, full of wounds and putrified sores. The spiritual physician tells us that if we look for any amendment, it must be by the amendment of our lives. He prescribes repentance of our sins. That we are willing to do in part, but not in whole; we would fain keep one Delilah, one darling beloved sin: but it must not be; there must not be one sin unrepented of. We must repent as well for our Achans as our Absaloms, our Rimmons as our Mammons, our Davids as our Goliaths, our covert as well as open sins, our loved as loathed lusts, our heart abominations as well as loathed scandals, our babe-iniquities as well as giant-provocations. Our repentance must be universal.

CCCLXXII.—*In the loving our neighbour we love God.*

Lake's *Serm.*, on
 Matt., xxii.

"Per amorem Dei
 gignitur amor
 proximi," &c.—
 GREG., *Moral.* vii.

LIGHT is the only object of our eye, for our eye was made to see the light; but light is not only in the body of the sun or moon or stars, but by beams it doth insinuate itself into all these lower creatures, and presents itself in that great variety of colours wherewith this lower world is beautified. In seeing them we see the light, and delighting in them we take pleasure in the light, from whom they have their gracefulness. Even so God is the proper object of our love, and His goodness must draw our abilities unto it, and it is able to satisfy them to the full, though they to the full can never possibly apprehend it. So that out of the nature of God we need not seek for any other object of our love. But because God is pleased to communicate Himself unto His creatures, and frame the reasonable part of them according to His image, He would have our love to attend this communicating of Himself, and be bestowed on them whom He doth so grace. And this our so loving of others, our neighbours, ourselves, detracts nothing from that all which is due to God, because we do it by His direction, and our love doth still reflect upon Him, and in loving them we love and admire Him also.

CCCLXXIII.—*A graceless sinner will continue to be a sinner still.*

THE scolopendra, having devoured the bait, when she feeleth the hook to prick her, casteth up all that is in her belly till she have got up the hook, but as soon as that is out of her bowels she suppeth all that up which before she had cast from her. How excellently hath nature, in the property of this fish, set before our eyes the sad condition of a graceless sinner, who, after he hath devoured Satan's morsels, feeling the hook of his conscience, and being pricked with some remorse, rids the stomach of his soul by confession, and never leaveth fasting and praying and sighing and sobbing till the hook be out and the wound of conscience healed with the balm of Gilead; but that being done, *resorbet interiora omnia* (he returneth to his former vomit), and greedily gourmandiseth the bait which before he had vomited up. Being void of true grace, he resolves to be a sinner still.

Plinij Hist. Nat., lib. ix., cap. 43.

Featly's Serm.

CCCLXXIV.—*God's blessing upon the means doth all.*

A MAN is in a deep consumption; he adviseth with the physician; the physician bids him take so much water and heat it, then take such and such herbs and put in it, and make a decoction thereof. The patient taketh water and drinketh it, but he leaveth out the herbs, and dieth of the consumption. Thus the blessing of God in the use of means, whether it be in physic or in meat and drink, or in any transactions of men whatsoever, is like the herbs to be put into the water; if it be left out, all is in vain. This is that *staff of bread*. All the power to nourish and feed cometh immediately from God alone.

Weems's Portrait.

Deut. xxviii.
Matt. iv. 4.

CCCLXXV.—*Condescension is the great man's glory.*

OUR English chronicle hath a notable passage between the king of England and the king of Wales, who, after a hot dispute by the sword, appointed a treaty of peace at the river Severn. After some discourse inclining to a reconciliation, the competitors for sovereignty became co-rivals in humility. The English king forced his horse into the river to offer his first embraces to his brother of Wales. The Welsh blood being overcome with this admired condescension, he alighted from his horse and swam the stream to meet his co-rival, with these words: "*Vicit humanitas in tua justitiam meam, Rex invictissime* (Thy goodness hath overcome me)!" Surely it is the glory of man to pass by offences. In great men it is greatest glory, and it will one day be found the choicest diamond in the diadem of greatness to manage power by a self-denying spirit of meekness and humility, and that if he must needs shoot at his brother—as who can always shun the occasion?—to shoot as Jonathan did at David, either short or past, that wheresoever he hits he may not hurt, because he may not seem to cut off the hope of reconciliation or build his safety on the neck of his brother's ruin.

Baker's Collect. of Hist. Eng.

Fathers' Serm., Westm., 1646

Tuteville's Essay

CCCLXXVI.—*A true Christian is to be a true picture of Christ.*

IF a man profess himself to be a painter, and take upon him to make the picture of a king, and misshape him, doth he not deserve just blame? Yes, surely, for he occasioneth strangers to think meanly of the king's person, because of his ill-favoured portraiture. Thus Christianity is nothing else but an imitation of the Divine nature, a reducing of a man's self to the image of God, in which he was created to righteousness and true holiness. Then shall a Christian escape punishment, whose life is to be a visible representation of Christ, if infidels and enemies of all goodness blaspheme Him while they judge of Him according to his counterfeit? He shall not; wherefore "*faciamus de terra cælum*," saith St. Chrysostom, (let us represent heaven in earth), so live that men may say God is in us of a truth, and our light so shine before men here on earth, that they may glorify God which is in heaven.

Lake's Serm., m Exod. xlix.

1 Cor. ii. 5.

Matt. v. 16.

CCCLXXVII.—*The temporiser described.*

THE cunning artisan in Macrobius, about the time of the civil war between Antony and Augustus Cæsar, had two crows, and with great labour and industry he taught one of them to say, "*Salve Antoni Imperator* (God save Emperor Antony)!" and the other, "*Salve Auguste Imperator* (All hail, my liege Augustus)!" So that, however the world went, he had always one bird for the conqueror. So the Romanists: if the reformed religion prevail, their bird's note is "*Ave Christe, spes unica*;" but if Popery be like to get the upper hand, they have a bird then that can sing "*Ave Maria, regina cæli*." And there is a double-faced Janus-like generation too, that, as occasion serves, can sing "*Vive le roi!*" and at another time that which is clean contrary; their opinions and their tenets, like the ancient tragedian buskin, indifferently fitting either foot, passable as well at Rome as Geneva; as the heliotrope turneth always to the sun, so their opinions and practice in matters of religion to the prevailing faction in state.

White's *Serm.*,
 Lond., 1546.

CCCLXXVIII.—*Afflictions to be looked on as coming from God only.*

A MAN, when he would drink of the water of the river, he drinketh not of it near the sea, where it is brackish, but he goes up to the fountain, where it is sweet and pleasant. So, if we will ever find comfort in our afflictions, we must learn to take them out of God's hand, to pass by the instrument and look up to the Agent; for in the second causes we shall find much malice and hatred, but in God much mercy and goodness. And thus did Job when the Chaldeans robbed him; thus David when Shimei cursed him; thus Joseph when his brethren maligned him; and thus that kingly picture of patience when he was even worried to death by his own enraged people.

Goddard's *Serm.*,
 Lond., 1649.

Job i. 21.

2 Sam. xvi. 11.
 Gen. xlv. 8.

Charles I.

CCCLXXIX.—*Ceremonials and circumstantial of religion not to be much contended for.*

TULLY, in the first book of his "*Offices*," hath a story how the Nolans and the Neapolitans had a controversy about a piece of ground which lay between their several countries, and Fabius Leo, being invited to determine the difference, gave unto them the exterior limits of the ground adjoining their respective countries, and reserved for the state of Rome all the land which lay in the midst betwixt the two confines. And let us be well advised that whilst, with the dog in the fable, we snap at the shadow, we lose not the substance; whilst we do most unhappily contend about the confines, the very outsides of our liberties and privileges, about ceremonies and circumstances of religion, our good friends of Rome do not come in and give us as much sensual liberty as we can desire, but take away from us also the saving truths of the Gospel, and that purity of ordinances and administrations which lie betwixt us *in medio*, on both sides so much contended for.

Fathers *Serm.*,
 Westm., 1646.

CCCLXXX.—*Why God delivered the law with such majestic ceremonies.*

MORTAL princes come not to great assemblies, as to parliament, to the throne of judgment, to the ratifying of leagues, but μετὰ πολλῆς φαντασίας (with a great deal of pomp). If ever, it is then that they show their royalty, they make it appear that they are neither beggarly nor contemptible, nor unable to revenge themselves; they make show of their glory and their power. For the vulgar, who have no judgment of true morality, are held in from disrespect to their governors by these ceremonies, and the attention of their ears is kept in waking by such amazing of their eyes; and discreet policy doth by this means make them obedient beyond their understanding. God takes the same course, and when He was to deliver the law unto Moses He showed not Himself but with much ceremonious majesty unto His people.

Lake's *Serm.* on
 Exod. xix.

Acts xxv. 3.

"Ceremoniæ licet
 negligenter beu-
 tur, tamen homines
 sua umbra," &c.—
 THROVERUS.

CCCLXXXI.—*The danger of division.*

It was agreed upon by both armies of the Romans and the Albans, for the sparing of much bloodshed, to put the trial of all to the issue of a battle betwixt six brethren, three on the one side, the sons of Curatius, and three on the other side, the sons of Horatius. While the Curatii were united, though they were all three sorely wounded, they killed two of the Horatii. The third remaining, though not hurt at all, yet not finding himself able to make his party good against all three, begins to take to his heels; and when he saw them follow him slowly one after another as they were able, by reason of their heavy armour and sore wounds, he falls upon them one after the other, and slays them all three. Thus it is the cunning sleight of the devil to divide us one from another, that he may prevail against us as Horatius did against the Curatii. It is with us as in the Church of Corinth: one saith, "I am of Paul," another, "I am of Apollos," another, "I am of Cephas;" so in our Church, one saith, "I am of Luther," another, "I am of Calvin," another, "I am of Zuingleius;" one is Episcopal, another Presbyterian, a third Independent,—all carnal, all in combustion, as if Christ were divided or the reformed religion deformed.

Livii Hist., Dec. 1, lib. 1.

Feally's Sermon.

1 Cor. i. 12.

"Scinditur incertum studia in contraria vulgus," &c.

CCCLXXXII.—*Fears and jealousies, their danger.*

EZEKIEL, in one of his visions, saw an image or idol of jealousy set up at the north gate of the temple. What he saw then in a vision is clearly apparent in our eyes. Not one, but many idols of jealousy are in all places of the nation set up, and worshipped too. What else mean those fears and jealousies that are now so rife amongst us? Here is no trust, no credit given to the speeches or actions of one another; and hence it is that we are engaged thus one against the other. This is far from that godly jealousy wherewith St. Paul was jealous over his Corinthians, and, if not speedily amended, God, that is a jealous God, will not suffer such fears and jealousies to be long unpunished.

Ezek. viii. 5.

Weems's Portrait.

"Omnia timens, omnia suspicans," &c.—CHRYSTOST., in *Matt. xii.*

1 Cor. x.

CCCLXXXIII.—*Pleasures here in this life are usually attended with pains hereafter.*

It is reported of the hedgehog, that he goes to a pile of apples and gathers up as many as he can upon his prickles, and when he comes to his hole he goes in with his prickles, but leaves his apples behind him. Thus, how many are there that have wallowed in the apples of their sweet contentments, which they have pursued with many pricks and gripes of conscience, who, when they shall descend, as shortly they must, to their holes of darkness, must then leave all the sweet apples of their false delights behind them, and shall carry nothing with them but the stings and stripes of a wounded conscience, and will say, as many that have gone before them, "What hath pride profited us? or what hath the pomp of riches brought us? All those things are passed away, like a post that passeth by, but we are tormented, we are consumed in our own wickedness. Now too late we find that pleasures here in this life are attended with pains hereafter."

Marchant, Hortus Pastorum.

Jer. xlix. 16.

"Nocet emp'ia dolore voluptas,"—*OVID.*

CCCLXXXIV.—*Our sanctification is not perfected all at once.*

It is the saying of St. Bernard, "*Cecidimus super acervum lapidum et in luto.*" When Adam fell, and when every one of us doth fall, he may be compared unto a man that falleth not only into the mire, but also on a heap of stones; he may quickly be bruised, but not so quickly healed: there is great time spent therein, even the whole time of our life. As there are many reasons why the Church is compared to the moon and Christ to the sun, so one

In Lib. de Cena Domini.

Lake's Sermon, 1619.

main reason may be the odds between justification and sanctification. Justification maketh Christ's righteousness ours, and it is from the first moment at the full, not capable of any increase; but sanctification is righteousness in us, which, if it have not its wanes, certainly it hath its waxings, and will not be at the full till the day of death.

CCCLXXXV.—*Our whole life to be a life of repentance.*

In Lib. Mediat.

*Featly's Clavis
Myrica.*

Epist. vii.

ANSELM, some time Archbishop of Canterbury, whom the Church of Rome hath inserted in the canon of saints (but he ranketh himself among the apocrypha of sinners), recounting with heart's grief and sorrow the whole course of his life, and finding the infancy of sin in the sins of his infancy, the youth and growth of sin in the sins of his growth, and the maturity and ripeness of all sin in the sins of his ripe and perfect age, breaketh forth into this passionate speech: "*Quid restat tibi, ô peccator, &c.* (What remains for thee, wretched man, but that thou spend the remainder of thy life in bewailing thy whole life)?" And thus we must do, considering that even when we pray against sin we sin in praying; when we have made holy vows against sin our vows, by the breach of them, turn into sin; and upon repentance of sins, many there are that repent of their repentance, and so increase their sin. Hence it is that St. Jerome, in his epistle to Læta, calleth for a continual Lent of discipline, that her whole life should be a life of repentance.

CCCLXXXVI.—*The safest way is to trust God with our riches.*

Weems's Exerci.

HE that goeth a far journey returneth his money usually by a bill of exchange, and carrieth not his money along with him, only so much as will defray the charges of his journey; and all this for fear of robbing. So the children of God: they lay out their money to the poor, they take God's bill of exchange for it, and then it meets them in the world to come; and there they do not only receive it, but it receives them into everlasting habitations.

CCCLXXXVII.—*Fear of the loss of Gospel light.*

*Ward's Sermon,
Ipswich, 1636.*

Isa. xxxii. 15.

CAMDEN could not reach the height of his conceit, who bore in his shield a savage of America, with his hand pointing to the sun, and this motto, "*Mihi accessu, tibi recessu* (In access to me, in recess to thee)." However, this is most sure, the Sun of righteousness hath appeared unto those savages of America, with healing under His wings; they are many of them brought unto civility and are in a fair way to Christianity. "Religion," said one, not many years since, "stands a-tiptoe and looketh westward." Let us all pray unto God that the prophecy in Isaiah be not fulfilled in our days: "*The wilderness shall become a fruitful field, and the fruitful field shall become a forest.*"

CCCLXXXVIII.—*The Christian's inside religion and outside must be suitable.*

*Valentine's Sermon,
Lond., 1622.*

IN the things of this world how doth every man strive to be suitable to his rank, and is accounted base if he be not so! If of a yeoman he become a gentleman, of a gentleman a knight, as his person is improved so will he improve his port also; yea, the excesses of all men show that every man goeth beyond his rank, in his house, in his fare, in his clothes—building like emperors, clothing like kings, feasting like princes. But in our spiritual estate it is not so: for our house, we can be contented to dwell in sealed houses, when the ark

of God is under tents. And who doth endeavour that himself may be a temple fit for the Holy Ghost to dwell in? As for our clothes, they should be royal; our garments should ever be white; the wedding-garment should never be put off. But we are far from this kind of clothing; we do not endeavour to be clothed with the righteousness of the saints. Finally, for our diet, we that are called to the table of the Lord, and should be sustained with angels' food, content ourselves with swine's meat; for what else are filthy lusts? We are called to be the sons of God, yet our eye is very seldom upon our Father to see what beseemeth His sons; we are called to be members of Christ, but little do we care what beseemeth that mystical body: we are rather in name than in deed children of God or members of Christ.

CCCLXXXIX.—*Repetition of good things helpful to memory*

A BUCKET or tub may, for want of use and standing dry, be so full of slits and rifts, that all the water you take up in it runneth out; yet often dipping it into the well and filling it with water will make it moister than otherwise it would have been, and more retentive. Thus it is with our memories in the things concerning God and the good of our souls: being very brittle and pertuse, that they will hold very little or nothing at all, they are *dolia pertusa* (all goes through). This must therefore be matter of great necessity to hear often, that the frequent inculcation of the same things may imprint that in our mind by often hearing which others of more happy memories have got at the first.

Gouge's *Serm.*
Lond., 1644.

CCCXC.—*All the creatures are at peace with good men.*

EUSEBIUS, in his "Ecclesiastical Story," recordeth that the persecutors took those primitive Christians and set them naked before the lions to be devoured, yet the lions durst not touch them; they stood foaming and roaring before them but hurt them not; and thereupon they were forced to put the skin of wild beasts upon them, and so tear them in pieces. Thus thou that art a wicked man, and hast no part of the image of God to defend thee, no marvel if thy dog bite thee, thy horse brain thee, thy ox gore thee, &c.; but as for thee that art the child of God, and hast the image of thy Creator stamped on thy soul, thou needst not fear the creatures: though thy walk lie by the vale and shadow of death they can offer no violence or harm unto thee (unless it be upon particular dispensation, for thy good and spiritual comfort), because they are reconciled unto thee by God's own promise.

Lib. i., cap. 4.

Wicomb's *Per-*
trillure.

Hos. ii. 18.

CCCXCI.—*Impossible to know God perfectly here in this world.*

TULLY relateth how Simonides, being asked by Hiero, the king of Sicily, what God was, desired one day to consider of it; and after one day being past, having not yet found it out, desired two days more to consider of it; and after two days, he desired three; and, to conclude, he at length had no other answer to return unto the king but this, that the more he thought upon it, the more he might: for the further he waded in the search thereof, the further he was from the finding of it. And thus Plato: "What God is," saith he, "that I know not; what He is not, that I know." Most certain it is that God only, in regard of Himself, knows Himself, as dwelling in the light inaccessible, whom never man saw, neither can see. Here now the well is not only deep, but we want a bucket to draw withal. God is infinite and never to be comprehended essentially. Oh, then, that we could so much the more long to enjoy Him by how much less we are able to apprehend Him!

Lib. de Nat. Deo
lib. iii.

"De Deo cum dici-
tur non potest dici."
—HILAR.

1 Tim. vi. 16.

Drexellii *Considerat.*
de *Eternitate.*



CCCXCII.—*Not only the good, but the bad also, are imitable in things they do well.*

1 Thess. v. 2.

Luke xvi. 8.
Matt. x.
Lake's *Serm.*,
Lond., 1623.

"Virtus vel in heroe
laudatur."

It is Christ's own comparison, that His second coming shall be like the stealing in of a thief in the night, "*Et quod deceit Christum cur mihi turpe pūtem?*"—nay, Christ bids us imitate not only the bad steward in his providence, but the serpent also in his wisdom. St. Paul borroweth sentences out of the heathen poets; St. Augustine made use of a rule of interpreting the Scriptures from Tichonius the Donatist. Truth and goodness, in whomsoever they are, they are God's; and therefore, whether the point be speculative or practical, if it be of this kind, in whomsoever we find it we may follow it, and in following it we follow not men but God. It is too much preciseness to dislike something in our Church because therein we follow the Church of Rome, as if all principles of religion and reason were quite extinguished in them.

CCCXCIII.—*Injuries not only to be forgiven, but forgotten also.*

Plutarch, de *Amore
Fraterno.*

Caelius Rhodogin,
Lect. Var. 16-19.

"Ne malorum me-
minis."—VAL.
MAX.

THE Athenians took one day from the month of May, and erased it out of all their calendars, because on that day Neptune and Minerva fell out with one another; they could not endure any remembrance of that quarrel. And it is Pythagoras's rule, "*Ignem gladio ne fodias* (Do not stir up the fire that is almost out)." Even so let Christians much more bury those days in silence, and strike them out in their almanacks, in which any bitter contention fell amongst them; and the breach being once made up, and the wound closed, not to rub upon the old sore; and the heat being over, not to rake into the embers or ashes of the fire of that contention lately put out, but to make a blessed amnestia, an absolute act of oblivion upon all injuries forepassed.

CCCXCIV.—*Afflictions lead to heaven.*

Sermone Discipuli
de Tempore.
Judges i. 15.

1 Cor. xiv. 22.

MERCHANTS do usually show their worst cloths first to their customers, then the best. At the wedding in Cana, the last wine was the best: "*Dulcia non meruit qui non gustavit amara;*" before the Israelites could reach to Canaan, they must march southward through the dry and barren parts of the mountains. And thus God showeth His children great afflictions and troubles—the south parts, as it were, at the first—before they can reach the land of promise: the way to heaven must be by the gates of heli. Through many tribulations we must enter into the kingdom of heaven.

CCCXCV.—*Eternity of punishment in hell.*

Lib. iii., cap. 6.

Direxili *Cautiones*,
de *Amicitia*.

"Nondum tecum
in gratiam redii"
more, sub quo
fine, "Secus" GREG.,
lib. ix., Moral.

SUETONIUS reports of Tiberius Cæsar, that being petitioned unto by a certain offender to hasten his punishment and to grant him a speedy dispatch, he made him this answer, "*Nondum tecum in gratiam redii* (Stay, sir; you and I are not friends yet)." Thus it is betwixt Christ and the damned soul: Christ is a most just Judge, no tyrant, no Tiberius; and yet if one of the damned, after a thousand years' burning in hell, should beg and entreat for a speedy death, He would answer after the same manner, "*Nondum tecum in gratiam redii* (You and I are not yet friends);" if, after thousands and millions of years, the request should be renewed, the answer would continue still the same: "Stay, you and I are not yet friends." So just and right a thing it is that he that would not by repentance accept of mercy when it was offered, should by punishment be tormented and have justice without mercy for ever.

CCCXCVI.—*God and His attributes* are answerable.

It is well known that the title of "Augustus" hath been given to such Cæsars as did not enlarge, but diminish the empire; of "Pater patriæ" to those that were so far from being fathers that they were plain tyrants; of "Pontifex maximus" given to them which were so far from serving the gods, that they did sacrilegiously canonise themselves for gods; and yet, *propter spem*, the senate gave them these titles, and by flattery they did amplify in the rest. He that had but a small conquest increased his style as if he had conquered a whole kingdom, as appears in the titles of Germanicus, Illyricus, Britannicus, &c.; nay, the Eastern monarchs were very fond this way, claiming kindred of the gods, of the stars, and what not, which might amplify their majesty. In a word, hope and flattery are the best ground whereupon all worldly men's titles are built, especially great men's, and kings' most of all. But it is not so with the King of Heaven: the truths in Him are answerable to the titles that are given Him, the attributes proportionable—they are not given him *propter spem*, but *rem*. He is that which He is called, neither is there in them any flattery—yea, His titles do come short of, they do not exceed, those perfections that are in Him; so that we may not measure the style of God as we do the styles of mortal kings, but conceive rather more than less when we hear them.

Lake & Serm. on
Iia. ix.

Cœlius Rhodogin,
Var. Lect.

CCCXCVII.—*Prosperity of the wicked* is destructive.

"I have seen the wicked," saith David, "in great power, and spreading himself like a green bay-tree." And why like a green bay-tree? Because in the winter, when all other trees—as the vine-tree, fig-tree, apple-tree, &c., which are more profitable trees—are withered and naked, yet the bay continueth as green in the winter as the summer. So fareth it with wicked men: when the children of God, in the storms of persecutions and afflictions and miseries, seem withered and, as it were, dead, yet the wicked all that time flourish, and do appear green in the eyes of the world: they wallow in worldly wealth, but it is for their destruction; they wax fat, but it is for the day of slaughter. It was the case of Hophni and Phinehas: the Lord gave them enough and suffered them to go on and prosper in their wickedness; but what was the reason? Because He would destroy them.

Ps. xxxvii. 15

Tangerlarii Pontif.

1 Sam. II. 25.

CCCXCVIII.—*Justifying faith accompanied with good works.*

It is evident to all (except others be made keepers of their reason, as now they are of their liberties) that the eye alone seeth in the body, yet the eye which seeth is not alone without the other senses; that the forefinger alone pointeth, yet that finger is not alone on the hand; that the hammer alone striketh on the bell, yet the hammer that striketh is not alone in the clock; that the heat alone in the fire burneth, yet that heat is not alone without light; that the helm alone guideth the ship, and not the tackling, yet the helm is not alone, nor without the tackling; in a compound electuary, rhubarb only purgeth choler, yet the rhubarb is not alone there without other ingredients. Thus we are to conceive that though faith alone doth justify, yet that faith which justifieth is not alone, but joined with charity and good works. St. Bernard's distinction of *via regni* and *causa regnandi* cleareth the truth in this point: though good works are not the cause why God crowneth us, yet we must take them in our way to heaven, or else we shall never come there. It is as impious to deny the necessity as to maintain the merit of good works.

Sylvest. de Priorio,
Aurea Rosa in
Evang.

"Non bowe maclato
coelestia numina
gaudent, sed quæ
præstanda est," &c.
—OVID, Ep.

CCCXCIX.—*Talkers, not doers of religion* are to be condemned.

It is a custom in Germany, that in the evening, when a candle is first lighted or brought into a room, they say, "*Deus det vobis lucem æternam* (God grant light eternal)!" and it is

Drexellii Considerat.
de Æternitate.

Plautus.

usual in many parts of this kingdom to say, "God grant us the light of heaven!" The custom is good and the words warrantable; but were the light of heaven more in our hearts and less in our tongues, there would be fewer works of darkness in our lives and conversations. We speak of the light of heaven, and wish for the light of heaven, and we talk of new lights to heaven, but all this is like that silly actor in the comedy that cried out, with his finger pointed to the earth and his eye to heaven, "*En cælum, ó terra* (Heaven is in our mouths, but earth in our hearts)!" We are heteroclitcs in religion; not reals, but nominals in profession.

CCCC.—*The endeavours of Christ are for peace.*

Lake's Sermon on Exod. ix.

It is too usual with men, the wiser they are, the more to be turbulent and disquieters of the state; and the more power they have, the more to tyrannize and lord it over their fellow-subjects: for such men do seldom suffer themselves to be guided or governed by the counsels and dictates of others, but run headlong of themselves, swayed by a kind of impulsive providence, and so care not but to please their own fancy, no matter whom they displease besides. But it is not so with Christ: He that is wisdom itself, that is wonderful for counsel, mighty for power, bends both His wisdom and His power and His counsel to work peace, that peace which is the portion of His people, the inheritance of His Church, which none can partake of but those that are true members thereof.

CCCCI.—*Study of the tongues to be encouraged.*

1 Sam. xxv.
Weems's Portraiture.

DAVID made a statute in Israel, that they who tarried by the stuff should part alike with those who went to battle. The professors of the tongues are they who keep the stuff, and they should be as well rewarded as they who go into the field and fight in the ministry.

CCCCII.—*The anger or wrath of God best appeased when the sinner appeareth with Christ in his arms.*

Diodorus, lib. xi.
Plutarch, in Pitt.

THEMISTOCLES, understanding that King Admetus was highly displeased with him, took up his young son into his arms and treated with the father, holding his darling in his bosom, and thereby appeased the king's wrath. God is at this time offended with us, and hath a controversy with us; there is no better way than to come to Him with Christ in our arms, to present our suits by Him. We have so far provoked the Almighty by our sins, that He may justly fall on us with a back-blow that we never yet dreamt of: and who in heaven or earth can or dare treat for our peace but Christ our Peace-maker? "*Ille oculus est per quem Deum videmus, &c.*," saith Ambrose. ("He is our eye with which we see God, our hand by which we offer to Him, and our mouth by which we speak unto Him.")

Lib. ii., de Isaac.

CCCCIII.—*The vanity of heaping up riches.*

O exaltis Curiositas.
de interstitiis.

It is a great deal of care and pains that the spider takes in weaving her web: she runneth much, and often up and down; she fetcheth a compass this way and that way and returneth often to the same point; she spendeth herself in multitudes of fine threads to make herself a round cabinet; she exenterateth herself, and worketh out her own bowels, to make an artificial and curious piece of work, which, when it is made, is apt to be blown away with every puff of wind; she hangeth it up aloft, she fasteneth it to the roof of the house, she strengtheneth it with many a thread, wheeling often round about, not sparing her own bowels, but spending them willingly upon her work; and when she hath done all this—spun

Tales of Occasion of Meditat.

her fine threads, weaved them one within another, wrought herself a fine canopy, hanged it aloft, and thinks all is sure—on a sudden, in the twinkling of an eye, with a little sweep of a besom all falls to the ground, and so her labour perisheth. But here is not all. Poor spider ! she is killed, either in her own web, or else she is taken in her own snare, haled to death, and trodden under foot. Thus the silly insect may be truly said either to weave her own winding sheet or to make a snare to hang herself. Just so do many men waste and consume themselves to get preferment, to enjoy pleasures, to heap up riches, and increase them ; and to that end they spend all their wit, and oftentimes the health of their bodies, running up and down, labouring and sweating, carking and caring : and, when they have done all this, they have but weaved the spider's web to catch flies ; yea, oftentimes are caught in their own nets, are made instruments of their own destruction. They take a great deal of pains with little success, to no end or purpose.

"Dives pena non censu,"—RAVEN, in *Serm.*

CCCCIV.—The way to God *is a cross way to the world.*

A MAN that walks by a river, if he follow the river against the stream, it will at length bring him to the spring-head from whence it issueth ; but if he go along with the stream, it will draw him on to the salt sea. So he that is cross-grained to the humours of the world, that swims against the stream of sensual delights and pleasures, that well improveth these outward things to God's glory, shall at length be brought to God, the sweet fountain of them all ; but if he sail with the wind and tide, in the abuse of the good creatures of God, they will carry him down like a torrent into the *mare mortuum* of perdition.

Shute's *Serm.*, Lond., 1620.

CCCCV.—How to know God's dwelling-place, *heaven.*

WHEN in our travel we chance to cast our eye upon some goodly structure of inestimable value, we presently conceive it to be the palace of a prince ; so when we see the frame of heaven so full of wonders, where stars are but as dust and angels are but servants, where every word is unspeakable and every motion is a miracle, we may safely conclude it to be the dwelling of Him whose name is Wonderful.

Weems's *Portraiture*.

"Hac iter est Superis," &c.—OVID, *Met.*, lib. 1.

CCCCVI.—The dissolution of all ages past *is to be a memento for posterity.*

ONE Guerrius, hearing these words read in the Church, out of the Book of Genesis (chap. xv.) : "*And all the days that Adam lived were nine hundred and thirty years, and he died ; all the days of Seth were nine hundred and twelve years, and he died ; and all the days of Enos were nine hundred and five years, and he died ; and all the days of Methuselah were nine hundred sixty and nine years, and he died,*" &c.,—hearing, I say, these words read, the very conceit of death wrought so strongly upon him, and made so deep an impression in his mind, that he retired from the world and gave himself wholly to devotion, that so he might die the death of the godly, and arrive more safely at the haven of felicity, which is nowhere to be found in this world. And thus should we do when we look back to the many ages that are past before us, but thus we do not : like those that go to the Indies, we look not on the many that have been swallowed up by the waves, but on some few that have got by the voyage : we regard not the millions that are dead before us, but have our eyes set on the lesser number that survive with us ; and hence it comes to pass that our passage out of this world is so little minded.

Drexellii *Considerat de Eternitate*.

CCCCVII.—*National knowledge of God no true knowledge.*

Elton's *Serm.*,
Southwark, 1619.

Look upon a common beggar : he knows the roadway from place to place, can tell you the distance from town to town, nay, more, can inform you of such a nobleman's, such a knight's, such a gentleman's house, though it stands a great way off from the road ; of such a farmer's, and such a yeoman's house, though it be in never so obscure a village, yet all this while hath no settled home, no abiding place of his own. Such is the knowledge of every Christian except a true Christian : he can tell you of the pleasures that are at the right hand of God in the highest heavens, can talk and prate of God, discourse of goodness, but all this while is not good himself, nor can make out unto himself any assurance of interest in those heavenly things which he so much talketh of.

CCCCVIII.—*A formal, specious Christian, no true Christian.*

Gen. xxix. 31.

Weemo's *Par-*
trature.

"Herodes devo-
tionem promittit
sed gladium aluit,"
&c.—CHRYSTOST.,
in Matt. ii.

RACHEL was very fair, a goodly woman to see too, beautiful to the eye. Oh, but she was barren ; that marred all. So there are many in the world such as make specious shows of religion, such as would seem to be saints. Oh, but they are barren, they are fruitless, sapless, leafless Christians. They would seem to honour God, but not with their substance ; they would seem to be religious, but they will not refrain their tongues ; they would seem to be charitable, but they will not part with a penny : they have all form, but little or no power of godliness ; many goodly blossoms of profession, no real fruits of confession appearing ; outside, specious, not true, not real Christians.

CCCCIX.—*Order both in Church and State commanded and commended.*

1 Cor. xlv. 33.

Lake's *Serm.* on
Isaiah ix.
1 Cor xii. vii.

"Ordine servato
mundus servatur,"
&c.—BOETIUS.

God is not the God of confusion, but of order. Confusion is from the devil ; order is from God, especially in the Church, which St. Paul resembles to our body, wherein the parts are fitly disposed and every one keepeth his place. The eye, the hand, the foot—one usurpeth not the function of another. In answerableness whereunto the apostle telleth us, that "*all are not prophets, all are not apostles,*" and exhorts all men, "*as God hath called them, so to walk.*" A good rule for these unruly times, wherein the hands, yea, and the feet too, play *rex*, and take up the room of the head, and every man thinketh himself fit to be a teacher, both by his pen and tongue, whose place notwithstanding is amongst the learners.

CCCCX.—*Security in time of danger condemned.*

Plutarch, in *Mar-*
cello.

"Nunc mihi par-
ticipes," &c.—VIR-
GIL.

It is said of Archimedes, that when Syracuse was taken, all the people being as it were distracted, the soldiers doing all manner of outrage, he was found sitting at home securely, drawing circles with his compass in the dust. And do not we see men nowadays, when there is Hannibal *ad portas*, a popular sword playing *rex* within, and a royal sword enraged without, even when the eternal salvation of their souls is in question, handling their dust, and stretching themselves to their farthest compass, set upon the tenter-hooks as it were, and distracted with law-suits, with money matters, and worldly business, that shall profit them nothing at the last. Eternity is a thing they never think on, or else very slenderly for a snatch and away, as dogs are said to lap the Nile, &c.

CCCCXI.—An ungodly life *will have an ungodly end.*

A PHILOSOPHER asking one which of these two he had rather be, either Cræsus, who was one of the richest but most vicious in the world, or Socrates, who was one of the poorest but most virtuous men in the world, his answer was, that in his life he would be a Cræsus, but in his death a Socrates. So, if many in these days were put to their choice, they would be Dives in their life, but Lazarus in their death; they would, with Balaam, die the death of the righteous, but live the life of the wicked. But that cannot be, for death is a kind of truck or exchange. Here it is that the Israelites make the bricks, and the Egyptians dwell in the houses; but hereafter St. John Baptist's head will become a crown as well as a platter: and he that hath had his consolation, his heaven in this world, shall at the time of death meet with torments and hell in that which is to come.

Fonseca's *Serm.*
Quadragesimalis.

"Qualis vita finis
ita."

CCCCXII.—*A child of God is restless till he come to heaven.*

Look upon a silly poor country lad coming to be an apprentice in the city; how doth he hone and mourn after his father and mother! How doth he grieve because he is far from his friends and acquaintances! He is never quiet till he hath been at the carrier's to hear from them, and fain would he be with them again, though he be at that time in a very good service, and placed with an honest, loving master. And thus it is with a child of God: though he have a competent measure of grace to support him in this life, and the hope of heaven in that which is to come, yet he is restless till he comes to heaven. He groans and mourns because he is absent from his heavenly Father, and from his friends and acquaintances, the blessed saints and angels.

Taylor's *Serm.*
London, 1631.

CCCCXIII.—*The use of the creatures is conditional.*

A TENANT that holdeth land from a lord may not use it otherwise than according to the covenants agreed upon; if he do, the premises are forfeited. Even so it is betwixt God and us; the grant which He maketh to us of His creatures is conditional. We may take convenient food for our sustenance, decent clothes to shroud us from the injury of the weather, and we may bestow our money to supply our own and other folks' necessities. To these ends we may use God's creatures; but we may not riot with our meat and drink. We may not be fantastical in our apparel, neither may we with our wealth grind the faces of the poor. We have no covenant that warrants any of these, and therefore the doing of any of these is a forfeit of the proprietary. And how often might Christ re-enter upon our goods, if He would take advantage of our daily abuses!—nay, He daily doth re-enter, had we but grace to see it. What multitudes of inhabitants hath drunkenness spued out of their possessions! What goodly patrimonies hath pride and oppression brought to nought! It were to be wished that the world did as much take notice of it as almost every place doth give them occasion so to do.

Lake's *Serm.* ■
Hagget.

CCCCXIV.—*Unpreparedness for death very dangerous.*

It was a good answer that one Messodamus gave one, inviting him to feast the next day: "My friend," saith he, "why dost thou invite me against to-morrow? I could not for these many years so secure myself that I should live one day, for I am in daily expectation of the time of my departure." And, indeed, no man can be sufficiently armed against death, unless he be ready to entertain it. What rashness and folly is it, then, for a man to lie down in ease upon a feather bed, to sleep securely, snorting and snoring, and all this while to lodge an enemy, a deadly enemy, sin, in his bosom. Sudden deaths are

Guido Bituricensis,

Drexellii *Considerat.*
de Æternitate.

"Omnem crede
diem tibi diluxisse
supremum."

common. How many have we heard of that went well to bed over night, for aught a man could tell, and have been found dead in the morning; and, it is much to be feared, have gone impenitently to bed, it may be dead drunk, and have found themselves awake in hell the next morning! Unpreparedness for death must needs therefore be dangerous.

CCCCXV.—*The wisdom of Christ above all earthly wisdom, even to admiration.*

Plutarch, in *Vita
Dionys.*

DIONYSIUS the tyrant sent to Plato (that he might come to see him) one of his fairest galleys, with store of dainty provision and well accompanied; and at the haven where he was to land had provided a coach with four horses to be ready to receive him, that he might come in the greater pomp to his palace; and all this honour he was willing to do him, for that he was a wise man. Now, if such men as he shall cause admiration in the world, what admiration, then, must He raise in men's minds who is wisdom itself, and in whom all the treasures of God's wisdom are laid up for evermore?

Fonseca's *Serm.
Quadragesimal.*

CCCCXVI.—*Not to be malicious in the exercise of holy duties.*

Boys' *Postill.*

It is said of the serpent that he casts up all his poison before he drinks: it were to be much desired that herein we had so much serpentine wisdom as to disgorge our malice before we pray; to cast up all the bitterness of our spirits before we come to the sacrament of reconciliation.

CCCCXVII.—*Special places of Scripture marked with God's special authority.*

Lake's *Serm. on
Hag. ii.*

MORTAL princes are not accustomed to sign bills or petitions the contents whereof are trivial matters; many things are done by virtue of their regal authority whereunto their signature is not used. Even so ordinary matters pass in the Word of God without any special urging of His supreme power; but when it comes with a *sic dicit Dominus*, then the point is of great regard, and, if it be often ingeminated, it giveth us to understand that we must take special notice of every clause of it.

CCCCXVIII.—*In all our doings we should have our eye upon eternity.*

Allan, *Var. Hist.,
lib. xiv.*

Drexell's *Considerat.
de Eternitate.*

ZEUXIS, the famous painter, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men till he had turned it over and over, this side and that side, again and again, to see if he could spy any fault in it; and being upon a time asked the reason why he was so curious, why so long in drawing his lines and so slow in the use of his pencil, he made this answer, "I am long in doing what I take in hand, because what I paint I paint for eternity." As for our parts, we write, we read, we sing, we pray, we labour; whatsoever we say, whatsoever we do, whatsoever we think, all is transmitted to eternity, all to be viewed by a most judicious and all-seeing eye, so that no fault can escape, and, being viewed and considered, they are to be committed either to be eternally punished or eternally rewarded. We must labour, therefore, to be perfect; so to live to God that we may live with God; so to live on earth that we may live in heaven; so to live for eternity that we may live to all eternity.

CCCCXIX.—*At the time of death to be mindful only of heaven.*

CHRIST, perceiving His death to be near at hand, withdrew Himself, and would walk more openly among the Jews; and David, being at the last cast of his life, saith, "*Remitte mihi ut refrigerer, &c.* (Give me leave, O Lord, to dispose of myself and to render Thee an account of my life, before I go hence and be seen no more)." These are lectures of mortality read to all of us in this world, that when we are about to die we should have nothing else to do but die; we should bid these sublunary things adieu and sequester our thoughts from the world, and retire into ourselves to see how the case stands betwixt God and our own souls.

John xi. 54.

Ps. xxxix. 13.

Leon. de Utrino
Serm.

CCCCXX.—*A tongue nimble to evil, slow to goodness, is reprobable.*

PLINY, in his "Natural History," maketh mention of a certain people in the Indies, upon the river Ganges, called Astomi, that have no mouth, but do only feed upon the smell of herbs and flowers, &c. The truth of this may be uncertain, but most sure it is that there is such a generation amongst us, that when they should speak well they are like men possessed with a dumb devil, they have no mouth, no lips, no tongue at all; but if it be to blaspheme God and the king, to backbite and slander their neighbour, they have tongue enough and to spare.

Lib. vii., cap. ii.

Goddard's *Serms.*,
Lond., 1649.

CCCCXXI.—*A minister is to distinguish his auditors.*

SCHOOLMASTERS range their scholars into forms, and though themselves be never so learned, yet they read unto their several forms no deeper points than they are capable of; if they should do otherwise, however well they might show their learning, they would show no discretion, neither would the scholars be the better for that which they should teach them. Even so ministers must remember to distinguish their auditors; to feed some with milk, some with strong meat, to catechize the youth plainly and briefly, to build up those that are elder and riper in years and judgment with more learning and more full instruction.

Lake's *Serm.*, on
Matt. vii.

"Diligenter adhibe
curam eis, quibus te
præesse contigerit,"
&c.—AUG., in *Pro.*
i.

CCCCXXII.—*Hopes of heaven are the good man's encouragement.*

SYMPHORIANUS, a Christian young man, after that he was almost scourged to death, as he was dragged to death at Augustodunum, met his mother upon the way. But how? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentation, as the manner of foolish women is to do, but carrying herself like an heroic Christian lady, called to her son and said, "Son, my son, I say, remember life eternal! Look up to heaven, lift up thine eye to Him that reigneth there; life is not taken from thee, but exchanged for a better!" At which words of his mother, the young man was so exceedingly animated that he went willingly to execution, and cheerfully laid down his head upon the block and was decollated. This is the case of every man living: we go not so fast as Symphorianus did, we are not yet under the fiery trial, but we are fair for it; we are all going, and we have not far to it. Now, the noble army of martyrs which are gone before us call unto us from heaven, and say, as the Christian and courageous mother said to her son, "Remember life eternal! Look up to heaven; see who is there, the Judge of all the world, that will do righteous things."

Drexellii *Considerat.*
de Æternitate.

"Spes præmii solati-
um fit laboris,"—
JER., in *Ep.*

CCCCXXIII.—*The brevity of our life may moderate our life.*

If a company that are bound out for some long voyage should strive who should be master and who master's mate, and who should have this or that office, they were not too

Funeral *Serm.*

much to be blamed; but when they are almost at home, within sight of land, when they shall begin to strike sail, to tack in all and go ashore, then, if they shall fall a-quarrelling for places, and use all the means they could make, it were a ridiculous thing and folly. So it is with us: time was when the world was in beginning, and then, when a man came into the world by the course of nature, he might well say, "I have a matter of six, or seven, or eight hundred years to go on in my pilgrimage before I shall end my journey," and then if a man should bestow a little time to think with himself, "Well, if I can but live to see myself the father of a thousand children, and so might come to people a country," &c., then, if a man should greet the world, he might be excused. But now, since God hath contracted the time of our age, so that as soon as we begin our voyage we are ready to strike sail presently, that we have but a little time to continue here and a great deal of work to do for hereafter, to stand striving who shall be greatest, who shall rule all, to cry out of afflictions just when we are going ashore, when we have, as it were, one foot in our graves, is extreme folly and madness.

"Orimur morimur."

CCCCXXIV.—*Sacramental bread and wine better than ordinary.*

Inchinn, *Scala Cæli*.

THERE is much water in the well or spring-head; it comes to us in leaden pipes or wooden troughs. Now, what is the leaden pipe or wooden trough more than another? Nothing at all; it is the water in the pipe or trough that makes them esteemed above others. It is true they can do no more than others; but if you look upon them in the use—*i. e.*, to convey the water unto us—then they are more excellent than all others whatsoever. So in the sacraments of Baptism and the Lord's Supper: there is water in the one, and bread and wine in the other; yet what is this water, this bread and wine, more than any other? Are not they the same we have at home? Yea. Oh, but if we look upon them as ordained of God, to convey His mercies into our hearts, to seal unto our souls the remission of sins, &c., and that God hath set them aside to that end and purpose, then they are more excellent than any other water, bread, or wine possibly can be.

CCCCXXV.—*Our affections to be regulated.*

Lake's *Serm.* on
Ps. lxxv.

HE that rideth a fierce horse, let the horse keep what pace he will, so long as the rider commands him by the bridle, we say he rides strongly; but if the horse get the bit in his mouth and run away, the faster his pace the weaker the rider, because he cannot check him. Our affections are just like that fierce horse, and our reason should be as a strong bridle. Stir they never so much, if reason command, we are strong; but if reason have no power and they run loose, then certainly the more violent they are the more weak we are.

CCCCXXVI.—*A contented man no base-spirited man.*

Platarch, in *Apoph.*
thegm.

MARCUS CURIO, when he had bribes sent unto him, to tempt him to be unfaithful to his country, he was sitting at dinner with a dish of turnips, and they came and promised him rewards. "Well," saith he, "that man who can be contented with such fare as I have will not be tempted with your rewards. I thank God I am contented with this fare; and as for rewards, let them be offered to those that cannot be content to dine on a dish of turnips, as I do." The truth of this is apparently seen. The reason why many men do betray their trust, and by indirect means strive to be rich, is because they cannot be contented to be in a low condition; whereas the man that is contented with a hard bed and a bare board is shot free from thousands of temptations that prevail against others, even to the damning of their souls.

Burrough's *Christ.*
Content.

CCCCXXVII.—The resolved Christian *makes his way through all difficulties.*

TRAVELLERS that go by sea merely to be sea-sick a little, or in sport, if there arise but a black cloud, they presently give over—their voyage is at an end. They come not to be weather-beaten, to adventure shocks and storms and dangers; they come for pleasure only. But the merchant that is bound upon a voyage, whose trade and employment of life it is, every cloud and gust of wind doth not make him to return back again to shore, and so to lose his voyage, but he drives through all. So it is with one that is not indeed and in earnest travelling towards heaven; he is easily taken off upon a little storm arising: if God do but frown, if there be but ever so small a wrinkle, as I may say, in His brow, all the delight in religion is gone; for it was some other thing he aimed at: it was but for pleasure that he came in here. But a resolved Christian, who is bound for heaven indeed, and his course and the bent of his soul lieth that way, like a ship with full sail, is carried thitherward, storms cannot beat him off; let the wind rise and the rain beat and the seas lift up their voice, he makes his way through all, till he arrive at the haven intended.

Inchlinch, Scala cæli

House of Mourning.

"Per ardua virtus. Itur ad æthereas per magna pericula sedes."—VARINUS.

CCCCXXVIII.—Afflictions *add unto the beauty of a true Christian.*

Look upon a painted post or sign, whose colour is laid in oil; how the rain beats upon it in stormy weather, that one would think all the colour would be washed off; yet how the water glides away, and leaves it rather more beautiful than before. And thus it is with every child of God: being well varnished and garnished with graces of the Spirit, let the wind of persecution blow and the floods of affliction lift up their voice, they shall never break nor deface, but rather add unto their beauty. Such is the condition of grace that it shines the brighter for scouring, and is most glorious when it is most clouded.

Jenkins's Lect. on Judea, Lond., 1646.

CCCCXXIX.—A good prince *no advantage to a bad people.*

WE see that though the sun be above the horizon, and so apt to make a glorious day, yet many fogs and mists arising from the earth overcast the sky and intercept the comfortable influence of the light. Even so, though God vouchsafe never so good a prince—a prince under whom the people enjoy abundance of peace and the free passage of the Gospel—such may be their gracelessness that they may be the better for neither of them.

Lud. Carbo, Senatorius Romæ.

CCCCXXX.—Contentment *brings in all things on a sudden.*

By the art of navigation, with great pains and industry, men can fetch in the silks of Persia, the spices of Egypt, the gold of Ophir, the treasures of the East and West Indies. Oh, but by the art of contentment a man may stay at home and fetch in the comfort of any condition whatsoever; that is, he may have that comfort by contentment that he should have if he had the very things themselves.

Burrough's Christ. Content.

CCCCXXXI.—A godly man is *bettered in evil company.*

THEY say that lilies or roses, or such like pleasant flowers, if they be planted by garlic or onions, or such like unsavoury things, they do not lose, but rather increase in their former sweetness. So it is with good and godly men when they are planted and, as it were, hemmed in with wicked men; the vileness and odiousness of their wickedness make them loathe wickedness so much the more, and to love godliness, and to bless God who hath kept them that they have not run to the same excess of riot.

Funeral Sermon.

"Ex bono malus vix melioratur," &c.—CHRYSOST., in Matt.

CCCCXXXII.—*The wonderful love of a true Christian to Christ Jesus.*

"Licet ex collo
pendeat," &c.—*In
Festis, ad Relic-
torum.*

Featly's *Serm.*

"Cui portio Deus
est," &c.—*AM-
BROS.*

It was a true Christian-like speech of St. Jerome: "If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through my brethren, throw down my mother, tread under feet my father, that I might the faster cleave unto Christ Jesus my Saviour." Oh, the surpassing love to Christ that is in a true disciple of Christ! Let money perish and friends fail, the world frown,—yea, life itself vanish—Christ is better than them all. If Christ should say to him, "Take thy fill of sinful delights; eat, drink, and be merry; solace thyself in the midst of all thy abundance; thou shalt not perish, only thou shalt not be with Me!" "Not with Thee, Lord Jesus? Where then? Then farewell, delights; farewell, pomp and plenty; farewell, all! I will follow Thee withersoever Thou goest, for it will certainly be hell where Thou art not."

CCCCXXXIII.—*Memory must be active.*

Lake's *Serm.*, 1617.

"Memoria rei si-
milis,"—*ERASM.*

OUR memory is usually a good store-house, but no good steward; it layeth up much, but of itself dispenseth nothing. It needeth some help to make use of its store. The speculative memory doth, and the practical much more. How many there be whose memories are richly stored with excellent rules of life, whereof in their life they make little or no use! Their memory doth not help them when they have occasion to be doing; as if they had never known commandments or creed, they live like infidels or sons of Belial. Wherefore, as the eye of the body needeth the light of the sun to raise and convey the visible species unto it, even so doth the eye of our understanding need the light of the Sun of righteousness to stir up and present unto it the principles of grace, whereof it hath need in the well-ordering of our life. Without this actual grace, our memory will never make use of the habitual.

CCCCXXXIV.—*Contentment keeps up the soul in the saddest of conditions.*

At sea, let him have never so much provision in his ship, yet if he be from the shore, or in a road where he shall not meet with a ship in which he have never a lantern in his ship, nor anything whereby he can see his way, in a storm, he would be but in a sad condition: he would give a great deal of money for something that may serve instead of it. When a storm riseth in the night, he have no light above board but what is presently puffed out, his condition is lamentable. Thus, many men can keep in the light of comfort so long as it is, but let there come any affliction, any storm upon them, their light is quenched. Then what shall they do? But when the heart is once furnished with grace, as it were the lantern on the decks of the ship, it will keep the soul in light; it will keep up a light in the soul, whatsoever storms or afflictions come into it, and keep out whatsoever may damp the comfort

CCCCXXXV.—*Worldly blessings do not always make a blessed man.*

Herod the tetrarch. Was Jacob rich? So was Laban. Was Solomon an emperor? So was Julian. Was John the Baptist, and preferments, though the blessings of God were poured out upon them that are good; and yet they are likewise cast upon the wicked.

CCCCXXXVI.—*A wicked man hardly drawn to examine himself.*

It is reported of the elephant how unwilling he is to go into the water, but being forced he puddles it, lest by the clearness of the stream he should discern his own deformity. This is the condition of every wicked man : he is loth to look into himself, and had rather put the candle out at the door than go with it into his house to make any discoveries there. Either he thinks he is so good that he need not examine, or he thinks he is so bad that he is loth to examine himself.

Goodwin's *Evang.*
Communicant.

CCCCXXXVII.—*Pride the complement of all sin.*

As Tertullian calleth the commandment that God gave Adam in Paradise *matricem omnium præceptorum Dei* (the matrix or womb of all the commandments of God), and as Theodoret calleth Moses *ωκεανόν τῆς θεολογίας* (a very ocean of all divinity), and as some have called Rome *epitomen universi* (an epitome or abridgment of the whole world), so it may be said of pride, that it is the sum of all naughtiness, and a very sea of it—a complicated sin. There is no sin almost but pride participates with it. It is a kind of idolatry (Hab. i. 16), a kind of drunkenness (Isa. xlviii. 8), a kind of sacrilege (Isa. xxvi. 13), a kind of murder (Hab. ii. 5), &c. Thus, as Aristotle saith out of Theognis, that in justice all virtues are couched *συλλήβδην* (summarily), so it may be said of pride, that in it all vices are as it were in a bundle lapped up together.

In libro nostra Jud.

In lib. ii., de Rup.

Smith's *Serm. on*
Jer. lx.

In lib. Eth.

CCCCXXXVIII.—*A mere soldier an enemy to peace.*

WE read in Plutarch of one Demades, who by profession was a maker of coffins, and who was banished out of the city of Athens for wishing that he might have good trading, that wise state truly interpreting the language of his wish as desiring some epidemical disease, his private profit being inconsistent with the public flourishing of the commonwealth. So those people who are undone and cannot live but by undoing of others, who live by the sword, who, as Demetrius, by this craft get gain, desiring a perpetuity of war for their possession, certainly wish no good either to Church or state where they are, but must needs be state-barrators, to keep the sore always raw betwixt the prince and people.

In Moralium Lib.

Fuller's *Holy State.*

CCCCXXXIX.—*Mortality's memorandum.*

ORIGEN, after he had chosen rather *facere periculose quàm perpeti turpiter* (to burn incense to the heathen gods than to suffer his body to be defiled by a black-moor), and the flower of his chastity, which he had so long preserved, to be some way blasted—at a church in Jerusalem goeth into the pulpit, openeth the Bible at all adventures, intending to preach upon that text which he should first light upon, but falling upon that verse of Psalm l., "*But to the wicked, saith God, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?*"—which contained his suspension—shutteth his book, speaketh not a word more, but comments upon it with his tears. So, methinks, when any man shall read the text, "*Man goeth to his long home, and the mourners go about the streets,*" in which he shall find his capital doom written, he cannot do better than follow that Father's precedent, and shut up not only his book, but his mouth also, and seal up his lips, and comment upon the coherence with distraction, the parts with passion, the notes with sighs, the periods with groans, and the words with tears ; for, alas ! as soon as a man cometh into his short booth in this world, which he saluteth with tears, he goeth to his long home in the next world, and the mourners go about the streets

In Vita, præfixa
Operibus.

House of Mourning.

Eccles. xii. 5.

CCCCXL.—Worldly men look after worldly things.

Jean de Serres's *Hist.*Charon, *de la Sa-
gesse.*"Mundum mun-
dani quaerunt."

It is storied (told) of Henry IV. of France, asking the Duke of Alva if he had observed the eclipses happening in that year, he answered that he had so much business on earth that he had no leisure to look up to heaven. A sad thing it is for men to be so bent, and their hearts so set on the things of this world, as not to cast up a look to the things that are in heaven; nay, not to regard, though God brings heaven down to them in His Word and sacraments. Yet so it is; most men are of this Spanish general's mind—witness the oxen, the farms, the pleasures, the profits and preferments that men are so fast glued unto, that they have hardly leisure to entertain a thought of any goodness.

CCCCXLI.—Goodness and greatness seldom meet together.

Smith's *Serm.* on
Jer. ix."Virtus et summa
potestas non coe-
unt."—LUCAN.Bernard, *de Conso-
lat.*, lib. ii.

IN our natural bodies, the more fat there is, the lesser blood in the veins, and consequently the fewer spirits; and so in our fields, abundance of wet breeds abundance of tares, and consequently great scarcity of corn. And is it not so with our souls? The more of God's blessing and wealth, the more weeds of carnality and vanity; and the more rich to the world, the less righteous to God commonly. What meant Apuleius to say that "*Ubi uber, ibi tuber*," but to signify that pride and arrogance are companions to plenty? And what made Solomon to pray against fullness (Prov. xxx.), but to show that as they must have good brains that will carry much drink, so they must have extraordinary souls that will not be overcome with the world? Goodness and greatness do seldom meet together, as Hasdrubal Hædeus said in Livy: "*Rarò simul hominibus bona fortuna bonaque mens datur.*" Who is the man, except it be one of a thousand, *cui præsens felicitas si arrisit, non irrisit*, but if the world ran in upon him he would soon outrun it?

CCCCXLII.—Perseverance is the crown of all good actions.

Cyprian, in *Lib. de
Simpl. Prælat.*Smith's *Serm.* on
John vi.Gal. iii. 3.
Luke ix. 62.
Matt. xxiv. 13.

WHATSOEVER is before the end, it is a step whereby we climb to the top of salvation; but it is not the uppermost grace, whereby the highest part of the top may be taken hold of. A man may be tumbled down from the ladder as well when he is within a round or two of the top as when he is in the midst, or below the midst; and a man may make shipwreck when he is within ken of land as when he is a thousand miles off. What had it profited Peter to have escaped the first and second watch, if he had stuck at the iron gate, and had not passed through that also? Who maketh account of land-oats that shed before the harvest, or of fruit that falls from the tree before it be ripe? It is not to begin in the spirit and end in the flesh, not a putting of the hand to the plough and looking back, but a constant perseverance to the end, that shall be crowned.

CCCCXLIII.—Prayers of the godly, the unanimity of them.

Conrad, Zuingerus,
Exposit., *Pariterum*.Fuller's *Serm.*, 1642.

WE read of Ptolomeus Philadelphus, king of Egypt, that he caused the Bible to be translated by seventy interpreters, which seventy were severally disposed of in seventy several cells, unknown to each other; and yet they did so well agree in their several translations, that there was no considerable difference betwixt them in rendering the text: an argument that they were actuated by one and the same spirit. Surely, then, it must needs be a great comfort to all good Christians when they shall call to mind—what? Seventy—nay, seventy times seventy—yea, seventy hundred—yea, seventy thousand, which are peaceable in Israel, which on the bended knees of their souls pray daily unto God for peace; and though they know not the faces, i.e., not the names, of one another, have neither seen nor shall see one another till they meet together in heaven, yet they unite

their votes and centre their suffrages in the same thing, that God would restore peace and order both in Church and state, and to every particular member therein, that we may yet live to have comfort one of another;—who, no doubt, shall have a comfortable return of their prayers in God's due time.

CCCCXLIV.—*The powerful effects of rhetorical elocution.*

THE breath of a man hath more force in a trunk, and the wind a louder and sweeter sound in the organ-pipe, than in the open air. So the matter of our speech and theme of our discourse, which is conveyed through figures and forms of art, both sound sweeter to the ear and pierce deeper into the heart. There is in them *plus épepyélas* and *évappyélas* (more evidence and more efficacy), they make a fuller expression and deeper impression, than any plain, rough-hewn, long cart-rope speeches or language whatsoever can do.

Ant. de Rampegoli,
Fig. Biblica.

"Eloquii tanta est
gloria," &c.—OVI.

CCCCXLV.—*A caveat for unworthy communicants.*

MR. GREENHAM, in one of his sermons, speaking of non-residents, wisheth that this inscription or motto might be written on their study-doors without and walls within, on all their books they look in, beds they lie on, tables they sit at, &c.: "The price of blood! the price of blood!" The like were to be wished for to all that have been bad communicants, that in great letters it were written on their shop-doors without, walls within, on all their doors, on their day-books and debt-books, and whatsoever objects are before their eyes: "The guilt of blood! the guilt of blood!" Even the guilt of the blood of the Lord Jesus Christ, who died for them.

Goodwin's Evang.
Communicant.

CCCCXLVI.—*Every good minister to speak a word in season, opportunely.*

EVERY husbandman, as he hath, so he observeth the seasons to sow his seed and his ground to cast his corn into. Some he soweth in the autumn and fall of the leaf, some in the spring and renewing of the year; some in a dry season, some in a wet; some in a moist clay, some in a sandy dry ground. As the Holy Ghost speaketh, "*He soweth the filches and the cummin, and casteth in wheat by measure.*" Thus the spiritual husbandman dealeth with the husbandry of his God. He hath his seed for all seasons, and for all grounds, and all hearts; some for the time of judgment; some for the time of mercy; some for the season of mirth and mourning, as wet and dry seasons; some for the birth and burial, as for the spring and fall; some for them who sorrow in sin; and some for them that rejoice in Jerusalem.

Stock's Sermon.

Isa. xxviii. 25.

"Scriba doctus in
regno celorum,"
&c.

Matt. xiii. 52.

Isa. lxi. 3.

CCCCXLVII.—*Pardon of sins the only comfort.*

A TRAITOR that is condemned to death may have the liberty of the Tower to walk in, and provisions of meat and drink appointed at the State's charges, yet he takes little comfort in either, because his treason is not pardoned and he expects daily to be drawn to execution. Thus a man that hath the advantage of all these outward things, if he want assurance of the pardon of his sins and of God's love in Christ Jesus to his soul, they will be but as miserable comforters to him, and he cannot take any true delight in them.

Wood's Sermon,
Lond., 1629.

CCCCXLVIII.—The difference betwixt *sermons preached and sermons printed.*

Goodwin, *ut antea.*

SERMONS preached are, for the most part, as showers of rain that water for the instant; such as may tickle the ear, and warm the affections, and put the soul into a posture of obedience. Hence it is that men are oftentimes sermon-sick, as some are sea-sick, very ill, much troubled for the present, but by-and-by all is well again, as they were. But printed sermons or other discourses are as snow, that lies longer on the earth: they are longer lived; they preach when the author cannot, and—which is more—when he is not. Sights, as they come sooner to the eye than sounds to the ear, so they abide longer. Audible words are more transient, visible works more permanent. The one may make the ear more attentive, but the other the memory more retentive,—both in themselves excelling.

"Vox audita perit."

CCCCXLIX.—*Princes and governors to be prudentially qualified.*

Smith's *Serm. on*
Pr. ii.

1 Kings vii.

Exod. xvii.

"Duo sunt quæ
ab egregiis princi-
pibus expectantur,
sanctitas domi, in
armis fortitudo,"
&c.—ARISTOTLE.

"Be wise now, therefore, O kings!" (Ps. ii.) Two kinds of wisdom are required in kings and princes: wisdom or knowledge in God's matters, otherwise called divinity; and wisdom or knowledge in worldly matters, otherwise called prudence or policy. Both are not only like the two pillars that Solomon put in the porch of the temple for ornament, but also for special use, like the hands of Aaron and Hur, which did support the hands of Moses for the discomfiture of the Amalekites. And good reason too; for if they be pious only in God's matters, and be not otherwise prudent, then they are fitter for the commonweal of Plato than for the corrupt estate of Romulus, for the cloister than for the court. Again, if they be prudent or politic only, and be not pious, then they are fitter to be kings of Babel, where dwelleth confusion, than of Jerusalem, where God's glory is seen, and more rightly to be called the children of this world, which goeth to nought and perisheth, than the children of God, who love truth in the inwards, and care for none but for such as worship Him from a pure heart with a good conscience.

CCCCCL.—A sad thing *to lose both soul and body at one and the same time.*

Citat. 2 *Thucyd.*
Hist.

Sedgwood's *Serm.,*
Westminster.

DUDITHIUS relates a sad story of one Bochna, a woman that had but two sons, and whilst she was walking with the one towards the river she heard the other crying out, and hasting back she found a knife sticking in his side, which killed him immediately. Then she made haste to the other child, but he in her absence was fallen into the river and drowned: both lost at once! This is our case. Every one of us hath two children—a soul and a body; a life temporal, a life eternal. What a heavy loss would it be to lose both these at once! Yet such is the sad condition of many, that whilst they busy themselves to catch at the shadow, and to set up a rest for their souls here in this world, they lose both shadow and substance—soul and body—the rest of their souls here and the true souls of their eternal rest hereafter, both together.

CCCCCLI.—A good magistrate or minister *is the support of the place where he lives.*

Stock, *ut antea.*

MEN are used to fence and defend, to keep watch and ward over their corn-fields whilst the corn and fruits are in them unreaped, ungathered; but when the corn is in and safe in the barn, then is open-tide, as they say: they lay all open, throw in the fence, and let in beasts of all kinds; nay, sometimes they set fire on the stubble. Thus, every zealous

magistrate, every godly minister, every good Christian, is, as it were, a fence, a hedge to that place, that parish, where they live; and when they are once plucked up, when they are taken away by death or otherwise removed, that kingdom, that place, that parish, lies open to all manner of ruin and destruction.

"Reipub. fulcrum princeps bonus."—ARISTOT.

CCCCCLII.—*The certainty of faith.*

IN the midst of a tumultuous sea the nodes of the compass remain immovable, because they govern themselves not according to the winds, but according to the influence of the heavens. And so the faith of the faithful remaineth firm amongst the rude agitations and distracted variations of the world, because it governeth itself not according to the instability of the affairs of this world, but according to the promises of God, which are from all eternity.

DuMoulin's *Combat, Christian.*

CCCCCLIII.—*The danger of unworthy communicating.*

IT is reported of Mr. Bolton, a famous divine, and minister of Kettering, in Northamptonshire, that calling for his children on his death-bed, after some speech to them, he concludes thus: "And I hope there is none of you will dare to meet me at Christ's tribunal in an unregenerate state," intimating the great and inevitable danger that must needs attend such a condition. And it were to be wished that none would dare to meet at the Lord's table in a sinful state; which, if they do, and will, with unhumbled and unhallowed hearts, come unto that tent, and, as Sisera (Judges iv. 19), take the milk and the butter, the bread and the wine, let them know that there is a nail and a hammer for them—they eat and drink their own damnation.

Goodwin's *Evang. Communicant.*

CCCCCLIV.—*A minister to be careful in the delivery of God's message.*

EARTHLY kings and magistrates are offended, and good reason too, if their subjects or servants shall do from them, or in their names, such messages as they send not; or if their ambassadors, being limited by advertisements what they shall do, and what they shall not do, should negotiate to the contrary. Then should all ministers of Jesus Christ, whose ambassadors they are, be careful in a very high degree that they deliver the whole counsel of God, that they speak nothing but what they have in commission, otherwise they shall offend a Lord of more dreadful majesty, who is more jealous of His glory, and more able to punish, than any earthly kings or magistrates whatsoever.

Abbot's *Lect. on Jonah.*

CCCCCLV.—*Graces lost in the soul are to be made up only in Christ.*

THE virgin vestals of the pagans (from whence proceeded those many cloisters of nuns at this day) had a continual fire, which, if it happened by any mischance to go out, they might not give it light again but only from the sun. Thus our natural clearness and purity of life being quite extinguished by the sin of Adam, there is no means under heaven to renew it. We cannot kindle it again but at the Sun of righteousness, Christ Jesus our Lord, to whom belongeth that which is said in Psalm xxxvi. 9, "*The fountain of life is in Thee,*" &c.

Salis., *Introduc. à la Vie Devote.*

CCCCCLVI.—*God's special love to His children.*

LOOK upon the sun how it casts light and heat upon all the world in its general course! how it shineth upon the good and the bad with an equal influence! but let its beams be but

Holdsworth's *Serm.* Lond., 1625.

concentred in a burning-glass, then it sets fire on the object only, and passeth by all others. And thus God in the creation looketh upon all His works with a general love. *Erant omnia valde bona* (they pleased Him very well). Oh, but when He is pleased to cast the beams of His love, and cause them to shine upon His elect through Christ, then it is that their hearts burn within them, then it is that their affections are inflamed; whereas others are but as it were a little warmed, have a little shine of common graces cast upon them.

CCCCLVII.—The strength of a true Christian's love to Christ.

Speed's Chron. of Eng.

In our "English Chronicles" we read of the rare affection of Eleanor, the wife of Edward I. The king, having gotten a wound by a poisoned dagger, she sets her mouth to the wound to suck out the poison, venturing her own life to preserve her husband's.

Goodwin, ut antea.

Such is the strength of a true Christian's love to Christ, that were it to suck poison out of Christ's wounds it would be contented so to do; as when Christ, His Church, His cause, His people are smitten and wounded by the poisonous tongues of blasphemers, the railing

Heb. xi. 26.

tongues of licentious libertines, the hellish fiery tongues of a rebellious generation, and a good Christian is willing to draw it all upon himself, to take it off from Christ, and that

Ps. lxi. 9.

Christ may have the glory, he careth not what he undergoeth.

CCCCLVIII.—Self-trial smooths the way to all other trials.

Fox's Acts and Mon. Jer. xii. 5.

BILNEY, a martyr in Queen Mary's days, tried his finger by himself in the candle before he tried his whole body in the fire at the stake. "*If thou hast run with the foolman,*" saith God, by the mouth of the prophet, "*and they have wearied thee, then how canst thou match thyself with horses?*" How shall our faith abide the fiery trial by others if it have never

Dyke's Worthy Communicat.

been put to the fiery trial by ourselves? How shall that faith try a match with horsemen, smile at torments, stare a disguised death in the face, that never yet tried a match with footmen, that never tried itself in private, that never struggled with natural corruptions? Surely self-trial will pave the way smooth to all other trials; and that man will never abide to be tried at a bar or stake that is loth to be tried in his closet or his chamber.

CCCCCLIX.—Adversity seeks God.

Agathias's Hist. lib. v.

It is reported that when, on a time, the city of Constantinople was shaken with a terrible earthquake, many houses were overthrown, and with the fall many people perished. The whole city was hereupon so amazed, and every one so remembered to think on God, that they fell to their public devotions: the churches were packed full with people; all men for awhile were much amended; justice commutative and distributive both advanced; the poor relieved, justice exalted, laws executed, no fraud in bargaining; it was become a very holy place; but when God held His hand from punishing, they held their hearts from praying; when His wrath ceased, their religion ceased also. And was it not alike in the civil wars of France? After the putting forth of that act or edict (January, 1561, and in the second and third years of those wars), such as were of the religion—then groaning under the heavy cross of poverty, oppression, and war—how devout were they towards God! very careful in their ways, glad to hear any preach the Word, and glad to receive the sacrament any way. But when the third peace was concluded, which seemed a very sound peace, and the rod was now thought to be removed afar off, such carelessness and security overgrew the hearts of all—and in the Protestants there was so cold a zeal, *tanta erat religiosorum tediousa curiositas, &c.*, and that within less than two years—that a sermon plainly

Jean de Serre's Hist. de France.

made with good grounds of divinity was not thought to be worth the hearing, unless it were piced with eloquence or flourished over with courtly expressions. *Nomine mutato de nobis fabula.* The case is ours: witness that Marian persecution, when so many of the dear children of God mounted, like Elias, to heaven in fiery chariots. What prayers were made within the land and without! and what coldness benumbed some hot ones of that time not long after! Call to mind that miraculous year of 1588. How did the piety of our land exceed at that time! Young and old then came together into the courts of the Lord. Sabbaths were then sanctified—week-days well spent. How did the people flock to church! It might have been written in golden letters over every church-door in the land "*Cor unum, via una,*" such was the unity, such was the uniformity of their devotions at that time; but with the cold of the winter their devotions grew cold too, and many months had not passed but, as in few things some were the better, so in many things they were a great deal worse. To come yet downwards (anno 1625), to omit others, the chief city of our kingdom, being struck with the plague of pestilence, seemed no other than a dreadful dungeon to her own—a very Golgotha to others. What then? The king commands a Nineveh-like humiliation. With what eagerness were those fasts devoured! What loud cries did beat on all sides of the gates of heaven! and with what unexpected, inconceivable mercies were they answered! Suddenly those many thousands were brought down to one poor unit—not a number. Then was all the fasting and mourning turned into joy and laughter. To come yet lower to this very year, this very day. How hath the sword devoured! and whilst it did so, how did the people unite and associate! but when it seemed to be but a little sheathed, what remissness, what divisions were found amongst us! It is so, and it is not well that it is so. It is a reproach to some, no penny no paternoster. It is a shame to us —no plague no paternoster, no punishment no prayer.

"Fidem secunda
poscunt, adversa
exiunt.—SENEC.

Abbot's *Serm.*,
1624.

Hall's *Serm.*,
1625.

CCCCLX.—Carnal and spiritual men, their difference in doing good.

AN organ or any other wind instrument maketh no music till there be breath put into it; but a stringed instrument, as the lute or viol, yieldeth a pleasant sound even with the touch of a finger. And thus a carnal man, that is dead in sins and trespasses, must have a new life breathed into him by the blessed Spirit of God before he be able to set forth the praises of his Maker; whereas one that is spiritualised, one that is furnished with the graces of the Spirit, doth good, and receiveth good upon the least touch of the Spirit, and is a trumpet of God's glory upon the least occasion that can possibly be offered.

De Priorio, *Aurea
Rota in Evang.*

CCCCLXI.—Faith makes us partakers of every good thing in God's ordinances.

Look but on a conduit that is full of water: now, a man that would fill his vessel must bring it to the conduit, set it near the cock; but yet that is not enough. If that be all and he do no more, he may go home again with an empty vessel; and therefore he that would fill his vessel, when he hath brought it to the conduit and set it under the cock, he must also turn the cock, and then the water runs forth and fills his vessel. So Christ is the conduit of all grace and goodness, the fountain of living waters; he that would be spiritually filled must come to Him. His ordinances, the Word and sacraments, are the cocks of this conduit; so that a man that would be filled must not only go to Christ, but to Christ in His ordinances: and that is not enough neither—when He is come to them He must turn them. But how must that be done? "The well is deep, and I have no bucket to draw; the cock is hard locked, and I cannot tell how to unlock it," saith the weak-believing soul. What of all this? Thou hast faith, a true faith, though a weak faith. Now that faith, actuated and

Dyke's *Worthy
Communicant.*

"Fides lumen est
anime, ostium
vitæ," &c.—
CHRYS., in *Symb.*

working upon the ordinances, turns the cock, and then the efficacies and virtues of Christ flow forth. Then it is that we are filled with the Holy Ghost, that with joy we draw waters out of the wells of our salvation.

Isa. xii. 1.

CCCCCLXII.—*Forgiveness of one another commanded and commended.*

Melch. Adamus, in Vita.

Goodwin, ut antea.

WHEN Luther had woefully wronged and reviled Calvin, "Well," said Calvin, "*etiamsi Lutherus millies me diabolus vocet,*" &c. (Let Luther hate me, and call me devil a thousand times, yet I will love him and acknowledge him to be a precious servant of God)." This was an excellent temper of Calvin; and truly such a frame of spirit, such a sweet composure of the soul, as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all along the Scripture commanded, by God Himself commended, and by every good Christian to be carefully practised.

CCCCCLXIII.—*Good means, how to be used.*

Bosquieri, Ara Cæli.

Hab. i. 16.

As a pilot that guides the ship hath his hand upon the rudder and his eye on the star that directs him at one and the same time, so should every man be diligent in the use of all lawful means, industrious in his calling; but withal he must have a care that he do not sacrifice to his net, and burn incense to his own drag; that he do not attribute too much to his own endeavours, but look up to God, the Giver of all good things, and wait upon Him for a blessing.

CCCCCLXIV.—*God, by afflictions, drives us to heaven.*

Plutarch, in Pelopida.

Abbot's Lect. on Jonah.

PLUTARCH, in his "Pelopidas," telleth that Antigonus had a soldier, who being vexed with an ill disease, and thereby so weary of his life, that he was always one of the foremost in service, one so ready as no man more in the whole company, the general, much liking this, cast such an affection to the valour of the man, that, to his great expense, he caused him to be cured who lately held himself incurable; but then, looking that his soldier should be forward as before, he found him to draw back, never offering to come within danger. Asking the reason, the soldier makes answer that now he had somewhat to lose, and that was a healthful and sound body, with which he should grieve to part; but before, when he was in misery, he had thought his case should have been very happy if he might have been dead and buried. Thus the wisdom of God doth foresee that in us which Antigonus found but afterwards in his soldier: that we who, in anguish and persecution, do desire the company of the elect in heaven, and with St. Paul to be dissolved and to be with Christ, would lie grovelling in prosperity as if tied and glued to the world, and therefore is it that in His love He whips us sometimes, that we may seek unto Him and sue to be in heaven with Himself.

CCCCCLXV.—*A sermon preached many years before may be the means of salvation many years after.*

Dyke, ut antea.

John x. 41, 42.

It is recorded how that many resorted unto Christ, and said, "*John did no miracle, but all things that John spake of this man were true; and they believed on Him there.*" John, it seems, had preached of Christ before, yet they did not thereupon believe in Christ when he preached. John was dead and gone, but now, when Christ comes amongst them, they upon John's former sermons, preached unto them some while since, do now believe. John was

dead, but his word was not dead; that now works while he lies in his grave. Thus many a man hears the Word and minds it, but at present it hath no work at all. It is possible that seven years, twenty years after it may fall a-working; a sermon preached seven years before may be the means of a man's conversion seven years after.

"Dolor hic tibi proderit olim."—OVID.

CCCCCLXVI.—*The danger of conventicles.*

CUNNING thieves, when they can draw a traveller out of the common roadway into some bye-path, then it is that they rob him; deceitful tradesmen will be sure of a false light to put off their bad wares by; and in dark cellars there may soon be water mixed with wine. Thus the ordinances of God are never more perverted, and the doctrine of the Gospel by seducers never more corrupted, than when they can draw silly men and women out of the open places of ordinary recourse into their close corners and lone houses: there it is that they vend their counterfeit wares, and there it is, too, that they mix their wine with worm-wood, set false glosses upon the truth of God's Word; there it is that they make Scripture speak not what God intends, but what they in their wild fancies imagine. But that there would be such as should cry up Christ in a corner, Christ Himself foretold it: "*Behold, he is in the secret chamber.*"

Goodwin's *Evang. Communicant*.

Matt. xxiv. 26.

CCCCCLXVII.—*The whole armour of God to be put on.*

It is reported, by the poets, of Achilles, the Grecian captain, that his mother, being warned by the oracle, dipped him, being a child, in the river Styx, to prevent any danger that might ensue by reason of the Trojan war; but Paris, his inveterate enemy, understanding also by the oracle that he was impenetrable all over his body, except the heel or small of his leg, which his mother held by when she dipped him, took his advantage, shot him in the heel, and killed him. Thus every man is or ought to be armed *cap-à-pie* with *panoplia*, that whole armour of God, for the devil will be sure to hit the least part that he finds unarmed. If it be the eye, he will dart in at that casement by the presentation of one lewd object or other; if it be the ear, he will force that door open by bad counsel; if the tongue, that shall be made a world of mischief; if the feet, they shall be swift to shed blood, &c.

Ovidii *Metam.*

Scalabonii *Moral. in Passionem Christi*. Eph. vi. 13.

CCCCCLXVIII.—*God slow to anger.*

It is observed in men, that they are long in making anything, but very quick in marring of it. A house built in a year may be plucked down in a month, and sooner; a castle which hath been long in setting up, by mining and powder may be blown up in a moment; a city which many generations have but brought to its beauty, is in a little time brought to ruin: only God is quick in making, but pauseth upon destroying. He cometh not but step by step, step after step, and when He should strike He stayeth and turneth and looketh away. The sun, moon, and stars had but one day for their creation, but man had a hundred and twenty years before the coming of the flood to his destruction. And Jerusalem was warned by the Scriptures before the appearance of Christ, by John Baptist afterwards, by our Saviour personally: and when they had killed that just One, yet forty years passed before it was quite destroyed. Six days made the world, but almost six thousand years have been afforded to it before the end overtake it.

Abbot's *Lect. on Jonah*.

CCCCCLXIX.—*Harmony of the Scriptures.*

WHEN a man is drawing water out of a well (it is Epiphanius's observation) with two vessels of different metal, the water at the first seemeth to be of a different colour; but when

In *Lib. de Anchoratu*.

he draweth up the vessels nearer to him, the diversity of colours vanish, and the water appeareth to be of one and the same colour; and when he tasteth them, they have one and the same relish. Thus, although at the first sight there may seem to be some contradictions in the Scriptures, yet when we look nearer and nearer into them, and compare one place with another, we shall find no contrariety in them, no repugnancy at all, but a perfect harmony and full consent of one place with another: as the patriarchs, relating to the promises made to Abraham before the Law; the prophets, grounding themselves upon Moses under the Law; and the faith of the Church, relying upon the doctrine of the apostles under the Gospel—all of them agreeing in one, nothing at all contradictory.

Weems's *Exercitation*.

CCCCCLXX.—Reformation *pretended*, deformation *intended*.

Diog. Laert., *de Vit. Philosopharum*, lib. xc.

Goodwin's *Evangelium*, *Compendium*.

THE poet Aratus made this answer to one that asked him how he might have Homer's "Poems" free from corruption and faults: "Get," saith he, "an old copy not reformed;" and he gives this reason, that curious wits, labouring to amend things well done, commonly quite mar them, or at least make them worse. Thus have the innovators of our times done: they have cried out for reformation, reformation both in Church and state; but behold a deformation! They will not inquire for the good old way, they will not write by any primitive copy; the reformation must be in their own way. And thus have they wrought the same mischief here which the turbulent orators of Lacedemonia did in that commonwealth so wisely settled by Lycurgus's laws, which, whilst they took upon them to amend, they miserably defaced and deformed.

CCCCCLXXI.—Prayers *not prevailing at present with God*, how to be regulated.

Shute's *Serm.*, Lond., 1627.

ANGLERS, when they have long waited and perceive that nothing doth as much as nibble at the bait, do not impatiently throw away the rod or break the hook and line, but pull up and look upon the bait, and so throw it in again. Thus should every good Christian do. Though he hath fished all night and caught nothing, though he hath been much in prayers unto God, yet, after long expectation, not a syllable of comfort appearing, no return made at all, let him not break off his prayers, but look to his prayers, that they be not mingled with corruptions, that they be not bare of grace, naked of faith, void of love, &c., and so mend them, and no doubt but Christ will appear at a time he thinks not of, with such a gracious answer as shall abundantly satisfy his longing expectation.

CCCCCLXXII.—The great danger of security in times of danger.

Antiquitates, lib. xliii.

Abbot's *Test.*, in *Jerem.*

DIODORUS SICULUS writeth, that in Ethiopia there is a people of that quality, that they are not at all moved with the speech of them who sail by them, or with the sight of strangers approaching to them, but, only looking upon the earth, they use to stand immovable, as if their senses took knowledge of no man. "If any," saith he, "should strike them with a drawn sword, they fly not, but bear the blows; neither is any of them moved with the wounds or hurts of another, but oftentimes they behold their wives and children slain before their faces without any reluctancy at all." An insensible sort of people surely they are, if any such there be, which hardly can be believed! Yet, are not we the same? Many years last past, the sword hath been glutted with eating of flesh and drinking of German blood, and what the sword left famine seized on. Which of us were then affected with those things, or remembered Joseph in those his sad afflictions? Who did think that his part was in that tragedy, his share in that bargain, or that ever that cup should come

to him to taste of? But so it is, that we, who were then idle spectators, are now made sad actors; we that were like so many Gallios, as it were—men caring not for those things, as men unconcerned—are now encompassed on all sides and ripe for destruction, if God in mercy prevent not.

CCCCCLXXIII.—*Promises of the Gospel* are the poor man's supporter.

THE fisherman's net is so framed, that there are leaden weights to make it sink at the bottom, and corks to make it swim on the top; and thus it is that the leaden, heavy weight of poverty and worldly crosses keep the poor man down, and make him ready to sink under the burden, were it not for the comfortable promises of the Gospel, that buoy up his confidence and make him swim and hold up his head above all opposition whatsoever.

Preston's *Serm.*,
1626.

CCCCCLXXIV.—*Rash, inconsiderate preaching* condemned.

It is said of Archbishop Whitgift, that though he preached often, yet he never durst adventure into the pulpit but he first wrote his notes in Latin, and afterwards kept them by him during his life: and he would say himself, "That whosoever took that pains before his preaching, the older he waxed the better he would discharge that duty; but he, if he trusted to his memory only, his preaching in time would become prattling." What shall we, then, say to those that rush into the pulpit without any preparation at all, that presume upon a *dabitur in illa hora*, so that *quicquid in buccam* (out comes that which lies uppermost)? Whether sense or nonsense, all is one, running like a horse with an empty cart over hedge and ditch, till the hour-glass stops them. It was the complaint of Saint Jerome, of such shallow brains, in his comment on Ecclesiastes ix. 11, "*Nam videas in Ecclesia imperitissimos quosque florere, &c.*" You may see how, in the Church, the most ignorant are the most esteemed; and, because they have profited in boldness of front and volubility of tongue, they are accounted the only preachers of the time; and, to speak the truth, impudence and ignorance are the only qualifications of such preachers.

Sir Geo. Paul, in
Vita.

CCCCCLXXV.—*It is man, not God, that* changeth.

THE sun hath but one simple act of shining, yet do we not see that it doth unite clay and straw, dissolve ice and water? It hardens clay and melteth wax, it makes the flowers to smell sweetly and a dead corpse to scent loathsomely; the hot fire to be colder, and the cold water hotter; cures one man with its heat, yet therewith kills another. What is the reason? The cause is in the several objects, and their divers dispositions and constitutions, and not in the sun's act of shining, which is one and the same thing. Or if a looking-glass be set in the window, will it not represent to the eye diversity of objects? If thou go to it in decent and seemly apparel, shalt thou not see the like figure? if dejected and in coarse raiment, will it not offer to thy view the same equal proportion? Do but stretch thyself, bend thy brow, and run against it, will it not resemble the like person and actions? Where now is the change? shall we conclude in the glass? No; for it is neither altered from the place nor in the nature. Thus the change of love and affection is not in God, but in respect of the object about which it is exercised. If one day God seem to love us, another day to hate us, there is alteration within us first, not any in the Lord: we shall be sure to find a change, but it must when we do change our ways, for God never changes. Such as we are to ourselves, such will He be to us: if we run stubbornly against Him, He will walk stubbornly against us; with the froward, He will be froward, but with the meek He will show Himself meekly—yet one and the same God still, in whom there is not the least shadow of change imaginable.

Barlow's *God*
Man's Refuge.

Ps. cxviii. 25.

CCCCCLXXVI.—Adversity, *rather than prosperity, is the preserver of piety.*

Drexellii Cancer
Laurent.

PLUTARCH, in his Book of "Conjugal Precepts," maketh use of that known parable, how the sun and the wind were at variance whether of them should put a man beside the cloak which he had upon his back : while the wind blew he held it the harder, but the sun, with the strength of his beams, made him throw it away from him. And ice, we know, that hangeth down from the eaves of the house in frosty weather, is able to endure the stormy blasts of the sharpest northern wind ; but when the sun breaks out it melts and falls away. Thus is it that adversity and necessity are rather preservers of piety than plenty and prosperity. Prosperity makes many men lay aside that clean vesture of purity and innocency which they buckled hard to them while they were trained up in the school of affliction ; prosperity melts them down into vanity, whilst adversity lifts them up into glory.

"Tempore sic duro
est, inspicienda
fides."—OVID.

CCCCCLXXVII.—*The thought of God's omnipresence a great comfort in affliction.*

August., *de Civit.*
Dei, lib. ii., cap.
29.

THERE is mention made of a company of poor Christians that were banished into some remote parts, and one standing by, seeing them pass along, said that it was a very sad condition those poor people were in, to be thus hurried from the society of men, and to be made companions with the beasts of the field. "True," said another, "it were a sad condition indeed, if they were carried to a place where they should not find their God. But let them be of good cheer ; God goes along with them, and will exhibit the comforts of His presence whithersoever they go. He is an infinite God, and filleth all places." Thus, as every attribute of God is a breast of comfort not to be drawn dry, so this of His omnipresence is none of the least, that He is both where we are and where we are not. He is in the midst of our enemies ; we think that they will even swallow us up alive, but God, our best Friend, is with them, to confound all their devices and infatuate their counsels. Our friends, our relations of wife and children, if they be taken hence, God is with them, and God is with us too on all occasions, in all conditions ; He is ordering all things for His children's good.

"Totus in celo
Deus est, totus in
terra," &c.—*ib.*

Worral's *Serm.*
Lond., 1620.

CCCCCLXXVIII.—*The downfall of piety and learning to be deplored.*

Paul, in *Vita*
Whitgifti.

BOYS SIST, the French leiger (ambassador) in England, inquiring what books Dr. Whitgift, then archbishop of Canterbury, had published, being answered that he had only set forth certain books in defence of the ecclesiastical government, and it being incidentally told him beside, that he had founded a hospital and a school at Croydon, in Surrey, uttered these words, "*Profectò hospitale ad sublevandam paupertatem, et erudiendam juventutem sunt optimi libri, quos archiepiscopus scribere potuit* (Truly, a hospital to sustain the poor and a school to train up youth are the worthiest books that an archbishop could possibly set forth)." And certainly such was the piety, such the charity of former times, that in this kingdom of ours a man might have run and read in many such books the founder's bounty and munificence—witness those Ramahs, those schools for the prophets, those colleges in both the universities, so well filled, so orderly governed, and so richly endowed. But of late, how faintly did those streams run which were wont to make glad the city of our God ! How were those breasts dried up, that once nursed up so many ! Kirjath-Sepher made Kirjath-Havala ; a kingdom of learning fairly on the way to be made a kingdom of ignorance, and seminaries of sound learning and saving knowledge likely to be seed-plots of barbarous ignorance and intolerable presumption.

"Barbarus has se-
getes,"—VIRG.

CCCCLXXIX.—*The exceeding bounty of God.*

WE read of a duke of Milan, that, marrying his daughter to a son of England, he made a dinner of thirty courses, and at every course gave so many gifts to every guest at the table as there were dishes in the course. This, you will say, was rich and royal entertainment, great bounty; yet God gives much more largely. Earthly princes are fain to measure out their gifts. Why? Because their stock is, like themselves, finite. But the treasury of God's bounty is *puleus inexhaustibilis* (never to be drawn dry). It is He that gives the king his royalty, the nobleman his honour, the captain his strength, the rich man his wealth, &c.; and, as Nathan said to David, "*If all this were too little, He would give yet much more.*"

White's *Serm.*,
1616.

"Jovis omnia
plena."—VIRGIL.

2 Sam. xii. 8.

CCCCLXXX.—*To wait with patience God's leisure.*

DAVID, being assured that he should see the goodness of the Lord in the land of the living, did not faint, but expect with patience the time appointed. The husbandman patiently expecteth the time of harvest, the mariner waits with content for wind and tide, and the watchman for the dawning of the day. So must the faithful learn patience in all their troubles; not to make haste or mourn as men without hope, but tarry the Lord's pleasure, and He in the fittest season will comfort their drooping souls. "*He that shall come will come, and will not tarry.*"

Ps. xxvii. 13.
Barlow's *Good Man's*
Safety.

"Dabit Deus his
quoque finem."—
VIRGIL.
Heb. x. 37.

CCCCLXXXI.—*To be mindful of the day of death.*

It is written of the philosophers called Brachmanni, that they were so much given to think of their latter end, that they had their graves always open before their gates, that both going out and coming in they might be mindful of their death. And it is reported of the women in the Isle of Man, that the first web they make is their winding sheet, where-with at their going abroad they usually gird themselves, to show that they are mindful of their mortality. And thus, though we have not our graves digged before our eyes, nor carry about us the ugly, ghastly picture of death, yet let us carry in our hearts the true picture of our death, a sense of our mortality, a consideration of eternity, and in all our doings to remember our latter end, and then we shall never do amiss.

Strode's *Anatomy o*
Mortality.

"Vive memor
lethi."—PERSIUS.

Eccles. xi. 8.

CCCCLXXXII.—*The ruin of the Church's enemies to be desired.*

THE landgrave of Hesse—a mild and gracious prince, but whose clemency was much abused—being cast by adventure on a smith's forge, overheard what the smith said all the while he was striking his iron: "*Duresce, inquam duresce, utinam et landgravius durescat.*" And truly the presumption of some amongst us is such in corrupting the truth with their books, and opposing it with their heresies, that all true-hearted Protestants are generally of the smith's mind, to wish those sons of Belial that fly-blow religion and blast the laws of the kingdom with their stinking breath, placing their greatest piety in the greatest mischiefs they can bring to Church and commonwealth, may feel the metal harder that by a just law is tempered for such kind of spirits as they are of.

Otho Melander,
Jac-scria.

White's *Serm.*,
Lond., 1616.

CCCCLXXXIII.—*The necessity of catechising.*

BEDE maketh mention of one returning out of England to Aidanus, a religious bishop in Scotland, complaining that the people little profited by his preaching: to whom Aidanus answered, that it was, perhaps, because he did not, after the manner of the apostles, give

Hist. Anglorum,
lib. iii., cap. 5.

Bernard's *Serm. of
Catechism.*

them milk first—*i. e.*, principle them well in the foundation of the Christian religion. And it is most true that superstructures must needs down where the ground-works are not well laid; that the only way to increase knowledge is by knowledge of the principles of religion. Being thus grounded, there will be an ability to judge of truth and false doctrine, so that men will not so easily be carried about with every wind of doctrine, as the profane and ignorant multitude be; such as are tiling the house when they should be laying fast the foundation; such as think they move in a circle of all divine knowledge, when God knows they know little or nothing at all.

CCCCLXXXIV.—*Time well spent.*

Ant. Dourailii *Speculum Exemplorum.*

THERE is a story of a certain holy man, who at first had led a dissolute life, and chancing on a time into the company of a godly honest man, was so wrought on by his holy persuasion—such is the force of good society—that he utterly renounced his former course of life, and gave himself to a more private, austere, moderate, and seclude kind of living; the cause whereof being demanded by one of his old consorts, who would have drawn him—such is the nature of evil company—to his usual riot and excess, he made this answer: “I am busy meditating and reading in a little book which hath but three leaves in it, so that I have no leisure so much as to think of any other business.” And being asked, a long time after, whether he had read over the book, replied, “This small book hath but three leaves, and they are of three several colours, red, white, and black; which contain so many mysteries, that the more I meditate thereon the more sweetness I find; so that I have devoted myself to read thereon all the days of my life. In the first leaf, which is red, I meditate on the passion of my Lord and Saviour Christ Jesus, and of His precious blood shed for a ransom of my sins and the sins of all His elect; without which we had been bondslaves of Satan and fuel for hell fire. In the white leaf I cheer up my spirits with the comfortable consideration of the unspeakable joys of the heavenly kingdom, purchased by the blood of Christ my Saviour. In the third leaf, which is black, I think upon the horrible and perpetual torments of hell, provided and kept in store for the wicked and ungodly.” Here is a good man, a good book, and a good example well met together. Would but the men of this world carry this book of three leaves in their hearts, and meditate often thereon, it would restrain their thoughts, bridle their affections, and centre all their words and actions within the limits and boundaries of the fear of God. But, alas! men, like Nabal, are so busied about white earth, red earth, and black earth, in gathering and scraping of transitory trash, or have so prostituted their affections unto carnal pleasures and delights, that they spend their time, like Domitian, in catching of flies, or, like little children, in running after butterflies; so that they have little or no leisure to think either of God or any goodness. And so on a sudden the sun of their pleasure setteth, the day of their life endeth, the night of their death cometh, and, like a man walking in the snow, not seeing his way, they fall into their graves before they be aware.

Strode's *Anatomy of
Morality.*

“Quos gloria vexat
inanis.”

CCCCLXXXV.—*A child of God is best known by his affections to God.*

Perkins' *Govern-
ment of Tongue.*

A FATHER, lying on his death-bed, called three children to him which he kept, and told them that one only of them was his natural son, and that the rest were only brought up by him; therefore unto him only he gave all his goods; but which of those three was his own son he would not in any wise declare. When he was dead, each one pleaded his birth-right, and the matter brought to trial; the judge, for the making, if possible, a true discovery, took his course: he caused the dead corpse of the father to be set up against a tree, and commanded the three sons to take bows and arrows to shoot against their father, to see who could come nearest to his heart. The first and second did shoot and hit him, but the third was angry with them both, and, through natural affection of a child to a father, threw

away his bow, and would not shoot at all. This done, the judge gave sentence that the two first were no sons, but the third only, and that he should have the goods. The like trial may be made of God's children. Can the drunkard be God's child, that gives Him vinegar and gall to drink? No; he is a child of the devil. Can the blasphemous swearer, that rends God in pieces and shoots Him through with his dart, as it is said of the Egyptian when he blasphemed, that he smote or pierced through God's name? No; he is a devil incarnate; whereas a child of God is discovered by his affections to his God. He makes conscience of an oath; his tongue is the trumpet of God's glory; he possesseth his vessel in holiness, and if at any time he sin against God—as who is it that doth not?—if he chance to shoot at God a bitter word, an unclean thought, a sinful act, it is as Jonathan did at David, either short or over—seldom or never home. In a word, such is his care, his zeal, his love to his God, that if he sin by infirmity, he returns by repentance immediately.

Lev. xxiv. 11.
"Fructus dignoscitur arbor."

CCCCCLXXXVI.—*Judges and magistrates are to be the patrons of justice.*

It is reported of a lord mayor of London, that giving order to an officer to call in the company of brewers before him, instead of them he warned in the vintners to appear, whom the lord mayor no sooner espied in the court but asked what they made there. The officer replied that, upon his lordship's command, he had warned them in. "But," saith the lord mayor, "I gave order for the brewers." "True, my lord," said the officer; "and these be the greatest brewers in the kingdom, or grand impostors in corrupting the queen of liquors, as I and my fellows find by woeful experience." Whereupon the lord mayor and aldermen approved the officer's wit, and took the matter into consideration. Thus the judges are in a most special manner *patres legis* (the patrons of the law), the great masters of the wine-cellar of justice; but if they once mix wine and water, and turn judgment into wormwood, they are then the brewers, the grand impostors that poison the state, because they corrupt the fountain of the people's birthright, in making the known laws of the kingdom speak according to their pleasure.

Leighton's *Troubles*.

"Specto modamine juris, curritur in facinus."—Jos. SCALIGER, in *Epiderpidum*, lib. viii.

CCCCCLXXXVII.—*An argument of extreme folly not to be mindful of death.*

If a man were tied fast to a stake, at whom a most cunning archer did shoot, and wounding many about him, some above and some below, some beyond and some short, some on this hand and some on that, and the poor wretch himself so fast bound to the stake that it were not any way possible for him to escape, would it not be deemed madness in him if, in the meantime, forgetting his misery and danger, he should carelessly fall to bib and quaff, to laugh and be merry, as if he could not be touched at all? Who would not judge such a man beside himself that should not provide for his end? Yet such Gotamists, such Bedlamites, such madmen are most amongst us, who, knowing and understanding that the most expert Archer that ever was, even God Himself, hath whet His sword and bent His bow and made it ready, and hath also prepared for him the instruments of death, and ordained His arrows,—yea, that He hath already shot forth His darts and arrows of death, and hath hit those that are above us, superiors and elders; such as be right against us, companions and equals; such as be very near us, kindred and allies; on the right hand, our friends; on the left hand, our enemies—yet we think to be shot-free, sit still as men and women unconcerned, not so much as once thinking of our latter end.

Strode's *Anatomy of Mortality*.

Ps. vii. 12, 13.
"Heu vivunt homines tanquam mors nulla sequatur."

CCCCLXXXVIII.—*The sins of blasphemy and swearing, the commonness of them.*

Boys' Part II.

Sand's Relation.

It is no wonder that in Italy, which is a parcel of Antichrist's kingdom, blasphemies should be darted out against God and His Christ openly, being made phrases of gallantry by the gentry and very interjections of speech by the vulgar. But in England, where the sceptre of Christ's kingdom hath a long time flourished, it cannot but wound the heart of such as mourn for the sins of the land to consider how commonly not only the ruffian in the tavern and the rascal on the stage, but also the labourer at his work and the gentleman at his recreation, and the very boys, yea, the babes in the streets, curse their Maker and revile their Redeemer.

CCCCLXXXIX.—*The consideration of eternal pain to deter from the commission of sin.*

Perkins, of Repentance.

A GRAVE and chaste matron, being moved to commit folly with a lewd ruffian, after long discourse and tedious solicitations, she called for a pan of hot burning coals, requesting him, for her sake, to hold his finger in them but one hour. He answered, that it was an unkind request; to whom she replied, that seeing he would not so much as hold his finger in a few coals for one hour, she could not yield to do the thing for which she should be tormented body and soul in hell fire for ever. And thus should all men reason with themselves when they are about to sin: none will be brought to do a thing that may make so much as their finger or tooth to ache. If a man be but to snuff a candle, he will spit on his finger, because he cannot endure a small and tender flame; what care is, then, requisite to leave sin, whereby we bring endless torments to body and soul in hell fire, to which our fire is but ice by way of comparison!

CCCCXC.—*Seasonable repentance is safe repentance.*

Strode's Anatomy of Mortality.

"Nulli nostrum est ultima nota dies."
—BILLIUS.

A GOOD husband will repair his house while the weather is fair, not put off till winter; a careful pilot will take advantage of wind and tide, and so put out to sea, not stay till a storm arise; the traveller will take his time in his journey, and mend his pace when the night comes on, lest darkness overtake him; the smith will strike while the iron is hot, lest it grow cool, and so he lose his labour. So we ought to make every day the day of our repentance, to make use of the present time, that when we come to die, we may have nothing to do but to die; for there will be a time when there will be no place for repentance, when time will be no more, when the door will be shut, when there will be no entrance at all.

CCCCXCI.—*The godly man's desires are above his reach.*

Perkins' Combat of Flesh and Spirit.
Rom. vii. 18.

2 Kings xxiii. 25.

"Videt meliora
probatque se dēte-
tionem," &c.

A GODLY man cannot do that which he would, wherein he is like a prisoner that is got out of the gaol, who, that he might escape the hands of the keeper, desires and strives with all his heart to run a hundred miles in a day, but, by reason of the heavy bolts and fetters that hang upon his heels, cannot for his life creep past a mile or twain, and that, too, with chafing his flesh and tormenting himself. And thus it is that the servants of God do heartily desire and endeavour to run in the ways of God's commandments, as it is said of that good king Josiah, to serve God with all their heart; yet, because they are clogged with the bolts of the flesh, they perform obedience very slowly and weakly, with many slips and failings.

CCCCXCII.—*The good of government.*

WHEN one comforted a poor widow which had lately lost her husband, for that he was unthrift and unkind, she replied, "Well, though he were but a bad husband, yet he was a husband; and such an one is better than none." So the commodities of government are so great, that a very bad husband to the commonwealth is better than none at all; for whereas in a corrupt monarchy there may be one tyrant, in an oligarchy some few tyrants, in a democracy many tyrants, in an anarchy they are all tyrants.

Boys' *Pottill*.

CCCCXCIII.—*Death the good man's gain.*

IN the ceremonial law (Lev. xxv.) there was a year they accounted the year of jubilee, and this was with the poor Jews a very acceptable year, because that every man that had lost or sold his lands, upon the blowing of a trumpet, returned and had possession of his estate again, and so was recovered out of all the extremities in which he lived before. In this life we are just such as those poor men of Israel—rifled, plundered, spoiled, in a manner and condition every way straitened. Now, death is our jubilee, and when the trumpet begins to sound life is then lost. Death is the good man's advantage. Then it is that he enjoys a better state than ever he had before. What though death be to the wicked as the rod in Moses' hand, that was turned into a serpent; yet to the godly it shall be like that of Elijah, a wand to waft them into a better life. Then it is that the funeral of their vices shall be the resurrection of all their gracious actions.

Strode's *Anat. of Mortal.*

"Nonne mori satius," &c.—CLAUDIAN.

CCCCXCIV.—*The greatest of men subjects of mortality.*

IT is with men as with letters that have great and glorious superscriptions—Right Honourable, Right Worshipful, &c.—but when opened there is nothing but a little black ink and dust upon them. So, though men have great places and offices, whether it be in Church or state, and make a great outward show in the world, yet within there is but a little black blood and dusty flesh to cover it: dust they were, and to dust they must return again.

Burges's *Serm.*, 1646.

CCCCXCV.—*Death strips us of all worldly outward things.*

IT is with us in this world as it was in the Jewish fields and vineyards—pluck and eat they might what they would while they were there, but they might not pocket or put up aught to carry with them (Deut. xxiii. 24)—or as with boys that, having gotten by stealth into an orchard, stuff their sleeves and their pockets full with apples and pears, well hoping to get out with them, but when they come to the door they find one that searcheth them, and taketh all their fruit away from them, and so sendeth them away empty, with no more fruit than they brought in—or as poor men that, being invited to a rich man's board, have the use of his plate to drink in, and silver spoons to eat with whilst they are there, but if any of them dare to be so bold as to put up a piece of plate or a spoon there is search made by the porter ere they are let out for what is missing among them, and so they are turned out as they came in. In like manner it is with us in regard of these temporal blessings: we have free liberty to use them while we are here, but when we are to go hence there is one waiting on us that will be sure to strip us, and suffer nothing to pass with us, unless it be some sorry sheet or a sear rag to rot with us; such as we shall have no sense of nor be any whit at all the better for than if we were wholly without them.

Gataker's *True Content.*

Parisiensis, *Summa de Vitiis.*

"Omnia mors devorat."

CCCCXCVI.—*The worth of a true Christian.*

Adams's *Temple*
Serm., Lond., 1616.

WHEN Henry IV., that late king of France, was told of the King of Spain's ample dominions: "As first, he is king of Castile, and I," quoth Henry, "am king of France; he is king of Navarre, and I am king of France; he is king of Naples, and I am king of France; he is king of the Sicilies, *Nova Hispania*, of the Western Indies, and I am king of France;" he thought the kingdom of France equivalent to all those. So let the soul of every good Christian solace itself against all the wants of this mortal pilgrimage in this—that it is a member of the Church. "One hath more learning or wit, yet I am a Christian; another hath more honour or preferment in the world, yet I am a Christian; another hath more silver and gold and riches, yet I am a Christian; another hath larger possessions, yet I have an inheritance in heaven—I am a Christian." Were but this consideration of the true Christian's worth laid in the balance of the sanctuary, it would weigh down all temporary conceits whatsoever.

CCCCXCVII.—*Magistrates to be advised in point of justice.*

Burges's *Serm.*,
Lond., 1625.

It is said of Louis, the king of France, that when he had, through inadvertency, granted an unjust suit, as soon as he had read that verse in the Psalm, "*Blessed is he that doth righteously at all times*," recalled himself, and upon better thoughts gave his judgment quite contrary. Hence it is that an act of justice ought to flow from mature deliberation and advised attendancy: especially there ought to be consideration when it concerns the life or death of a man.

CCCCXCVIII.—*In getting the things of this world, God's way is the best way.*

Gataker's *Serm.*, of
Self-Suffering.

As the Israelites travelling through the wilderness towards the Land of Promise (Numb. ix. 22, 23), (which to have gone the next way had not been a journey of many days, yet were they many years about it), they were to go as Godled them, as they saw the cloud go before them, and not to take that way that seemed best or most compendious in their own eyes, so must we observe God's ways in our trade at home and traffic abroad. In our walking towards wealth we must keep the way that God leads us, go no other way than we can see Him going before us; follow the line of His law, though it seem to lead us in and out, backward and forward, as it were treading in a maze; and not take those ways that seem gainer and nearer in our own eyes, and much more compendious than the other. Though we might compass wealth with a word or two, with the bow of a knee only one way, whereas we must travel and toil and moil much ere we come by it the other way; though we might attain to it in a day or a week the one way, whereas we are like to stay many weeks, many months, nay, many years it may be, ere we come at it the other way, yet this way must we keep, and resolve to forsake all the world with our Saviour (Matt. iv. 10), if it be offered to entice us out of it. The Israelites, when they went out of God's precincts, they went withal out of God's protection, and so fell before their foes (Numb. xiv. 44). So those that make more haste than good speed to be rich, that balk God's path, and step out of God's way to get wealth, shall surely come to evil (Ps. lxxiii. 20.)

"*Via Dei, via tutissima.*"

CCCCXCIX.—*How to judge of a hypocrite.*

Hall's *Occas. Medit.*

THERE can be no difference seen betwixt a gliding star and the rest: the light seems alike, both while it stood and whilst it fell; but being once fallen it is known to be no other than a base, slimy meteor, gilded with the sunbeams, and now a man may tread upon that with

his foot which before his eye admired. Had it been a star it had still and ever shone ; now the very fall argues it a false and elementary apparition. Thus our charity doth and must mislead us in our spiritual judgments. If we see men exalted in their Christian profession, fixed in the upper region of the Church, shining with appearances and outsides of grace, we may not think them other than stars in this lower firmament ; but if they fall from their holy station, and embrace this present world, whether in judgment or practice, renouncing the truth and power of godliness, we may then conclude that they never had any true light in them, and were no other than a glittering composition of pride and hypocrisy.

D.—A vain rich man.

As a brook with a fall of rain-water swells, and, as it were, proud of its late increase, makes a noise, nay, runs here and there to show itself, till by running it hath run out all that ever it had : even so some rich men, upon some fall of wealth, begin to swell, as if they were little seas, then make a noise of ostentation, and, because they have but one tongue of their own, they get the echo of some soothing flatterers ; they overflow the lower grounds, the poor, and spread their names in letters of blood : in the end, after some short noise, as the brook leaves nothing but dirt and mire behind, so do they leave nothing at their death to themselves but confusion before God and men.

DI.—Reason must submit to faith.

WHEN three ambassadors were sent from Rome, to appease the discord betwixt Nico- medes and Prusias, whereof one was troubled with a megrim in his head, another had the gout in his toes, and the third was a fool, Cato said, wittily, " That embassy had neither head nor foot nor heart ; " so that man, whosoever he be, shall never have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comfortable assurance of salvation, that suffers his reason, will, and affections to usurp upon his faith. "*Qui se sibi constituit, stultum habet magistrum* (He that goes to school to his own reason hath a fool to his schoolmaster)," and he that suffers his faith to be overruled by his reason may have a strong reason, but a weak faith to rely upon.

DII.—The patience of God provoked turns to fury.

As a child in the mother's womb, the longer it is in the womb before it comes forth the bigger the child will be, and the more pain it will put the mother unto : thus it is with God. Though He hath leaden feet, yet He hath iron hands ; the longer He is before He strikes, the heavier the blow will be when He strikes ; the longer He keeps in His wrath, and is patient toward a people or a nation, the bigger the child of wrath will be when it comes forth, and the greater will be their misery and affliction.

DIII.—Distrustful cares reproved.

Look on the robin-red-breast—pretty bird !—how cheerfully doth he sit and sing in the chamber window, yet knows not where he is nor where he shall make the next meal, and at night must shroud himself in a bush for his lodging. What a shame is it, then, for Christians, that see before them such liberal provisions of their God, and find themselves set warm under their roofs, yet are ready to droop under a distrustful and unthankful dullness, and are ready to say, " Can God make windows in Heaven ? " " Can God prepare a table in the wilderness ? "

DIV.—*No harm in humility.*

Westfield's *Serm.*,
1637.
Lib. Meditat.

A MAN goes in at a door and he stoops; the door is high enough, yet he stoops. You will say, "He need not stoop;" yea, but saith Bernard, "There is no hurt in his stooping, otherwise he may catch a knock; this way he is safe." Thus a man may bear himself too high upon the favour of God. Having some good measure of sanctification and of assurance of eternal life, it will be hard not to be proud of it: pride hath slain thousands. Oh, but spiritual pride hath slain her ten thousands. Humility never yet did harm to any; there is no danger in stooping. It is better to be a humble servant of the Lord than a great lord of many servants; the lowest of God's friends than the highest amongst His enemies.

DV.—*Mortality of the sinner's life to be considered and deplored.*

Calamy's *Serm.*,
Westm., 1644.

It is reported of Xerxes, that having prepared three hundred thousand men to fight with the Grecians, and having mustered them up into a general rendezvous, and taking notice of their strength and the greatness of their number, he fell a-weeping, out of the consideration that not one of them should remain alive within the space of a hundred years. Much more ought we to mourn, then, when we consider the abundance of people that are in England, and the abundance of sin perpetrated amongst us, and what shall become not only of our bodies within these few years, but what shall become of our souls to all eternity!

DVI.—*Satan subdued by Christ's death.*

Scaligeri, *Epist.*
fides.

Playfer's *Serm.*

It is written of the chameleon, that when he espies a serpent taking shade under a tree, he climbs up the tree, and lets down a thread, breathed out of his mouth, as small as a spider's thread, at the end whereof there is a little drop, as clear as any pearl, which falling on the serpent's head kills him. Christ is this chameleon: He climbs up into the tree of His cross, and lets down a thread of blood, issuing out of His side, like Rahab's red thread, hanging out of the window, the least drop whereof, being so precious and so peerless, falling upon the serpent's head, kills him.

DVII.—*The experience of God's love is to be a motive of better obedience.*

Asopian *Polyhistor.*

Calamy's *Serm.*,
Westm., 1645.

THERE is a famous history of one Androcles the Dane, dwelling in Rome, that fled from his master into the wilderness, and took shelter in a lion's den: the lion came home with a thorn in his foot, and seeing the man in the den, reached out his foot, and the man pulled out the thorn, which the lion took so kindly, that for three years he fed the man in his den. After three years the man stole out of the den and returned back to Rome, was apprehended by his master, and condemned to be devoured by a lion. It so happened that this very lion was designed to devour him: the lion knows his old friend and would not hurt him. The people wondered at it, the man was saved, and the lion given to him, which he carried about with him in the streets of Rome, from whence grew this saying, "*Hic est homo medicus leonis, hic est leo hospes hominis.*" Well, most true it is that the great God of heaven hath plucked out many and many a thorn out of our feet, hath delighted Himself to do us good; let, then, the experience of such love prick us on to better obedience, not to bring forth thorns and briers to Him, not to have our hearts barren and dried up as the thorny ground, not to kick against Him with our feet, whilst He is pulling out the thorn that troubles us.

DVIII.—A good man is mindful of his latter end.

WE read that Daniel strewed ashes in the Temple to discover the footsteps of Bel's priests which did eat up the meal; and Abraham did strew ashes in his memory, saying, "*I will speak unto my Lord, though I be but dust and ashes.*" And thus do all the faithful, remembering they shall be one day turned to dust and ashes, that so seeing and marking the footsteps of death, how it continually cometh and steals away their strength, as Bel's priests did the meal, how it daily eateth up, and wasteth and consumeth their life, they may be always prepared for it.

Playfer's *Serm.*

Gen. xviii. 27.

DIX.—Patiently to wait God's leisure.

WHEN a husbandman hath thrown his seed into the ground, he doth not look to see it the same day again, much less to reap it the same day; as one saith of the hyperborean people far north, that they sow shortly after the sun rising, and reap before the sunset—that is, because the whole half-year is one continued day with them; no, he expects not the next day nor the next week neither to see it above the ground, but he is content to wait patiently till the year comes about, and is glad when he sees, after a month's time it may be, that it begins to peep out of the ground, living in hope still of the further growth of it, and to enjoy at length, after the spire and blade, a full ear and a plentiful harvest. Thus every child of God must learn to wait God's leisure. What though he hath prayed long, yet not a word of comfort, no return at all appears, yet let him pray still. What though he sees not for a long time, after much mortification, but a slender growth of spiritual joy in his heart, nay, scarce any glimpse, any sight at all, yet let him not be dismayed or discouraged therefore, but live in hope, as the husbandman doth, of a further increase and a full crop at length, when God shall see it good, and most advantageous for his spiritual state and condition.

Gataker's *Joy of the Just.*

Heresbachius, *de Re Rustica.*

"Perfert patientia palmam."

DX.—A good man will be a good example to others.

WHEN Diogenes saw a bungling archer shoot, he went as fast as he could to the mark. The lookers-on wondered what he meant to do in so doing. He answered, "To make sure that he might not be hit; for this fellow," says he, "never means to come near the mark." And thus must we do, when we see profane stragglers starting aside like a broken bow, and roving a great way wide in their lives and conversations: we must presently run to the mark, that not only we may keep ourselves safe from the danger of their ill example, but also may give aim, as it were, to others by our good example, and direct them, that they be neither wide nor short of the mark intended.

Laert. *Diog.* in *Vita.*

DXI.—Mortification of sin breedeth sense of sin.

"*Nemo ægrè molitur artus suos* (a living member is not burdensome to the body)." A man's arms are not any burden to him, though otherwise massy and weighty; but a withered arm, or a limb mortified, hangeth like a lump of lead on it. Thus, so long as sin liveth in the soul, unkill'd wholly, and unmortified as yet, so long our corruption is nothing at all cumbersome unto us, but when it is once mortified in a man, it beginneth to grow burdensome unto him, and to hang like a lump of dead flesh on his soul, and then beginneth the poor soul, pestered and oppressed with the weight of it, to cry out with the apostle: "*O wretched man that I am! when shall I be once freed from this body of sin?*"

Seneca, *Ep.* cxxi.

Gataker's *Joy of the Just.*

Rom. vii. 24.

DXII.—*Consideration of God's omnipresence to be the sinner's curb.*

Fuller's *Serm.*,
 Lond., 1650.

CAMDEN, in his "Britannia," maketh mention of a great high hill in Staffordshire, called Weever, under which there is a little village called Wotton. Now this village, being seated in so sad, dreary, and dolesome a place, the sun not shining into it any further than on the tops of the houses, by reason of the height of the hills overtopping it, the people of the place have been observed to chant out this note :—

"Wotton under Weever,
 Where God came never."

"Locis præsens
 simul est Deus om-
 nibus unus."—
 PROSPER.
 Ps. cxxxix. 7.

This, now, were an excellent place for a rapacious rich man to make a purchase of, and then to plant a colony there, where God came never—a good place for drunkards to swill in, for epicures to surfeit in, for the voluptuous to take pleasure in, for the prodigal to riot in, &c. But let them all know that God is at Wotton, and God is with them all, in all places, at all times, everywhere included, nowhere excluded. "*Whither shall I fly,*" said David, "*from Thy presence ?*"

DXIII.—*The readiest way to get riches is to trust God for them.*

Prov. xxx.

Greenham's *Serm.*

SOLOMON desired wisdom of the Lord, but for outward things his prayer was that he might have a mean estate. The Lord gave him wisdom, which his heart so much desired, and riches also, which he did not once desire. Abraham gave unto the Lord Isaac his son, which, when the Lord did behold, He gave him his son again. And thus must we do. The readiest way to obtain life is to be heartily well contented either to live or die, and to commit ourselves unto the Lord; and for these outward things the very ready way to obtain them is to give them up wholly to His hands, so that when we least desire them we shall have them, and when we freely give them up to Him we shall sooner have them again.

DXIV.—*Time ill spent.*

Fuller's *Holy State.*

SIR FRANCIS DRAKE, though a curious searcher after the revolution of time, in three years sailing about the world, through the variations of several climates, lost one whole day, which was scarce considerable in so long a time. It is to be feared that there are many amongst us that lose a day in every week, one in seven, neglecting the sabbath, nay, every day in the week, not once thinking on God, or any goodness at all.

DXV.—*The world's hard censure of the godly man.*

Greenham, ut an-
 tea.

"Vexat censura
 columbas."

IF some silly astrologer, or figure-flinger, do but hit in one thing of twenty, he is presently cried up for a cunning man; but let the physician work six hundred cures, yet if, through the impatience of his patient, he fail but in one, that one failure doth more turn to his discredit than his many eminent cures did formerly get him praise. Thus doth the world deal with men in the matter of censure. If a worldly-minded man have but an outward gift of strength, of speech, or of any other natural endowment, he is accounted *filius gallinæ albæ*, one of the white boys of the time, a precious man, a man of excellent parts, &c., though he be at the same time *in ordine ad spiritualia*, an idolator, a profane person, &c. But let the child of God be truly zealous for God, honest and holy in life and conversation, yet if there be but one infirmity in him (as who is free?), or if he have, through weakness, fallen into some one sin, that one infirmity against which he striveth, or that one sin for which he is grieved, shall drown all the graces in him, be they never so eminent, never so great, and the world is ready to give him up for a wicked man, a hypocrite, &c.

DXVI.—The godly and ungodly, *their different motions in goodness.*

A VIOLENT motion is quick in the beginning, but slow in the end; a stone cast upward is then most weak when it is most high; but a natural motion is slow in the beginning, quicker in the end. For if a man from a high tower cast a stone downward, the nearer to the centre the quicker is the motion; and therefore, when a man at his first conversion is exceeding quick, but afterwards waxeth every day slower and slower in the ways of goodness, his motion is not natural and kindly, but forced: otherwise, like a constant, resolved Christian, the longer he lives, and the nearer he comes to the mark, the more swiftly doth he run, the more vehemently doth he contend for that everlasting crown which he shall be sure to attain at his race's end.

De Burgo, *Pupilla Oculi*.

DXVII.—*Self-conceited men* blameworthy men.

ST. JEROME observeth this much of Petrus Abælardus and his followers, that he was used to say in point of controversy, "*Omnes sane patres sic dijudicant at ego non, &c.* (Indeed, the stream of all the fathers runs this way, but I am of another judgment)." So what St. Augustine affirmeth of some in his time, "*Nisi quod faciant nihil rectè judicant*," is too true in this self-conceited time of ours: men wade so far in a vein of singularity, that they think nothing well done but what they do themselves. How do they dote upon the issue of their own empty brains! and, thus admiring themselves, whom do they not censure? hating the persons of their superiors and scorning the opinions of their elders.

Smith's *Serm.*, Gloucester.

DXVIII.—Great men *to be merciful men.*

As the snow which falls upon the mountains, being dissolved into water by the beams of the sun, and descending into the valley maketh it to give its increase; but, being deprived of the sun's heat, remains congealed, useless, and unprofitable; so they which are in high places, as it were mountains, in court or country, upon whom the favour of God and the king shine most, ought not to be frozen in charity, not to be bound up to themselves, but to be public-spirited men, to have the bowels of piety and pity melt within them for the good of their inferior brethren.

Paul de Francis *Orat. Regia*

"(Crede mihi) res est, succurrere lapsis."—OVID.

DXIX.—A rich man *is God's steward.*

A BEGGAR upon the way asked something of an honourable lady; she gave him sixpence, saying, "This is more than ever God gave me." "Oh," says the beggar, "madam, you have abundance, and God hath given you all that you have; say not so, good madam." "Well," says she, "I speak the truth; for God hath not given, but lent unto me what I have, that I may bestow it upon such as thou art." And it is very true indeed, that the poor are God's almsmen and the rich are but His stewards, into whose hands God hath put His moneys to distribute to them in the time of necessity.

Udall's *Serm.*, London, 1632.

DXX.—*An orthodox Christian hath a like esteem of all God's ordinances.*

WHEN, at the taking of New Carthage in Spain, two soldiers contended about the mural crown due to him who first climbed up the wall, so that the whole army was thereupon in danger of division, Scipio, the general, said he knew that they both got up the

Fuller's *Holy State*.

Plutarch, in *Vita Scipionis*.

wall together, and so gave the scaling crown to them both. Thus a good orthodox Christian doth not clash God's ordinances together about precedency; he makes not odious comparisons betwixt prayer, preaching, and catechizing, prayer public and private, premeditate and extemporary, but compounds all controversies about God's ordinances by praising them all, practising them all, and thanking God for them all.

DXXI.—*God's two hands of mercy and judgment.*

Vincetili *Speculum*
Morale.

Hardy's *Serm.*,
Lond., 1647.

THERE is mention made of a loadstone in Ethiopia which hath two corners—with the one it draweth to, with the other it puts the iron from it. So God hath two arms, the one of mercy, the other of judgment; two hands, the one of love, the other of wrath: with the one He draweth, with the other He driveth; the one stroketh, the other striketh: and as He hath a right hand of favour wherewith to load the saints, so He wants not a left hand of fury wherewith to dash the wicked in pieces.

DXXII.—*A wife to be subordinate to her husband.*

Lake's *Serm.*,
Wells, 1619.

"Uxor bona chara
supellex."

As Tertullian saith of a king, that he is "*solo Deo minor* (hath in his kingdom none above him but only God)," so is a woman in a family *solo marito minor*. She should command all in the house but her husband—she may be *similis*, but not *æqualis honoris*; she may partake in the same kind of honour, but not in the same degree of honour as man doth: otherwise, if it come to a *Γυναικοκρατία*, to the rule of a woman, *actum est de familia*, farewell all good order. Why? Because women have more of the heart than the head, their affections outstep their discretion, they are commonly more witty than wise; so that wisdom requiring the pondering of circumstances, the forwardness of their affections will not suffer them to pause so long. Hence it is that their resolutions are rash and wilful, which cannot prognosticate any good event. Haply, some woman may be as wise as Abigail, and some man as silly as Nabal; yet, then, neither doth man lose his prerogative nor woman acquire a title above him: deal with him she may *per viam consilii*, but not *imperii*; counsel him she may, command him she may not.

DXXIII.—*The fiery trial on the Church of God.*

Lazius, *de Reb. Rom.*

WHEN the Romans immortalised any of their emperors, they did it with this ceremony: they brought one to swear that they saw him go to heaven out of the fire, intimating that the fiery trial had passed on him. Sure it is that the fiery trial is now on the Church, and the Lord will discover what is in the heart of His Israel while they are in the troublesome wilderness, ere they come into Canaan, a land of rest.

DXXIV.—*Religion pretended, mischief intended.*

Hayward, in *Vita.*

"Rabido gestans
sub pectore vul-
pim."—PERS., *Sat.*
V.

Phil. ii. 21.

It is reported of young King Edward VI., that being about to lay hold on something that was above the reach of his short arm, one that stood by, espying an embossed Bible lying on the table, offered to lay that under his feet to heighten him; but the good young king utterly disliked the notion, and, instead of treading it under his feet, he laid it to his heart. But now there are many amongst us that make religion but a stalking horse to their policy, that make use of the Bible to no other end but to reach at and to seek out their own wicked designs, *quærentes sua non quæ Christi* (seekers of their own things, not the things of Jesus Christ).

DXXV.—The Church's enemies *the Church's good*.

As we say of fire and water, and as the Romans said of Caligula, "*Nemo melior servus, nemo peior dominus*," we may say of the Church's enemies, "They are very bad masters, executing their own lusts and cruelty against God's people, yet very good servants, if the Divine hand makes use of them for the Church's service;" just like the good husbandman, who makes use of briars and thorns, which, though they be fruits of the curse and cumber the ground, yet he will suffer them to grow in hedges, that he may make them a fence unto his fruitful ground.

Sætonius.

Strickland's *Serm.*,
Westm.

DXXVI.—*The devil's endeavour to darken the understanding.*

It is written of Antiochus, that entering into the sanctuary, he took away the golden altar and the candlestick for light. And Nebuchadnezzar, when he conquered Zedekiah, put out his eyes and bound him in chains, and then carried him to Babylon. In like sort the devil, so soon as he hath entered into man's soul, which is God's holy temple, doth endeavour instantly to put out the light, to darken the understanding, that a man may not be able to discern betwixt good and evil, and so be more easily carried into Babylon, to his soul's confusion.

Boys' *Psall.*

2 Kings xxv.

DXXVII.—The devil's charge *and the sinner's discharge*.

THERE is a story how the devil appeared to a dying man, and showed him a parchment roll which was very long, wherein was written on every side the sins of the poor sick man, which were many in number: and there were also written the idle words he had spoken, which made up three-quarters of the words that he had spoken in his life, together with the false words, the unchaste words, and angry words; afterwards came in rank his vain and ungodly words; and lastly, his actions, digested according to the commandments; whereupon Satan said, "See here, behold thy virtues; see here what thy examination must be!" whereunto the poor sinner answered, "It is true, Satan; but thou hast not set down all, for thou shouldst have added, and set down here below, '*The blood of Christ Jesus cleanseth us from all our sins*:' and this also should not have been forgotten, '*That whosoever believeth in Him shall not perish, but have everlasting life*:" whereupon the devil vanished. Thus, if the devil should muster up our sins and set them in order before us, let but Christ be named in a faithful way, and Satan will give back, and fly away with all the speed that may be.

Du Moulin, *de*
l'Amour de Dieu.

1 John i. 3.

John iii. 15.

DXXVIII.—*The dangerous effects of riches being not well used.*

THERE was in the King of Denmark's court one that played on the harp so exceedingly well, that it was said he could put men into what passion he listed, though it were into fury and madness. One desirous to make the trial would needs hear him, but so that divers gentlemen standing aloof out of hearing should be ready to come in and stay the music if they saw him in any distemper. Things thus ordered, the musician began to play; and first he struck so deep and sweet a note, that he put the man into dumps, so that he stood like one forlorn, his hat over his eyes, his arms across, sighing and lamenting. Then the musician began a new note, and played nothing but mirth and devices, when the man began to lose his dumps, and fell a-dancing; but in the third place, the harper so varied his notes, and by degrees so wrought upon the man according as he saw him incline, that from dancing he brought him to shouting, until he grew frantic, and slew four of his friends that came to stay him. And thus is it with riches: if not used wisely, they will play such feats as the harper did—in the beginning, when a man is gathering them together, they will fill him with care and restlessness, so that nothing is more

White's *Serm.*,
1616.

"Divitiarum ac-
quæta est luxuria,
ira intemperans, fu-
ror injustus," &c.

"Quod nemo læditur," &c.—
CHRYSOS., lib. i.

miserable than a man carking after the world; then, when he hath tasted the sweetness of them, and has gotten through his travail, and comes to be master, he falls a-dancing, shows the vanity of his mind, speaks high, looks big, and his apparel is excessive—and usually in this fit his wife fetches a frisk or two with him; but when the merry fit is over, the third passion is frenzy, killing and slaying all that come in his way. He becomes a rapacious griping usurer, grinds the face of the poor, breaks the back and cuts the throat of many a man, and is so strong and boisterous, that no man can tell how to get within him, and come off with safety.

DXXIX.—Sin only *is the godly man's terror*.

Exod. viii. 8.

Ps. xxv. 11.

Dyke's *Worthy Communicant*.

"OH," says Pharaoh, "take away these filthy frogs, this dreadful thunder!" But what says holy David? "*Lord, take away the iniquity of Thy servant!*" The one would be freed from punishment, the effect of sin; the other from sin, the cause of punishment. And it is most true that a true Christian man is more troubled at sin than at frogs and thunder; he sees more filthiness in sin than in frogs and toads, more horror than in thunder and lightnings.

DXXX.—Want of love to be deplored.

Featly's *Clav. Myst.*

Acts iv. 32.

"Rara est concordia fratrum."

SUCH was the love of the saints of God in old time, that their hearts were knit one unto the other; yea, which is more, all the believers had but one heart—*cor unum, via una*—no breach in their affections, no difference in their judgment—such love is not to be read in our books, nor to be found in our conversations. We are not descended of this peaceful line, but rather from that of Coelius, whose motto was "*Dic aliquid ut duo simus*," who could not be quiet unless he was engaged in one quarrel or other—such as the salamander, that lives not but in the fire of contention. All the true family of love may even seem to be extinguished, and the household of faith quite broken up, for the greatest part of men, as if they had been baptized in the waters of strife, are in continual frettings, vexings, quarrels, schisms, and factions.

DXXXI.—*Preparation necessary before prayer*.

Smith, on *Job*. ix.

Gen. xii. 14.

Mark x. 50.

Exod. iii. 5.

Heb. xii. 1.

As Joseph thought not himself fit to be presented to Pharaoh before he was shaved and had changed his raiment, as Bartimæus threw away his cloak when he was going towards our Saviour, and as Moses was bid to put off his shoes before he approached to the bush where God appeared, so it behoveth every Christian, when he addresseth himself unto God by prayer, that he be prepared, that he cast away everything that oppreseth, and the sin that doth so easily beset him.

DXXXII.—The magistrate *is to do justice and right*.

Sueton., *Imp. Vite*.

Smith's *Serm.*, ut
antea.

"Judicis officium
est, ut res, ita tem-
pora rerum."
Deut. i. 17.
1 Tim. v. 21.

It was a shame for Cæsar to confess, "*Melior causa Cassii, sed denegare Bruto nihil possum*." And Henry the emperor (the seventh of that name) is much taxed in story for that being appealed unto by a couple of lawyers, who contended about the sovereignty of the empire, they first making the agreement betwixt themselves, that he for whom the emperor should give sentence should win a horse of his fellow-lawyer. Now the emperor fairly pronounced truth to be on his side who spake most for his power and authority, whereupon this proverb was taken up, "*Alter respondet æquum, sed alter habet equum* (The one hath the right on his side, but the other rides the horse)." Thus it is that partiality perverteth right and corrupteth judgment, whereas the law is plain you shall have no respect of persons in judgment, &c. And the apostle's charge unto Timothy is, that he do nothing *κατὰ πρῶσκλησιν, i. e.*, by tilting the balance on one side.

DXXXIII.—*Weak ones, how to be catechized and instructed.*

TAKE a bottle, or any other vessel, with a narrow mouth ; liquor must be poured into it softly and by degrees, or else more will be spilt on the ground than filled into the vessel. So it is with weaker Christians, such as have narrow-mouthed capacities, shallow apprehensions, dull conceptions : the Word of God must be taught them by degrees—now a line and then a line, now a precept and anon a precept—they are not to be surcharged. It was well considered of Jacob, when he and his brother Esau were to travel together, that the children were tender and that not the flocks only, but the herds with young were with him also, and that if they should be over-driven but one day they would perish. He desired his brother, therefore, that he would pass before him, and that he would come softly after, as the cattle and the younglings were able to endure. Thus must every minister do : he must not set out before the weakest of the flock, but stay and take them along with him ; he must so drive on with them, that they may hold on with him ; so instruct them, that they may profit by him ; so principle, so catechize, so feed them with milk as tender babes, that they may by degrees take in meat like stronger men.

Preston's *Serm.*,
1526.

Gen. xxxiii. 13.

"Qui animum
curam pro Domino
suscepit ut errantes
doceret."

DXXXIV.—*The law, God's rhetoric in the delivery of it ; man's duty to attend to it.*

THE whole nineteenth chapter of Exodus is but an exordium to the next, wherein the law was delivered ; and therein is observable how God plays the skilful orator, and performeth all things which the best rules in rhetoric require in an exordium. The rules require that an orator should first *caplare benevolentiam* (work himself into the good liking of his auditors). And why ? Because, if they like not the man, they will not much care for the matter. This God doth at the fourth verse : He sets forth His well-deservings of them in overthrowing their enemies and in setting them free ; and what may better give them an earnest for their love than an experiment that He had given them of His love ? The next rule of rhetoric is *reddere auditores dociles* (to bring them that already affect the man to understand the matter). And how is that done ? By showing how much the matter concerneth them, how beneficial it will be to them : for men gladly hear of their own good ; and the greater good the more gladly do they hear of it. Excellently doth God play His part of the orator at the fifth and sixth verses, significantly setting forth the benefit which they shall reap by their obedience, showing them what rate He will set upon them, what an approach they shall make unto Him, how sacred, how blessed their estate shall be ; and who will not be curiously inquisitive after such a matter, and hear them gladly that bring such tidings ? The third point of rhetoric is *auditores attentos reddere* (to rouse his auditory), to make them attentive, that no part of the speech slip by or pass unweighed. God omitteth not this part of rhetoric either : He sets before the people the danger that might overtake them, the respect that must be used by them. The case now is ours ; the same sermon that was then preached to Israel is now ours. Let us therefore be attentive. God hath deserved better of us than ever He did of Israel. We enjoy the truth, whereof they had but the type. Have we not reason, then, to affect Him ? yea, and to affect that also which is delivered by Him ? for it containeth our spiritual good, our blessed communion with God. And those spurs of attention must work no less upon us than upon them ; for though we be not called to the parliament we must be at the assizes, which will be far more dreadful at the meeting than ever the parliament was.

Lake on *Exod.* xix.

Aristot., *Rhetor.*,
lib. iii., cap. i.

"Accipite ergo ani-
mis atque hæc
mea figite dicta."
—VIRGIL, *Æneid.*,
x.

DXXXV.—*Not to make use of the present time dangerous.*

It was day at Jerusalem in Christ's time, at Ephesus in St. John's time, at Corinth, Philippi, &c., in St. Paul's time, at Crete in Titus' time, at Alexandria in St. Mark's time, at Smyrna in Polycarp's time, at Pergamus in Antipas' time, at Antioch in Evodius' and Ignatius' time, at Constantinople in St. Chrysostom's time, at Hippo in St. Augustine's time, &c. It is now night with most of them, and yet day with us. Jerusalem had a day, and every city, every nation, every Church, every congregation, every man hath a day of grace, if he have but grace to take notice of it, and an accepted time if he do but accept of it, and he may find God if he seek Him in time; but if he let the Sun of righteousness go down, and work not out his salvation whilst it is called to-day, he must look for nothing but perpetual darkness when time will be swallowed up in eternity, when there will be no time at all.

Featly's *Clavis Mystica*.

"Nemo vestrum parvi aestimet tempus," &c.—BERN., ad Scholares.

DXXXVI.—*Ministers, of all men, to be men of knowledge and understanding.*

If one should have a phial or a glass of that precious blood which distilled from Christ on the cross, and were forced to remove it and transport it from place to place, how wise should this person be that he did handle it warily, lest the glass should break and all perish! This were no suitable task for an ignorant or silly fellow to undertake. But the minister, as St. Bernard hath well observed, hath the charge of those souls in his congregation whom Christ loved more than His blood; for He was no unwise merchant who gave that to redeem them, and therefore he who has to do with these should be no baby for knowledge and understanding.

Abbot's *Lecture on Jonah*.

De Adventu Domini, Serm. iii.

DXXXVII.—*The consideration of death will cure all distempers.*

THE hand of a dead man, as they say, stroking the part cures the tympany; and certainly the consideration of death is a present means to cure the swelling of pride in the most high-minded: it will level the aspiring thoughts of the most ambitious. In this life many things make a distance between men and women, as the greatness of birth, the freeness of education, the abundance of wealth, alliance, honours, and preferments. "But death makes all even (*Respice sepulchra, &c.*)," saith St. Augustine. Survey men's graves, and tell me then who is beautiful and who is deformed: all there have hollow eyes, flat noses, and ghastly looks. Tell me who is rich and who is poor: all there wear the same weeds, their winding sheets. Tell me who is noble and who is base: the worms claim kindred of all. Tell me who is well housed and who ill: all there are bestowed in dark and dankish rooms underground. And if this will not satisfy, take a sieve and sift their dust, and tell me which is which. It is granted that there is some difference in dust: there is powder of diamonds, princely dust; gold dust, the remains of noblemen; pin dust, the relics of the tradesman; saw dust, the remains of the labouring man; common dust, the remains of the vulgar, which have no quality or profession to distinguish them; yet all is but dust, one and the same dust. The consideration of this will allay the heat of all distempered spirits.

Leech's *Serm.*, Lond., 1619.

Lib. de Natura et Gratia.

"Omnia mors æquat."

DXXXVIII.—*How to use the things of this world.*

As a traveller with his staff in his journey, as long as it doth further him, so long he will carry it with him; but when it hinders him, then he casts it away. So must we do with the things of this world, as long as they are helps to further and fit us for the kingdom of heaven; but if they be any hindrance to the regiment of Christ, we must renounce them, and cast them away, be they never so precious unto us.

Perkins' *Exposit.*, on *Lucas*.

DXXXIX.—*Slandering of our brother, the danger thereof.*

A MAN's good name is like a piece of white paper, which, if once blotted, will very hardly be got out again, so as to leave no print of it behind. It is like a merchant's estate, long a-getting, but lost in a moment; and when it is lost in the bottom of the sea, how shall it ever be recovered again? What care, how circumspect, then, ought men to be in what they say of their brother, not to steal and murder his good name, which is as precious as life itself! And so to do is a sin that God will not pardon, unless the party that is guilty make restitution, which is a work not easy to be done; yet God will accept of endeavours, if faithful and industrious.

Calamy's *Serm.*,
Lond.

"Curam habe de
bono nomine," &c.

DXL.—*An unregenerate man a careless man.*

THE infant, while it lieth in the dark prison of the mother's womb, is never unhappy nor weepeth, but as soon as ever it cometh out of the womb into the light, it knits the brows, and wrings the eyes, and cries and takes on. Even so the child of God, whilst he is yet kept in the darkness of ignorance, in his unregenerate state, never crieth to his Father nor weepeth for his sin; but as soon as the light of grace shineth upon him, he bewaileth his grievous misery, and never thinketh that he hath filled his cup with tears full enough.

Featly, *ut antea*.

DXLI.—*Curiosity in the hearing of God's Word condemned.*

IF a man should come to a table furnished with variety of dishes, and he should pass over the most wholesome nourishing meat, and fall a-peddling and picking here and there upon kickshaws and puff paste that had little or no substance in them, should not we judge such a man to be sick and squeamish in stomach? So when God, by the mouths of His ministers, presents us with wholesome doctrine, with meat fit for men, should we pass it over, and not rest satisfied but with new-coined phrases and quaint expressions, would not this savour of great distemper? There were the Israelites: nothing would down with them but quails; no wholesome diet; they must have picking meat, birds to feed upon. But they were paid for it; they had their bellies full in the end. Surely, then, a heavy judgment hangs over this nation of ours in this very thing. We must have quails too—new lights, new ways, new doctrines. God affords wholesome meat, fit for our appetites, but we must have it fit for our lusts. We do not receive the truth in the love of the truth; we come to church to please our humours and tickle our ears; and it is just with God that we should be delivered up to all loose opinions.

Some's *Serm.*,
Lond., 1640.

"Quidam veniunt
ut audiant," &c.—
SEN., *Epiit.* 20.

2 Tim. iv. 3, 4.

DXLII.—*A humble heart a contented heart.*

THE sheep can live upon the bare common, where the fat ox would be starved. A dinner of green herbs reliseth well on the poor man's palate, whereas a stalled ox is but a coarse dish for the rich man's stomach. Thus a humble heart is content with a mean condition, and takes up with hard commons which a proud spirit would murmur at and scorn to be owned by.

Wood's *Serm.*,
1629.

DXLIII.—*Job's true heraldry.*

EZEKIEL, in one of his visions, sets out unto us twenty-five young men so besotted and ravished in beholding the sun, that, with their backs towards the temple of the Lord and their faces towards the east, they must needs worship the sun, which, by way of exposition, signifieth the adoring of the glory of their birth. Such are many among us, which are much taken with the nobleness of their lineage, and out of a desire they have to make good their

Ezek. viii. 16

Fonseca's *Serm.*,
Quadragesimal.

descent and beginning, they multiply coats, hang up escutcheons, blazon forth their arms, tell the large history of their pedigrees and genealogies, and many times most of them mere lies and fables. But Job was a better herald than any of these that thus glory in the gold that only glisters : he makes corruption his father, and the worms his mother and sister.

Job xvii. 14.

DXLIV.—Busy-bodies condemned.

Lake, on Ps. li.

1 Cor. vii. 24.

"Limbs oculis in res alienas inquirunt."—HORAT.

As in an orchard there is variety of fruit—apple-trees, pear-trees, plum-trees, &c.—and every tree endeavours to suck juice answerable to his kind, that it may bear such a fruit ; and an apple-tree doth not turn a plum-tree, nor a plum-tree a cherry-tree, &c. ; but every tree contents itself to be of its own kind ;—so in the Church and commonwealth there are varieties of callings : pastors, people, magistrates, subjects ; some higher, some lower. And here now every man is to walk as he is called of God, and learn what belongs thereunto, not to encroach or intermeddle with that which belongs to others ; for the saying of that Roman general to the soldier that kept the tents when he should have been fighting in the field, "*Non amo nimium diligentem*," will be one day used of God, if He call us to one profession, and we busy ourselves about another ; if He set us on foot, and we will be on horseback ; if He make us subjects, and we must needs be superiors. God will not be pleased with such busy-bodies.

DXLV.—A blessed thing to have God for our Lord.

Cataker's Sermon of True Gain.

Ps. cxliv.

Ps. cxliv. 15.

It is a usual saying, "He cannot likely want money that is master of the mint," and "He can never be poor that hath my lord mayor for his uncle ;" much less, then, can that man want aught that is good, who is possessed of God, who is Lord of lords and King of kings, the very fountain of all good : in regard whereof David, having prayed for many temporal blessings in the behalf of his people, "*that their sons might be tall and hardy, like goodly young cedars*," &c., at last he winds up all with his *epiphonema*, or conclusion, "*Blessed be the people that are in such a case ;*" but on the neck of it he cometh as with an *epanorthosis*, or a correction of his former speech : "*Yea, rather, blessed are the people that have Jehovah for their God*," that have the Lord for their portion.

DXLVI.—A good Christian to be heavenly-minded.

Abbot's Lect. on Jonah.

Prov. vi. 8.

Matt. vi. 26.

"Os jubet et mentem tollere ad astra piam."—OVID.

Phil. iii. 20.

It is noted that the creatures which are nearest the earth take most care to get store of provision ; those which are more remote are less busied ; but those who live next the heavens have their hearts least upon it. What hoardeth like the emmet or pismire, which is an earthly thing, and hath its dwelling thereupon ? But the birds of the air, which fly next to heaven, as Christ Himself doth teach, "*do neither sow nor reap nor carry into barns*." Then let the meditations of every good Christian mount higher than their wings can reach, that though they live with men, yet their love may be with God. "*Sursum corda*" was the language of the ancient liturgies, and it is well backed by the apostle : "*Let your conversation be in heaven, from whence ye expect a Saviour, which is Christ the Lord*."

DXLVII.—The reward of heaven will make amends for all.

Hall's Occasional Meditations.

A MAN in his journey sees afar off some great mountain, so that his very eye is weary with the foresight of so great a distance ; yet his comfort is that time and patience will overcome it, and that every step he takes sets him nearer to his journey's end, and being once there, he shall both forget how long it then seemed, and please himself in looking

back upon the way that he hath measured. It is just thus in our passage to heaven : our weak nature is ready to faint under the very conceit and length of the journey ; our eyes do not more guide than discourage us. Many must be the steps of grace and true obedience that must insensibly bring us thither ; only let us move and hope, and God's good grace will perfect our salvation. And when we are once comè to the top of that holy mount, *meminisse juvabit*, all the weary steps and deep sloughs that we have passed through, all the pangs that we have felt, all the sorrows that we have undergone, all the difficulties that we have met with in the way, shall either be forgotten or contribute to our happiness in the remembrance of them.

"Omne opus leve fieri solet," &c.

DXLVIII.—Extreme folly *not to be mindful of death.*

IF a traveller coming into an inn, having but a penny in his purse, should sit down and call for all sorts of provision and dainties, till such time as the reckoning were inflamed to such a height as his slender stock could no way compass, what would be thought of such a man ? Surely, in the judgment of all men, he would be esteemed a fool or a madman. And such are most of us whilst we are in this world. How foolish and mad is the practice of every man that liveth in his sins, bathing himself in the pleasures of this world, never thinking how he shall meet God at the last day of judgment, and there come to an account of all his doings ! That which sounded always in St. Jerome's ears ought to ring in the ear of every good Christian : "*Surgite mortui, venite ad judicium.*" In all thy doings, remember thy end, and so thou shalt never do amiss.

Perkins' Exposition on Creed.

"Sera nimis vita est crastina, vive hodie." — MART., lib. xi.

DXLIX.—A good name once lost *very hardly recovered again.*

THERE is a fable how that Reputation, Love, and Death made a covenant to travel all the world over, but each was to take a separate way. When they were ready to depart, a mutual inquiry was made how they might find each other again. Death said they should be sure to hear of him in battles, hospitals, and in all parts where either famine or diseases were rife. Love bade them hearken after him amongst the children of poor people, whose parents had left them nothing ; at marriages, at feasts, and amongst the professed servants of virtue, the only places for him to be in. They long expected a direction from Reputation, who stood silent ; but being urged to assign them places where they might find him, he sullenly answered, his nature was such, that if once he departed from any man he never came to him more. And it is most true that honour or credit, or a good name, being once lost, seldom or never returns again. A cracked credit will hardly be soldered anew ; and credit is said to be a good fore game but a bad after one, very hardly and with much difficulty to be recovered.

Maph. Vegius, de Liberor. Educat.

"Famam bonam tueri facile est, extincam," &c.—SENEC.

DL.—*The best Christian is the best artist.*

MANY there are that are accounted deep scholars, great linguists, profound philosophers, good grammarians, excellent mathematicians, sharp logicians, cunning politicians, fine rhetoricians, sweet musicians, &c. These, for the most part, spend all their time to delight themselves and please others, catch usually at the shadow and lose the substance. They study the circumstance of these arts, but omit the pith and marrow of them. Whereas he is the best grammarian that hath learnt to speak the truth from his heart ; the best astronomer that hath his conversation in heaven ; the best musician that hath learnt to sing the praises of his God ; the best arithmetician that numbereth his days. He that amendeth his life and groweth every day better and better is cunning in the ethics ; he that traineth up

Attersoll's Comment. on Numb.

Ps. xv. 2.

Phil. iii. 20.

Heb. ii. 12.

Ps. xc. 12.

his family in the fear of God is best seen in the economics; whoso is wise to salvation, prudent in giving and taking good counsel, is the best politician; and he is a good linguist that speaks the language of Canaan. Thus the best Christian is the best artist.

DLI.—*Magistrates, ministers, and people to be peaceably-minded.*

Panormitan., in
Vita.

Burges' *Serm.*,
Lond., 1646.

It was a good speech of Alphonsus, king of Aragon, that if he had lived in those times when the Roman commonwealth was almost consumed with mutual and civil jars, he would have built a temple, *Jovi positorio*, wherein men should have deposited and laid down all heart-burnings, all quarrels, before they entered the senate. How necessary were such a place for the magistrates, ministers, and people of these times! For magistrates, before they come into any places of public judicature, where they may meet and lay down all private thoughts, all prejudicate opinions, that so justice and judgment may be duly and conscionably administered; for ministers, before they preach in public, where they may teach themselves the lessons of self-denial and self-seeking, that so the kingdom of Jesus Christ may be advanced; for people, before they touch the mount, before they come to hear the Word preached, or to partake of the blessed sacrament, where they may lay aside all carnal and worldly thoughts, all prejudices of the ministers and ordinances, that so the Word of God and the professors thereof be not evil spoken of;—that magistrates, ministers, and people may be so peaceably minded, that the God of peace may delight to dwell amongst them.

DLII.—*How it is that we may hate our enemies.*

Harris's *Drunkard's*
Cup.

It was a true Norman distinction that William I. made, when he censured one that was both Bishop of Bayeux and Earl of Kent; and his apology to the plaintiff popeling was this: that he did not meddle with the bishop, but with the earl. Thus, in the matter of hatred and envy, we must hate our enemies as David did his. How is that? *Odio perfecto* (with a perfect hatred): love their persons, but hate their vices; meddle not with them as they are friends or acquaintances, but abominate their uncleanness, &c.

DLIII.—*Riches ill gotten never prosper.*

Erasm., *Adagia*.

Sueton., in *Vita*.

Mic., l. 7.

"*Salis onus unde venerat illuc abiit* (The burthen of salt is returned thither from whence it came)," saith the Latin proverb. The occasion was this: a ship laden with salt being torn by wreck, let the salt fall into the sea, from whence it was first taken. So, for the most part, goods gotten by spoil or plunder are usually lost in the same way. Vespasian's officers, that by rapine and exaction filled themselves like sponges, after they were full were squeezed by the emperor. And it is daily seen that the spoiler is himself spoiled, and that that which was gathered by the hire of a whore returneth to the wages of a harlot.

DLIV.—*The excellent connection of the Scriptures of God.*

Weems's *Exercitiat.*

THE heathen said that there were three things impossible to be done: "*Eripere Jovi fulmen, Herculi clavam, et Homero versum* (To pull Jupiter's thunderbolt out of his hand, Hercules' club out of his hand, and a verse from Homer);" for they thought there was such a connection between Homer's verses, that not one verse could be taken away without a great breach in the whole work. But this may much more be said of the Scriptures of God: there is such a coherence, such a connection, such a dependence, that if you take away but one verse the whole will be marred; all the books of Scripture being, like a chain, linked together, except the book of Solomon's Proverbs, which is like a bag full of gold rings, every verse being one entire and distinct sentence.

DLV.—God the only *delight of His children.*

LET Jacob but hear that Joseph his son is yet alive, he hath enough. If the king come home with freedom, honour, and safety, Ziba may keep the land; let him take all, Mephibosheth is satisfied. Could but the son of Hamor match with Dinah, his circumcision shall be endured; and though the daughters of the country be denied him, yet shall he be well contented. Give but Rachel children, and she will not die. And let Simeon see his Saviour, and he will die. Thus, let God's children enjoy but Him, the subject of their affections, tide life, tide death, come what can come, whatsoever befalls them, they are contented: He is the only object of their love, and He it is in whom their soul principally delighteth; wherefore, in the enjoyment of Him they have all they would have.

Gen. xlv. 28.
2 Sam. xix. 30.
Gen. xxxiv.
Luke ii. 29.
Barlow's *Serm.*,
1616.

DLVI.—*A faint-hearted Christian described.*

SOME fresh-water sailor, standing upon the shore in a fair day, and beholding the ship's top and top-gallant in all their bravery, riding safely at anchor, thinks it a brave thing to go to sea, and will by all means aboard; but being out a league or two from the harbour, and feeling by the rocking of the ship his stomach begin to work and grow sick, and his soul even to abhor all manner of meat—or otherwise a storm to arise, the wind and the sea, as it were, conspiring the sinking of the vessel—forthwith repents his folly, and makes vows that if he but once be set ashore again he will bid an eternal farewell to all such voyages. And thus there be many faint-hearted Christians to be found amongst us, who, in calm days of peace, when religion is not overclouded by the times, will needs join themselves to the number of the people of God; they will be as earnest and as forward as the best, and who but they? yet, let but a tempest begin to appear and the sea to grow rougher than at the first entry, the times alter, troubles raised, many cross minds of opposition and gainsaying begin to blow, they are weary of their course, and will to shore again, resolving never to thrust themselves into any more adventures: they would have *Christum*, but not *Christum crucifixum* (Christ they would have by all means, but Christ crucified by no means). If the way to heaven be by the gates of hell, let who will they will not go that way, but rather sit down and be quiet.

Jerome's *Serm.* of
Fishing.

"Sed contra auden-
tior ito."

DLVII.—*Diligence in our callings commendable.*

PLINY relateth of one Cressinus, who, from a very little piece of ground gathering much wealth, and much more than his neighbours could from a greater quantity of land, was thereupon accused of witchcraft. But to defend himself he brought into the court his servants and their instruments of labour, and said: "*Veneficia mea, Quirites, hæc sunt* (My witchcrafts, O ye Romans, are these); these servants and these working tools are all the witchcraft that I know of. I say not to my servants, 'Go and do this or do that,' but 'Come, let us go do it,' and so the work goes on." Well, it is the diligent hand that maketh rich. It is diligence and industry that makes any man excellent and glorious, and chief in any condition, calling, or profession. "*Seest thou a man diligent in his way, he shall stand before princes.*"

Lib. xviii. cap. 6.

Worral's *Serm.*,
Lond., 1624.

Prov. xxii. 29.

DLVIII.—*Different measures of grace in different persons.*

As Abimelech's soldiers, some cut down greater branches, some lesser, according to the proportion of their strength; and as St. Paul's mariners, some were saved on board, some on broken pieces of the ship: even so amongst Christians. Some, in their approaches unto God, carry a greater, some a lesser confidence; and some arrive at the port of heaven

Judges ix. 49.
Acts xxvii. 44

Shute, *Funeral Sermon*, 1626.

with one measure of trust, some with another; for as the members of the body are knit unto the head, but some nearer, some farther off, so, in Christ's body, all draw grace from Him, although in difference of grace, in difference of hope, yet all have anchor-hold enough to stay by for their better support.

DLIX.—*Drunkenness condemned.*

White's *Serm.*, 1616.

"Stultorum imò ebriorum plena sunt omnia." —
AVENTIN., *Abinal.*

Isa. v. 22.

Hab. ii. 15.

THE use of drinking is now so taken up in England, that the Germans (it is probable) are like to lose their charter. There was a street in Rome called *Vicus sobrius* (The sober street), because there never was an alehouse in it, which is hard to say of any street in England. The Emperor Aurelian was ill troubled to find out one Bonosus to quaff with the German ambassador, who yet was derided for his labour, and commonly called *non homo, sed dolium* (not a man, but a tub of swill). Yet our time affords store of these, like the German mentioned by Pontanus, who, hearing a solemn tilting at the court, applauded by the loud echoes of the people, cried out, "*O valeant ludi quibus nemo bibit* (farewell the game where there is no drinking)." But let all men remember this before they pour in their morning's draught: "*Woe be to them that are strong to drink, and to such as give their companions drink, that they may see their nakedness.*"

DLX.—*God's time the best time.*

Augustin, *de Mortibus Catholicæ Eccles.*, lib. i., 18.

Confess., lib. v., 8.

Westfield's *Serm.*, 1619.

THE case of Monica, the mother of St. Augustine, is famous. She grieved that her son was spotted with the heresy of the Manichees, and she prayed that the Lord would bring him to the knowledge of His truth. She prayed and prayed still, yet he, as himself confesseth, continued for nine years together so infected. It fell out afterwards that he would needs go and travel out of Africa into Italy. His mother, being loth to part with him, being the staff of her age, earnestly prayed that God would hinder him of that purpose. Yet Augustine went, and coming to have his ears tickled, had his heart touched, and got religion in to boot, with the eloquence of St. Ambrose at Milan; whereupon, not long after, he broke out into this confession: "*Bone Deus, &c.* (Thou, O good God, deep in counsel, and hearing the substance of my mother's desires, didst not regard what she then asked, that in me Thou mightest do that which she ever asked)!" Thus the Almighty God dealeth with other of His servants, working all things to the best; but it is at such times as He Himself thinketh best. For our friends and children the Lord knoweth better what is good than we ourselves can desire; yet we must pray and beg with this condition: "*Thy will be done!*" That which we think is most dangerous turneth oftentimes to our good, and thence whence we expect our undoing God raiseth our greatest comfort; and when it is our greatest extremity then it is His best opportunity. If it be in Him to bless and protect us, it is in Him to do it when it seemeth good to Himself.

DLXI.—*Truth seeks no corners.*

Plutarch, in *Lucullus*.

Lovell's *Serm.*,
Lond., 1626.

LUCULLUS, a noble Roman, being told by one that he would build a house for him in such a manner that none should see what he did, and yet he should have a good prospect out of it, and see all men, the answer which Lucullus made was this: "That he would rather he could make him such a house wherein all might see what he did, and so know what he was." And most certain it is that truth, though naked, seeks no corners wherein to hide itself; and they only dwell in such houses mentioned by Lucullus whose actions, being done in truth and sincerity of heart, are, as it were, so many windows, which openly show and make known to all the world what they are indeed.

DLXII.—*To beware of the lusts of the flesh.*

WHEN the oyster openeth himself to the sun, being tickled with the warmth thereof, then his enemy the crab-fish stealeth behind him and thrusteth in his claw, and will not suffer him to shut again, and so devoureth him. The like is written of the crocodile, that being so strong a serpent as he is, and impregnable, yet when he is gaping to have his teeth picked by the little bird called trochil, his enemy the ichneumon creepeth into his body, and ceaseth not to gnaw upon his entrails till he hath destroyed him. Think upon the urchin and the snail: whilst the urchin keeps himself close in the bottom of a hedge he is either not espied or contemned, but when he creeps forth to suck the cow he is dogged and chopped in. So the snail, when he lies close, with his house on his head, is esteemed for a dead thing, and not looked after; but when, in liquorishness to feed upon the dew that lies upon the grass or upon the sweetness of the rose-bush, he will be perking abroad, then the gardener findeth and squasheth him. The lesson is, we must not yield to the sweet baits of the flesh, but we must rather mortify our members upon the earth, and ever beware that we seek not our death in the error of our life; otherwise, if we wilfully offer ourselves to be led as an ox to the slaughter, and as a sheep to the shambles, what marvel if we have our throats cut, or be led away captive by Satan at his will!

Ambrosii *Hist.*,
cap. 8.
Aldrovandi, *Orn.*
theologia.

Smith's *Serm.* on
Heb. l.

"Vis adversus hoc
corpus liber esse,"
&c.—BOETHIUS.

DLXIII.—*Ministers to cry down the sins of the time.*

It is observable that our Saviour never inveighed against idolatry, usury, Sabbath-breaking amongst the Jews—not that these were not sins, but they were not practised so much in that age, wherein wickedness was spun with a finer thread; and therefore Christ principally bent the drift of His preaching against spiritual pride, hypocrisy, and traditions then predominant amongst the people. Thus it ought to be with the ministers of the Gospel. In this thing they are to trace their Master's steps. They are chiefly to reprove the raging sins of the time and place they live in; yet with this caution, that in publicly reproving sin they ever whip the vice, and let the person go free.

Fuller's *Serm.*,
London, 1649.

DLXIV.—*No appeal from God's tribunal.*

AMONGST the judges of the earth, upon motion made by counsel, a man may have order for a hearing and re-hearing of his cause—hearing upon hearing, a first and a second hearing. But with God it is not so; there is no such rule in the court of heaven. The motto that is written over that tribunal is: "*Amplius non ero* (I shall be no more);" for we may not die twice to amend in our second death the errors of our first life. There is no reversing of judgment; no appeal from this judge to that, or from one court to another. How doth it, then, concern us to condemn ourselves before God condemn us, and that we kill sin in ourselves before God kill us in our sins!

Fonseca's *Serm.*,
Quadragesima.

DLXV.—*Corrections instructions.*

"I HAD never known," said Martin Luther's wife, "what such and such things meant in such and such Psalms, such complaints and workings of spirit—I had never understood the practice of Christian duties, had not God brought me under some affliction." And it is very true that God's rod is as the fescue to the child, pointing out the letter, that he may the better take notice of it, and to point out to us many good lessons which we should never otherwise have learned.

Funeral *Serm.*

"Nocumenta, do-
cumenta."

DLXVI.—*Unworthy communicants condemned.*

Gen. xxii. 5.
Dyke's *Worthy*
Communicant.

ABRAHAM, when he went with his servants to sacrifice Isaac, said unto them, "*Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you.*" Thus too many do with their sins when they come to the sacrament: they do, in effect, say to their sins and lusts, "Stand you awhile aside; I must go to the sacrament and receive the communion. Do but stand by awhile, and when the sacrament is over, or, at farthest, as soon as the sacrament-day is over, I will come again to you." Thus, the duty once over, and the sacrament a little forgotten, they and their sins are hail-fellow-well-met upon all occasions.

DLXVII.—*Religion, not reason, is the square of good actions.*

Weems' *Exercitat.*

A CARPENTER, when he is working, doth see by his eye, when he applieth the square to the wood, whether it be straight or not; but yet his eye, without the which he cannot see, is not the judge to try whether the tree be straight or not, but only the square is the judge. So reason in man, without which he could not judge, is not the square to try what is right or wrong *in ordine ad Deum* (in order to salvation); but religion, the Word of God itself, is the only rule and square. For instance, reason cannot consider how faith justifieth a man, or whether works be an effect of faith or not; but reason can conclude *ex concessis* of things granted. If faith be the cause and works the effect, then they must necessarily go together, and reason can go no higher.

DLXVIII.—*God chastiseth His children's security.*

2 Sam. xiv. 30.
Barlow's *Serm.*,
1619.

ABSALOM sends once or twice to Joab to come and speak with him, but when he saw that Joab would not come he commands his corn-field to be set on fire, and so he fetched him with a witness. So the children of God, when they stand off upon terms, and will not see His face, the fire of affliction will make them seek Him early and diligently. It is the custom of our gallants, when their horses be slow and dull, to spur them up. If iron grow rusty we put it into the fire to purify it. And so doth God in our backwardness to duties: He pricks us on, or, being in our filthiness, purifies us by casting us into the hot coals of tribulation.

DLXIX.—*Christ in all His excellencies to be the Christian's object.*

Mabb's *Afflicted*
Man's View.

A WOMAN in travail, being delivered, if she should desire but to see the feet only of the babe, and not the head, face, and body, would she not be accounted a strange, foolish, and wicked woman? So man, being in travail and sorrow under sin, but salvation having appeared by the coming of Christ into the world, is it sufficient for him to look only upon the death of Christ, it being the last extreme, or foot, as it were, of His sufferings and passion? No, it is not. He will behold the dignity of His nature, He being God; the pre-eminence of His government, He being the Head of His Church; the beauty of His goodness, He having love and mercy shining in His face; the painfulness of His labour, He sustaining and bearing all in His body.

DLXX.—*The convenience of virginity.*

Fuller's *Holy State.*

THERE are none but beggars that desire the church porch to lodge in, which others use only as a passage into the church. So virginity is none of those things to be desired in and

for itself, but because it leads a more convenient way to the worship of God, especially in time of persecution and trouble; for then, if Christians be forced to run races for their lives, the unmarried have the advantage, lighter by many ounces, and freed from much incumbrance which the married are subject to, who, though private persons, yet herein are like princes, they must have their train follow them.

DLXXI.—*The certain prevalency of prayer.*

It is reported of a nobleman in this kingdom, that had a ring given him by the queen, with this promise, that if he sent that ring to her at any time when he was in danger, she would remember him and relieve him. This was a great privilege from a prince, yet it is known to many what that was subject unto; he might be in such distress as the queen could not be able to help him, or though she were able (as she was in that case), yet the ring might be sent and not delivered. Now then, consider what the Lord doth to us: He hath given us this privilege, He hath given us prayer, as it were this ring; He hath given us that to use, and tells us whatsoever our case is, whatsoever we are, whatsoever we stand in need of, whatsoever distress we are in, "Do but send this up to Me," saith He, "do but deliver up this message to Me of prayer, and I will be sure to relieve thee." And most certain it is, whatsoever case we are in when we send up our prayers to God, they are sure to be conveyed, for we send them to One that is able and ready to help us, which a prince many times is not willing or not able to perform.

Robert, Earl of Essex.

Preston's God's All-sufficiency.

"Precis justæ ex-auditor Deus,"—ANSELM.

DLXXII.—*Infirmities to be in the best of God's children, and why so.*

THE merchants of London petitioned Queen Elizabeth that they might but have liberty to level the town of Dunkirk (a place at that time very obnoxious to the safety of the merchants' trade), and they would do it at their own charges. The queen, by the advice of her council, returns them an answer in the negative; she could not do it. What, not suffer them to beat hers and their enemies? Not to fire such a nest of hornets? Not to demolish such a piratical town as that was? No, it must not be. And why? She knew well that it would not be amiss that they should be always sensible of so near and so offensive an enemy, and so be always preparing and prepared to defend themselves and the state of the whole kingdom, which took a right effect; for hereupon all turn men of war, hardly a boat but is manned out for service, which otherwise might have either rotted in the harbour or ridden securely at anchor. Thus God, when His dear children cry out unto Him to be delivered from the body of sin, that sin may not reign in their mortal bodies, He so far granteth their requests, that by the special dispensations of His Holy Spirit sin shall not prevail over them; not but that sins of infirmity shall still cleave to the best of His children here in this world. Why? Because they shall be still upon their guard, in a posture of defence, resisting the devil, acquitting themselves like men who otherwise might live in a security.

Fuller's Sermon, Lond., 1649.

Rom. vii. 24.

DLXXII.—*Man to be peaceable, and why so.*

MAN by nature seems to be ζῷον ἐιρηνικόν, a peaceable creature, fitter to handle the ploughshare than the sword; fitter to deal with the pruning hook than the spear. All other creatures are naturally armed with some kind of weapon, wherewith, being offended, they are able to right and revenge themselves: the lion hath his paws, the bull his horns, the boar his tusks, the dog his fangs, the cock his spurs, the little bee his sting, "*habet et musca splenem.*" There is no creature so small, so contemptible, which hath not some

Pigot's Abner's Plea, Lond., 1645.

"Candida pax homines, trux decet ira feras."

weapon to fight withal, only man : he hath none of these, he comes naked, unarmed into the world, "whereby," saith the poet, "even nature itself teacheth us this lesson, that it is for brute beasts, that have no understanding, to bite and tear and gore one another." As for men, they should be meek, gentle, helping, defending, comforting one another. God hath given them reason and speech, that they might delight to live and converse together in cities and families, not to hunt and to worry and to kill one another.

DLXXIV.—Sanctification *not wrought all at once, and why.*

Smith's *Serm.* on
Ps. li.

HE that will dye a purple in grain doth give his cloth inferior colours first, and after many dippings in many preparative liquors he doth at length perfect the colour and give it its full lustre. Even so the splendour of sanctity is not attained in the first moment of our conversion ; many a line must be drawn in our souls by the Spirit of God before we can fully recover His image. Not that there is any inability in God, so that He cannot in a moment, as in the creation, make us both innocent and holy, but He is pleased, by the difficulty on our part, to make us mindful of our former unthriftiness, and careful also to husband grace better when He is pleased to give it.

DLXXV.—God *only wise.*

Rerum Anglicar.
Script.

1 Tim. i. 17.

In Vita Thaletis.

Suidas.

CANUTE, a king of this land, contended that the name of king was only due to the King crucified, Jesus Christ ; so surely the name of Wisdom is due and to be ascribed to God only, as being only wise. It is St. Paul's acknowledgement ; nay, the very heathen, as arrogant as they were, have acknowledged no less. Laertius writes, that certain young men of Ionia, standing upon the sea-shore and beholding fishermen making of a draught, agreed with them for their draught, that what they should hail up to land in their net should be their own. Now it was so, by the providence of God, that together with certain fish they enclosed a certain piece of plate (which no man knew when it was sunk there), and dragged the same to land in their net. The same being claimed and seized on by the young men, by virtue of their bargain, they cast between them how to dispose of it ; but when they could not agree about the sharing of it, they sent to the oracle for resolution : they were returned answer, to send it to the wisest. They sent it, therefore, to Thales, their countryman, a man of great note in those days for wisdom ; but when it was brought to him, he disabled himself, and disdained the name of wise, and sent it to such a one as being more wise than he was ; the second also, he would none of it, but sent it to a third, and the third to a fourth, &c. ; and so they posted it from one to another till seven had it. The seventh and last, Solon by name, he made no more ado, but sent it to the temple at Delphi, for a present to God, acknowledging Him to be only wise—a marvellous confession for heathens to make touching the alone wisdom of God !

DLXXVI.—Magistrates *to look to their attendants.*

Abbot, on *Jonah.*

As it is the eye of the master which feeds the horse, so it is that also which keeps good order. If Mephibosheth cannot stir because he is lame in his feet, and David have other business than to examine things to the full, Ziba will play his part ; he will abuse his prince, he will defraud his master. It is a remembrance to magistrates and men in place, that they look on such as attend them, and suffer not their approaches to be ill spoken of, for the behaviour of those that are about them. The blind swalloweth many a fly, and he that knows his charge but by relation doth swallow many a gudgeon.

DLXXVII.—God's mercy *above His justice.*

A MERCHANT that keeps a book of debtor and creditor writes both what is owing him and what he oweth himself, and then casteth up the whole; but God doth not so: His mercy is triumphant over His justice, and therefore He wipes out what we owe Him and writes down that only which He owes us, by promise—much like the clouds that receive ill vapours from us, yet return them to us again in sweet, refreshing showers. The very consideration of this may be as a full gale of wind in our sails, to put us on to load God's chronicle with thankfulness, writing upon ourselves, by a real profession of His service, as Aaron did, "*Holiness to the Lord.*" Surely our judgment is with the Lord, and our work with our God.

Shute, *Funer. Serm.*, 1626.

Exod. xxxiii. 36.

Acts x. 3.

DLXXVIII.—*Remedy for a hard heart, to cure it.*

THERE is a story of an earl, called Elzearus, that was much given to immoderate anger, and the means he used to cure this disordered affection was by studying of Christ and of His patience in suffering the injuries and affronts that were offered unto Him; and he never suffered this meditation to pass from him before he found his heart transformed to the similitude of Christ Jesus. Now, we are all of us sick of a hard and stony heart, and if we ever desire to be healed of this soul-damning disease, let us have recourse to the Lord Jesus Christ, and never leave meditating of His breakings and woundings for us, till we find virtue coming out of Him, that the great Heart-maker may become a great Heart-breaker unto us.

Laurent. Surius, in *Vita.*

Calamy's *Serm.*, Westminster.

DLXXIX.—Grace *sometimes seemingly lost to a child of God.*

MEN seek for keys sometimes when they are in their pocket, and they think they have lost some jewel when it is safe locked in their desk; yea, or as the butcher looketh about for the candle that sticketh in his hat and he carrieth it about with him on his head, and seeketh it by the light of that which he seeketh, as if he had it not about him, not remembering suddenly where he stuck it: so the godly are oft in their own conceit at a loss when yet that they deem lost is sure and safe, they miss many times God's grace in them, and seek for this grace by the light of the same grace which yet they see not in themselves, thinking that they are out of God's way when indeed they are in it, and out of favour with God when they are in as much favour with Him as any.

Gataker's *Joy of the Just.*

DLXXX.—The Scripture *not to be jested withal.*

IF in the troublesome days of King Edward IV. a citizen in Cheapside was executed as a traitor, for saying he would make his son heir to the crown, although he meant only his own house, having a crown for the sign, how much more dangerous is it to jest with the two-edged sword of God's Word, to wit-wanton it with the majesty of God? Wherefore if, without thine intention and against thy will, by chance-medley, thou hittest Scripture in ordinary discourse, yet fly to the city of refuge and pray to God to forgive thee.

Speed's *Chron.*

Fuller's *Holy State.*

"Non est bonum ludere cum sanctis."

DLXXXI.—The New Testament *an exposition of the Old.*

As Numerius said, that Plato was nothing else but Moses translated out of Hebrew into Greek; and Ascham, that Virgil is nothing but Homer turned out of Greek into Latin; and as divines have censured Cyprian to be nothing else but Tertullian in a

Theodoret, *de Curat. Græ. Affect.*, lib. ii.

Tullius, *ad Brutum.*

"Evangelium, revelata lex; lex, occultum evangelium."—AUGUSTIN, *Quæsti. super Levit.*

more familiar and elegant style: so the New Testament is nothing else but an exposition of the Old. That difference which Zeno put betwixt logic and rhetoric, divines usually make between the law and the Gospel—the law, like the fist shut; the Gospel, like the hand open: the Gospel, a revealed law; the law, a hidden Gospel.

DLXXXII.—*Interest in Christ best of all.*

Boys' Serm.

It is the fashion of many men, at Christmas especially, to boast of their rich attire, great attendance, good fire, large cheer, yet (seeing Christ is heir of all things in the world) they cannot in their own right, they cannot so much as enjoy a Christmas log or a Christmas pie till they be first engrafted in Him. Here, upon the earth, a man may have evidences to show that his land is his own, his house, his horse, all is his own, and that he is a very thief who takes any of these from him; but all the men in the world cannot give the least claim, title, or interest, to heaven, cannot endow him with these temporal things before the living God, but His Son Christ only, who is heir of all; and therefore, that our land may be our own, our meat, our men, our money, our own, let us be Christ's, that in Him we may have the good assurance of them all, so that in the end of all that may be pronounced to us which the apostle did to the Corinthians, "*All are yours, ye Christ's, and Christ God's.*"

1 Cor. iii. 22.

DLXXXIII.—*God slow to anger and of great patience.*

Fenestella, *de Magistr. Rom.*

It is observable that the Roman magistrates, when they gave sentence upon any one to be scourged, a bundle of rods, tied hard with many knots, was laid before them. The reason was this: that whilst the beadle or flagelliser was untying the knots, which he was to do by order, and not in any other hasty or sudden way, the magistrate might see the deportment or carriage of the delinquent, whether he was sorry for his fault and showed any hope of amendment, that then he might recall his sentence or mitigate the punishment, otherwise to be corrected so much the more severely. Thus God, in the punishing of sinners, how patient is He! How loth to strike! How slow to anger if there were but any hope of recovery! How many knots doth He untie! how many rubs doth He make in His way to justice! He doth not try us by martial law, but pleads the case with us: "*Why will ye die, O ye house of Israel?*" And all this to see whether the poor sinner will throw himself down at His feet; whether he will come in and make His composition, and be saved.

Fuller's Serm.,
 Lond. 1647.

Ezek. xxxiii. 11.

DLXXXIV.—*The fruits of repentance are to be as well outward as inward.*

THERE is a workhouse in the inward closet of our hearts, where we must fructify and lay the foundation of those things which we do in the outward man. All our outward deeds should be but deeds of deeds; yet we must not content ourselves only with the inward, we must bring forth the outward also: he that hath an inside for God and an outside for the devil may, with his pardon, be cast into hell for ever. We must therefore show some outward evidence of the efficacy of grace. Gregory Nyssen sets it forth excellently: "*Come on, you,*" saith he, "*which glory in your baptism. How shall it appear that the mystical grace hath altered you? In your countenance there appeareth no change, nor in your outward lineaments; how, then, shall your friends perceive you are not the same? I suppose no otherwise but by your outward manners and deportment; they must show that you are not what you were, when you are tempted with the same sins whereunto you before were subject, and yet forbear them.*" It is reported of one of the worthiest of the ancients, who, before his conversion, had kept company with a strumpet, when, after his conversion, she came towards him, he

Marchantii Hortus
Pastorum.
In Lib. de Communibus Notionibus.

St. Augustine.

fled. She calleth after him, "*Quo fugis? Ego sum* (Whither fliest thou? It is I!)" His answer was, "*At ego non sum ego* (But I am not I)." This should be the true frame of every repentant spirit, to show by outward demonstration the lively fruits of inward conversion.

DLXXXV.—*Government of the tongue commendable.*

It is related of Thomas Aquinas, that being a young man, he was so careful over his words and watchful over his tongue, that he was called by his fellow-scholars *bos mutus* (a dumb ox); but Albertus Magnus, perceiving by his disputations the greatness of his wit, and thereupon judging to what his silence tended, gave this sentence of him, "*Bos iste talem aliquando edet mugitum, ut sonum ejus totus orbis exaudiat* (This ox will at length make such a lowing, that all the world shall hear the sound of it)," which afterwards proved true in his writings. Thus, where the tongue is kept at bay, and shut up within the compass of a careful government, the soul is kept from many troubles, and the mind freed from many distractions which do usually attend upon intemperate talkings.

Gazeus, Com. Cassian.

Jermin, Com. on Prov.

DLXXXVI.—*Ministers to stand up for the truth.*

THEODORET, in his "*Ecclesiastical Story*," reporteth that when Valens the emperor, with his Arian opinions, had bepestered much of the world, and by that means the flock of Christ stood in great danger, Aphrates, a monk, a holy man of that time, contrary to his order and holy profession, came forth out of his monastery to help to keep up the truth. And being asked by the emperor, who was offended at him, what he did out of his cell: "I would," saith he, "have kept it, and did keep it, so long as Christ's sheep were in quiet; but now that tempests do come on, and storms bring them in danger, every stone is to be turned, all means are to be sought for their safety." He goeth on: "If I were daughter to any man whatsoever, and according to my sex, as decency should require, were kept up in a closet, or in some secret chamber, or in some inner part of the house, yet if my father's dwelling-house were on fire, should I not be very careless if I should not come forth to help to quench the fire or give directions for it? So if now I should not help to teach true faith by Christ, by coming out of my monastery, I should do much amiss." Thus ministers, if ignorance or idolatry, if heretical doctrines, damnable and pernicious errors, did not, like the wild boar of the forest, go about to root up the vine of our Church, or the little foxes of schism and separation pluck off her grapes, they might then cloister up their tongues and lay aside their pens. But if all these and many more do fret and daily consume like a canker, it is high time to look about them, to stand up for the truth, to cry down the Diana of all such mad Ephesians; and in so doing they shall discharge their consciences and disburden their souls, and God Himself will reward it.

Lib. iv., cap. 24.

Abbot's Lect. on Jonah.

DLXXXVII.—*Sin overthrows all.*

AULUS GELLIUS doth tell of a goodly horse which belonged to one Seius, and thereof had his name to be called "*Equus Seianus*." This horse was never possessed by any, but both himself and his family did come to nought. So Seius, his first master, sped, and then Dolobella, who bought the horse at a great rate, purchased his own destruction into the bargain. Then Cassius was his owner, and after him Antonius, and the end of both these was ruin. So it is with sin and wickedness: they fret the goods of the owner, like eagles' feathers; they consume all; little or nothing prospers that they have a hand in. Though sin, therefore, be as pleasant to the flesh and to thy fancy as the horse of Seianus was comely to the eye, yet better it is to leave it than to have it; he is the best man and the blest man that is furthest from it.

Nect, Attica, lib. iii.

Abbot, ut antea.

DLXXXVIII.—*Busy-bodies condemned.*

ALDUS MANUTIUS, a public-spirited man, one that was bent to enlarge the bounds of learning, was so haunted with busy-body guests—whose business at the best, for the most part, was *negotii inopia* (want of employment); so that if the least wind of seeming trouble did but wring them, their saying was, "*Eamus ad Aldum* (Come, let us go to Aldus)!"—that he was fain at length to prevent them, by setting an unmannerly watchman at the door—one that could not blush, but being as impudent as they were impertinent, thus bespake them: "*Quisquis es rogal te Aldus, &c.* (Whosoever thou art, Aldus doth beseech thee, if thou have any business with him, briefly to dispatch it and presently to be gone, &c. For neither thou nor any other that come hither to him could want work of your own at home, if you did but mind it)." And it is very true that the men and women of these times are very idle-headed, meddling with other men's matters, neglecting their own; physicians to other men rather than themselves; meddlers in any calling rather than that which God hath enjoined them. They will deal with the sceptres of princes, and tell them how to rule; put on Aaron's robes, and teach how to preach; just like the emperor's steward, "*cujus erat pulmenta Cesari præparare, non evangelium exponere* (fit for a market-man, and to prepare broth for the emperor's breakfast, yet he would be perverting the Scripture to maintain the Arian heresy)."

King's Lect. on
Jonah.

"Aliena curant et
nihil quæ ad illos
attinent."—TER.

DLXXXIX.—Great promises in adversities, *without performance in prosperity, condemned.*

ERASMUS, wittily lashing at Rome's follies, describeth unto us this custom of their mariners in a fear of shipwreck: "An Englishman," saith he, "being there, promiseth no less than golden mountains to the Lady of Walsingham if he came safe to land; another voweth to go on pilgrimage to St. James of Compostella, bare-foot and bare-headed, in a shirt of mail next his skin, and begging all the way; a third promiseth unto St. Christopher—whose vast statue, *mons verius quàm statua* (a mountain rather than a statue), is to be seen in the great church of Paris—that he will give him a wax candle as big as himself: whom one of his fellows presently checked, saying, 'Though thou shouldst sell all that thou hast, thou couldst not perform thy word.' But he replied (softly, lest St. Christopher should hear him), 'Hold thy peace, fool! Dost thou think that I ever meant to do it? If ever I recover shore, he gets not so much as a tallow candle of me.'" And thus many men deal with God in times of sickness or of any trouble, promising mountains but performing mole-hills; some to refrain one sin, some another—some every sin; and when His hand is once off, they commit sin with greater greediness than before, and then some worse thing justly happeneth unto them.

Colloquium in Nau-
fragio.

Willet's Hexapla
in Levit.

John v. 14.

DXC.—Resurrection of the body *proved by a natural demonstration.*

I HAVE stood in a smith's forge and seen him put a rusty, cold, dull piece of iron into the fire, and after a while he hath taken the same piece, the very same individual piece of iron out of the fire, hot, bright, sparkling. And thus it is with our bodies: they are laid down in the grave, dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at that general conflagration this dead, heavy, earthly body shall arise living, lightsome, glorious; which made Job so confident: "*I know that my Redeemer liveth, and that with these eyes I shall see Him,*" &c.

Fuller's Serm.,
Lond., 1648.

Job xix. 25.

DXCI.—Upon any great undertaking, *God is first to be consulted withal.*

THE Israelites usually asked counsel of God by the ephod, the Grecians by their oracles, the Persians by their magi, the Egyptians by their hierophantæ, the Indians by their gymnosophistæ, the ancient Gauls and Britons by their druids, the Romans by their augurs, or soothsayers. It was not lawful to propose any matter of moment in the senate *prius quam de cælo observatum erat* (before their wizards had made observations from the heaven, or sky). That which they did impiously and superstitiously we may—nay, we ought to do in another sense, piously, religiously, conscionably, *i. e.*, not to embark ourselves into any action of great importance and consequence *prius quam de cælo observatum est*, before we have observed from heaven, not the flight of birds, not the houses of planets, or their aspects or conjunctions, but the countenance of God, whether it shineth upon our enterprises or not, whether He approve of our projects and designs or not.

Tullius, *de Arusp. Repub.*

Featly's *Serm.*

DXCII.—Memory ought to be the treasury of all goodness.

ALEXANDER THE GREAT, when he had overthrown Darius, king of Persia, took, amongst the spoils, a most rich cabinet, full of the choicest jewels that the world had then seen; and there was a dispute before him to what use he would put the cabinet; and every one having spent his judgment according as their fancies led them, the king himself concluded that he would keep that cabinet to be a treasury to lay the books of Homer in, which were his joy. But surely the richest cabinet that is in the soul of man, and that is the memory, the ark of heavenly knowledge, where, like Mary, we should lay up all that we know and hear of God. It is a rich cabinet, indeed, and therefore the fitter for the richest jewel, the Word of God, to be treasured up in.

Sabel., *Hist.*, lib. vii., cap. 5.

Funeral *Sermon.*

DXCIII.—The retaining of one sin *spoils a great deal of good in the soul.*

As the philosopher saith, a cup, or some such thing that hath a hole in it, is no cup; it will hold nothing, and therefore cannot perform the use of a cup, though it have but one hole in it. So, if the heart have but one hole in it, if it retain the devil but in one thing, if it make choice but of any one sin to lie and wallow and tumble in, it doth evacuate all the other good by the entertainment of that one evil; the whole box of ointment will be spoiled by the dropping of that one fly into it. By the laws of our kingdom a man can never have true possession till he have voided all; and in the state of grace no man can have a full interest in Christ till all sin, *i. e.*, all reigning, domineering sin, be rooted out.

Funeral *Sermon.*

DXCIV.—*Weak beginnings of grace* not to be despised.

THOUGH a man have a palsy-shaking hand, yet it is a hand; a sick, weak man, that lies crying "Oh, oh!" that can scarce turn himself on his bed, is a man, a living man; a poor child that is newly born, and hath nothing that discovereth reason almost, but the shape of a man, that poor child is a reasonable creature: so that faith that beginneth with weak apprehensions and faint leanings on Christ is, notwithstanding, a true faith, and therefore to be cherished. Deep godly sorrow and other parts of repentance do begin many times to run in a slender channel, yet they must not be straitened. Amendment of life begins sometimes at a low foundation, at small sins, yet there may be increase of such small grace, and a man may be blessed for all the weakness of them. It behoves every man, therefore, to take comfort in a little, and be thankful for it, and that is the only way to get more.

Stroz., *Analys.* in Rom.

DXCV.—*How to receive benefit from the Word and sacraments.*

Dyke's *Worthy Communicant*.

A CHILD may handle the mother's breasts, may play with them, may kiss them, but all this while the child is never the fuller; therefore the child, when it would be satisfied, lays its mouth to the breast, gets the nipple fast, and then sucks and draws with its strength and might, and so fetches forth the milk out of the mother's breast. Thus the Word and sacraments are the breasts of consolation, and they be full of very sweet milk indeed; but there can be no satisfaction till there be sucking. Men may come to the sacrament, and gaze upon the elements, and eat and drink them, and yet not receive the sweet of the ordinance; but if they would have the milk out of His breast they must fall to sucking and drawing with all their power and strength. Now, it is faith actuated that sucks virtue out of the sacrament, that sucks from Christ, in the sacrament, mortifying virtue to kill lusts, healing virtue to cure the pollutions of the heart, and quickening virtue to enable to duties and actions of spiritual life.

DXCVI.—*Faith in the time of trial needful.*

Abbot's *Lectures on Jonah*.

Solinus, cap. 15.

As a ship without its ballast is tossed and rocked at sea, and cannot endure the waves, so is that soul right unstable, and every hour apt to perish, which hath not faith in temptation. It is written of the cranes, that when they do intend, in stormy and troublesome weather, to fly over the sea, fearing lest that by the blasts of the wind their bodies, which be but light, should be beaten into the sea or be kept from the place whither they intend, they swallow some sand and little stones into their bellies, whereby they are so moderately poised that they are able to resist the raging of the wind. So it must be with every Christian, whilst they do cross this troublesome world of sin and great temptation. It is faith that must be their ballast; it is faith that must keep them upright, or recover them when they are a-going.

DXCVII.—*Good laws and good men are the pillars of state.*

Lake's *Serm.*, on Ps. li.

"*Salus civitatis in legibus est.*"—
ARISTOT.

THE pillars of state are good laws and good men; good laws are the pillars that bear up men, and men, being so borne up by good laws, do bear up the whole state of a land. Licinius, therefore, the emperor, spake barbarously when, as Eusebius reports, he said that *juris cognitio was virus et pestis reipublicæ*; and the Jews, who, as Ambrose observes, said that *leges were crimina*, spake but as Jews, that is, as a rebellious people. And the Anabaptists, that hold laws to be contrary to Christian liberty, do but by their doctrine give us to understand the qualities of their lives, which is epicurean licentiousness; but Christians must give laws their right, and repute them as they are, the pillars of the state.

DXCVIII.—*Man's corrupt judgment upon the bare appearance of things condemned.*

Lake's *Serm.*, on Haggai ii.

GOD is the Lord of hosts, He is the great Commander of heaven and earth; He it is that directs the conflicts, neither are any put to try mastery; no field pitched, no battle fought but by His special order and commission, and all for the accomplishment of His glory. But it befalleth us as it doth with them which stand in the same level wherein two huge armies are ready to engage; they conceive them to be a disordered multitude, whom, notwithstanding, if they behold from a high hill, they will discern that they are artificially ranged; they will see how every one serveth under his own colours. Even so men, which behold the state of the world with the eyes of flesh and blood, dim by reason of the weakness of their judgments and wickedness of their affections, think all things are out of order; that

there is nothing but confusion and disorder, to see men reeling in judgment one against the other, servants riding on horses, princes going on foot—*bonis malè, malis benè* (that the worse men are the better they fare), and they fare the worse the better they are. But if they did but once ascend into the sanctuary of God, and judge of occurrences by heavenly principles, then they would confess that no army on earth can be better marshalled than the great army of all the creatures of heaven and earth, yea, and of hell too; and that, notwithstanding all appearances to the contrary, all is well and will end well; that God, who is the God of order, will bring light out of darkness and order out of the greatest confusion, could they but have patience and let Him alone with His own work.

DXCIX.—Beginnings of goodness *to be encouraged, and why.*

CICERO maketh mention of Marcus Crassus, who, walking one day by the sea-shore, saw a boy who had found a boat there, but having no helps to further him to sail, first he got oars, then a mast, sails, and ropes, and then he set to sea. Thus, from a little beginning, if a man be industrious, he may attain unto great things, to the enlargement of a great temporal estate, to a great measure of spiritual grace, to a great height of knowledge, especially in a knowing age, wherein the gleanings of Ephraim are better than the vintage of Abi-ezer, having such helps as antiquity never knew of, and sitting under the droppings of such spiritual means as no age can parallel.

Cicero, *de Oratore*.

"Dimidium facti qui bene," &c.
"Ex parvis principiis," &c.
Judges viii, 2.

DC.—*Unworthy communicants* reprovèd.

THE Habassines, a Christian people in Prester John's country, after the receiving of the sacrament, think it not lawful for them to spit that day till the setting of the sun. It is no better than superstition in them, but yet their superstition will rise up against the monstrous profaneness of many amongst us. They hold it unlawful to spit that day: and shall some out of drunkenness spew that day—drown Him in the tavern whom they received in the temple? They will not spit that day: and shall some endure the devil's drivel to fall from their mouths that day in ungodly oaths and unsavoury, rotten conversation? They will not spit that day: and shall some in that day spit in God's face, as common, profane swearers do, &c.?

Brerewood's *Inquiries*, chap. xxiii.

Dyke's *Worthy Communicant*.

DCI.—Self-conceitedness *condemned as dangerous.*

It is a natural disease of all the sons of Adam, that if they have but motes of goodness, they think they are mountains, and presume that their actions go hand-in-hand with their speculations. Little children, when they begin first to find their feet, think they can go as well and as far as those that are of riper age, and this conceit makes them catch many a fall. The case is ours: most of us are but babes in Christ, and our judgment erreth in nothing more than in taking an estimate of our own ability, wherein we come so short of performing what we promise to ourselves, that we may very well blush and make this conclusion: "Man, even the best of men, is altogether vanity."

Lake's *Serm.* on Matt. vi.

Ps. xxxix. 5.

DCII.—*The Romanists' error in the point of the antiquity of ceremonies.*

A NOBLEMAN, who had heard of the extreme age of one dwelling not far off, made a journey to visit him, and finding an aged person sitting in the chimney corner, addressed himself unto him with admiration of his age, till his mistake was rectified, for "Oh, sir,"

Fuller's *Holy State*.

said the young old man, "I am not he whom you seek for, but his son; my father is further off in the field." The same error is daily committed by the Roman Church, adoring the reverend brow and gray hairs of some ancient ceremonies, perchance but of some seven or eight hundred years' standing in the Church, and mistaking these for their fathers, of far greater age in the primitive times.

DCIII.—*The terrors of a guilty conscience.*

Mark viii. 24.
Lib. i., cap. 11.
Boys' Postill.

THE blind man in the Gospel, newly recovering his sight, imagined trees to be men; and the Burgundians, as Comines reports, expecting a battle, supposed long thistles to be lances. Thus the wicked man fears where no fear is, *sonus excitat omnis suspensum*; the guilty conscience conceives every thistle to be a tree, every tree a man, every man a devil—afraid of every man that it sees—nay, many times of those that it sees not. Not much unlike to one that was very deep in debt, and had many creditors, who, as he walked London streets in the evening, a tenter-hook caught his cloak, "At whose suit?" said he, conceiving some sergeant had arrested him. Thus the ill-conscienced man counts every creature he meets with a bailiff sent from God to punish him.

"*Sonus excitat omnis suspensum.*"—
VIRGIL.

DCIV.—*Atheism advanced by the distractions of the Church.*

Institut., lib. iii.,
cap. 4.

Boys' Serm.

LACTANTIUS reports of Arcesilas, that having thoroughly considered the contradictions and oppositions of philosophers one against another, in fine, contemned them all, "*et novam philosophandi philosophiam constituit* (and set up a new way of philosophy)." Thus worldlings and atheistically-spirited men, expending their differences of Christians in matters of religion, have resolved to be of no religion; and understanding the violent contentions about forms of prayer and interpretation of Scripture, use no prayer nor Bible, but make Lucian their Old Testament and Machiavel their New.

DCV.—*How to benefit by the sacrament.*

Luke vi. 1.
Dyke, ut antea.

THE disciples of Christ, as they passed through the corn-fields, plucked the ears of the corn and did eat, rubbing them in their hands. They did not pluck off the ears and eat them whole, that would have been dangerous, but they first rubbed the ears with their hands, to fetch out the corn, and then did eat. Thus, at the sacrament, we must not devour those holy things all at once, hand over head, that will be dangerous; but we must set faith on work to rub the ears and fetch out the corn that is in them for food, and then there will be comfortable refreshing for the soul.

DCVI.—*To submit to God's will in all things.*

De Trugillo, Ther.
Cenciati.

It is for profit that men rise up early and go to bed late, and eat the bread of carefulness. The husbandman takes much pains, ploughs his ground, endures many sharp storms and piercing winters; "*Currit mercator ad Indos*;" the merchant runs divers hazards abroad, difficulties at home, and all for profit. So should we be willing patiently and quietly to submit ourselves to God's dealing with us, in all conditions humbly to apply ourselves to His wise and fatherly administrations, and take heed of murmuring, for He intendeth nothing but our good, even the salvation of our souls, which is the chiefest good of all.

DCVII.—*The powerful effect of the Word of God preached.*

PHILETUS, a disciple of Hermogenes, that conjuror, coming to dispute and maintain an argument with St. James the elder, relied much upon his sophistry; but the apostle preached Christ unto him with that powerfulness, that Philetus, returning back to his master, told him, "*Magus abieram, Christianus redeo* (I went forth a conjuror, but am returned a Christian)." Oh, the power of divine truth! If Peter do but preach, the Jews will cry out, "Men and brethren, what shall we do to be saved?" Where the Word goes along with the operation of the blessed Spirit, crooked things will be made straight, mountains will be level with the valleys, sinners will become saints, and there will be a daily addition to the Church of such as shall be saved.

Marull, *Hist.*,
lib. ii., cap. 9.

DCVIII.—*Great engagements to love one another.*

EUCLID showed in himself the true symptoms of brotherly affection, who, when his brother, in his rage, made a rash vow, saying, "Let me not live if I be not revenged on my brother!" Euclid turns the speech contrary way: "Nay, let me not live if I be not reconciled to my brother! Let me not live if we be not as good friends as ever we were before!" Shall a heathen thus outstrip us Christians?—nature be stronger than grace?—the bonds of flesh tie faster and surer than the bonds of grace? We call on God our Father, we acknowledge—or should do—one Church our mother, we suck the same breasts of the Old and New Testament, we are bred up in the same school of the Cross, fed at the same table of the Lord, incorporated into the same communion of saints; if these and the like considerations cannot knit our hearts in love one to another, the very heathens will rise up in judgment against us, and condemn us.

Plutarch, *de Amore*
Frat.

Featly, *Clavis My-*
stic.

DCIX.—*The winning of a soul unto God very acceptable with God.*

MEMORABLE is the story of Pyrrhias, a merchant of Ithaca, who, on a time, seeing an aged man captive in a pirate's ship, took compassion on him and redeemed him, and with him bought likewise his commodity, which the pirate had taken from him, being certain barrels of pitch. The old man perceiving that, not for any service that he could do him, nor for the gain of his commodity, but merely out of charity, Pyrrhias had done this, presently discovered unto him a great mass of treasure hidden in the pitch, whereby he grew exceedingly wealthy, having, not without Divine Providence, obtained an answerable blessing for so good an act of piety. Now, if God so bountifully requite the redemption of a poor old man *de servitute corporeâ* (from a corporal servitude), how much rather should every man contend to the utmost of his power—ministers in the pulpit, magistrates on their benches, masters in their families, every one by a good example—to win a soul unto God, to redeem his brother from the thralldom of the devil, which is to save a soul from death, and for which they shall be honoured with the name of saviours, and their reward shall be that they shall shine like stars, for ever and ever.

Plutarch, *Quæst.*
Græc., xxxiv.

Willet, *Hexapla on*
Lev.

James v. 20.

Obad. 21.

Dan. xii. 3.

DCX.—*The great difficulty of forgiving one another.*

It is worthy observation, and such as are conversant amongst little children know it to be true, that when they are taught to say the Lord's Prayer, they are usually out at that petition, "*Forgive us our trespasses, as we forgive them that trespass against us*;" the reason is because of the harshness of the sound, the reiteration of one and the same words, the multiplicity of the consonants, and the like. It were to be wished that that which they are so often out at we could be more frequently in at; that what is not easy for their shallow heads

Fuller's *Serm.*,
Lond., 1648.

Matt. vi. 14.

to conceive may not be too hard for our more experimental hearts to practise. But it is hard indeed, why else did Christ make a comment on that petition, passing by the other five, when He taught His disciples to pray? And hence it is that injuries are registered in sheets of marble to all posterity, whilst benefits are written in the sand, ready to be dashed out by the foot of the next that passeth by.

DCXI.—*Death is the true Christian's advantage.*

Lucian, in *Piscatore.*Playfer's *Serm.*

As that ass, called Cumanus's ass, jetting up and down in a lion's skin, did for a time much terrify his master, but afterwards, being descried, did benefit him very much : thus Death, by the death of Christ, stands like a silly ass, having his lion's skin pulled over his ears, and is so far from terrifying any, that it benefits all true Christians, because by it they rest from their labours, and if they be oppressed with cares and troubles of the world, perplexed, distracted in the midst of a crooked and froward generation, let but death come, they have their *quietus est*, and are discharged.

DCXII.—*The great danger of not listening to the Word preached.*

Volateran, lib. xix.

Fuller's *Observat.*

"Propter malos
auditores sermo
subtrahitur."—
GREG., in *Execk.*

THE Roman senators conspired against Julius Cæsar to kill him; that very next morning Artemidorus, Cæsar's friend, delivered him a paper (desiring him to peruse it) wherein the whole plot was discovered. But Cæsar complimented away his life, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other petitions, as unconcerned therein, and so, going to the senate-house, was there slain. Thus the world, the flesh, and devil have a design for the destruction of men: ministers, such as watch for their good, bring a letter of advice, God's Word, wherein all the conspiracy is revealed; but who doth believe their report? Most men are so busy and taken up with worldly delights, that they are not at leisure to listen to them, or read the letter, but thus, alas! run headlong to their own destruction.

DCXIII.—*Universal repentance.*

Webb's *Serm. at
Court, 1619.*

WE commend prisoners for their wisdom who, knowing they are guilty more ways than one, desire that all the indictments may be brought in against them before the verdict pass upon them, that so they might be thoroughly discharged. So he that arraigneth himself before the bar of God's justice should not leave anything unrepented of whereof he knoweth himself guilty, nor conceal any part of his misery that needeth the help of God's mercy.

DCXIV.—*Prudence and worldly policy uncertain.*

Smith's *Serm. on
Jer. ix.*

THE chirurgeon that dealeth with an outward wound seeth what he doth, and can tell whether he can heal it or no, and in what time; but he that is to make an incision within the body, be it for the stone or the like disease, he doth but, as it were, grope in the dark, and may as well take hold of that he should not as of that which he would; and the artisan that worketh in his shop, and hath his tools about him, can promise to make up his day's work to his best advantage; but the merchant adventurer that is to cut the seas, and hath need of one wind to bring him out of the haven, another to bring him out to the land's end, another perhaps to bring him to the place of traffic, where he would be, he can promise nothing, neither touching his return, neither touching the making of his commodity, but as

the wind and the weather, and the men of war by the way, and as the honesty and skill of them whom he tradeth with, shall give him leave. Just so it fareth in matters of prudence and worldly policy : they are conjectural, they are not demonstrative, and therefore there is no science of them ; they have need of concurrence of many causes that are casual, of many men's minds that are mutable, therefore uncertain, not to be built upon.

DCXV.—*Matter enough within us to condemn us.*

Piso, one of the Roman generals, to show the bloody humour that was in him, commanded that a soldier should be put to death for returning without his fellow, with whom he went from the camp, saying that he had killed him. The captain who had the charge to execute this poor soldier, when he saw his fellow coming, who had been missed before, did spare the first man's life. Upon this, Piso finds matter to take away the lives of all three ; hear his worthy reason for it : " You are a man condemned," saith he unto the first ; " my sentence was passed on you, and therefore you shall die : " then turning to the second, " You were the cause," quoth he, " wherefore your fellow was condemned to death, and therefore you must die : " and to the third, " You, centurion, because you have not learned to obey the voice of your general, shall die also for company (*ex cogitatione quomodo tria crimina faceret, &c.*). " He devised how he might make three faults because he found not one ; but the just Judge of all the world needs not do so with us : no beating of His brains to invent an accusation against us. He needs not draw three faults into one, or find one where there is none ; there is matter enough within us to condemn us : our thoughts, our words, our deeds, do yield Him cause enough to pronounce the sentence of death upon us.

Seneca, de Ira.

Abbot's Lect. on Jonah.

DCXVI.—*The giving up of ourselves an acceptable sacrifice to God.*

It is reported of Æschines, when he saw his fellow-scholars give great gifts to his master Socrates, he being poor and having nothing else to bestow, did give himself to Socrates, as confessing to be his in heart and good will, and wholly at his devotion. And the philosopher took this most kindly, esteeming it above all other presents, and returned him love accordingly. Even so the gracious disposition of our heavenly Father taketh in far better part than any man can take it the laying down of our souls, the submitting of ourselves unto His direction, the melting of our wills down into His will. The widow's two mites were welcome into His treasury, because her heart was full, though her purse was empty : He accounteth that the best sacrifice which is of the heart. External things do well, but internal things do far better.

Seneca, de Beneficiis, lib. i.

Donne's Sermon, London, 1629.

" Non vox, sed votum."

DCXVII.—*Heaven worth contending for.*

If a man were assured that there were made for him a great purchase in Spain, Turkey, or some other parts more remote, would he not adventure the dangers of the seas, and of his enemies also, if need were, that he might come to the enjoyment of his own ? Well, behold Jesus Christ hath made a purchase for us in heaven, and there is nothing required on our parts but that we will come and enjoy it. Why, then, should we refuse any pains or fear anything in the way ? Nay, we must strive to get in. It may be that we shall be pinched in the entrance, for the gate is strait and low, not like the gates of princes, lofty, roofed, and arched, so that we must be fain to leave our wealth and the pleasures of this life behind us ; yet enter we must, though we leave our skins, nay, our very lives, behind us ; for the purchase that is made is worth ten thousand worlds—not all the silks of

Perkins's Exposition, on Creed.

Luke xiii. 24.

" Non est ad astra mollis e terris via," —SEN.

Persia, not all the spices of Egypt, not all the gold of Ophir, not all the treasures of both Indies are to be compared to it. Who, therefore, would not contend for such a bargain, though he sold all to have it?

DCXVIII.—*Adoption of God's children known by their sanctification.*

FIRE is known to be no painted or imaginary fire by two notes, by heat and by the flame. Now, if the case so fall out that the fire want a flame, it is still known by the heat. In like manner, there be two witnesses of our adoption, or sanctification: God's Spirit and our spirit. Now, if it so fall out that a man feel not the principal, which is the Spirit of adoption, he must then have recourse to the second witness, and search out in himself the signs and tokens of the sanctification of his own spirit, by which he may certainly assure himself of his adoption, as fire may be known to be fire by the heat, though it want a flame.

Perkins, *ut supra*.

DCXIX.—*The danger of worldly-mindedness.*

It is seen by experience, that a man swimming in a river, as long as he is able to hold up his head and keep it above water, he is in no danger, but safely swimmeth and cometh to the shore with good contentment; but if once his head, for want of strength, begin to dive, then shaketh he the hearts of all that do behold him, and himself may know that he is not far from death. So is it in this wretched world, and swimmers of all sorts, if the Lord give us strength to keep up our heads, *i. e.*, to love God and religion above the world, and before it, and all the pleasures of it, there is then no danger, but after a time of swimming in it up and down, we shall arrive in a firm place with happiness and safety; but if once we dive, and the head go under water, if once the world get the victory, and our hearts are set upon it, and go under it in a sinful love and liking of it, oh, then take heed of drowning!

Babington's *Fun. Sermon*.

DCXX.—*God's delight in a relapsed sinner's repentance.*

As a husbandman delights much in that ground that, after long barrenness, becomes fruitful; as a captain loves that soldier that once fled away cowardly, and afterwards returns valiantly: even so God is wonderfully enamoured with a sinner that, having once made shipwreck of a good conscience, yet at last returns and swims to heaven upon the plank of faith and repentance.

Calamy's *Sermon*.

DCXXI.—*Unworthy communicants condemned.*

CHILDREN, when they first put on new shoes, are very curious to keep them clean; scarce will they set their feet on the ground for fear to dirty the soles of their shoes, yea, rather they will wipe them clean with their coats; and yet, perchance, the next day they will trample with the same shoes up to the ancles. Alas! children's play is our earnest: on that day we receive the sacrament we are often over-precise, scrupling to say or do those things which lawfully we may; but we, who are more than curious that day, are not so much as careful the next day, and too often (what shall I say?) go on in sin up to the ancles—yea, our sins go over our heads.

Fuller's *Observat.*

"O curvæ in terris animæ et celestium inanes."—PERS., ii.

Ps. xxviii. 1.

DCXXII.—*A sense of the want of grace* a true sign of grace.

It is the first step unto grace for a man to see no grace, and it is the first degree of grace for a man to desire grace: as no man can sincerely seek God in vain, so no man can sincerely desire grace in vain. A man may love gold, yet not have it; but no man loveth God but is sure to have Him. Wealth a man may desire, yet be never the nearer for it; but grace no man ever sincerely desired and missed it. And why? It is God that hath wrought this desire in the heart. And He will never frustrate the desire that Himself there hath wrought. Let no man say, "I have no faith, no repentance, no love, no fear of God; no sanctifying, no saving grace in me." Doth he see a want of these things in himself? Yes, that is it which so grieves him that he cannot love God, stand in awe of Him, trust in His mercy, repent of sin as he should. Yea, but doth he seriously and unfeignedly desire to do thus? Yes, he desires it above all things in the world, and would be willing, as it were, to buy, even with a whole world, the least measure, or dram, or drop only of such grace. Who is it, let me ask him, who is it that hath wrought this desire in him? Not the devil; he would rather quench it all he could in him. Not his own corruption; that is naturally averse thereunto. It must needs, then, be the work of the Spirit of God, and of Him who affirmeth all them to be in a blessed plight that thus desire after grace.

"Pars sanitatis velle sanari."

Prov. xiii. 4.

August., in 1 John i. 6.

Gataker's *Joy of the Just*.

Bernard, in Cant. iii. 1.

Phil. ii. 13.

DCXXIII.—*Experimental knowledge* the only knowledge.

ARISTOTLE saith a man is not a physician that knows things in the general, in the gross, but he that knows them in particular. This is not to be a physician, to know that such dry meats are good for a moist stomach, unless he also know dry meats and the symptoms of a moist stomach. So it is in the knowledge of the world and in the knowledge of God. To know what repentance is is not enough, except we know the parts and the signs of it in ourselves. To know that none are translated from death to life, except they love the brethren, is not enough, except we know the brethren and love them. To know that he that is in Christ hath crucified the flesh with the affections and lusts thereof is not enough, except we know that we ourselves have crucified it.

Preston's *Treatise*.

"Scientiæ quis unus potest, nisi ea agamus?"—MAX. TYRIVS, *Disert.* v.

Gal. v. 24.

DCXXIV.—*The danger of loose travel into foreign parts.*

As it is said of one who, with more industry than judgment, frequented a college library and commonly made use of the worst notes he met with in any authors, that he weeded the library: so it may be said of some loose travellers, that are got abroad too early, before they be well principled, that they weed foreign countries, bringing home Dutch drunkenness, Spanish pride, French wantonness, and Italian atheism. As for the good herbs, Dutch industry, Spanish loyalty, French courtesy, and Italian frugality, these they leave behind them.

Fuller's *Holy State*.

DCXXV.—St. Augustine's *judgment of the time of Christ's birth.*

CHRIST was born when the days were at the shortest, *ut diminuto noctis curriculo defec-tionem sentiant opera tenebrarum* (that the chariot wheels of the night being taken off, the works of darkness may drive heavily). "He must increase," said the Baptist, "but I must decrease;" John was therefore born at Midsummer, when the days grow shorter and shorter, but Christ about the calends of January, when the days wax longer and longer, giving at once both life to man and length to days.

Serm. xxii., de Tempore.

Boys's *Postill*.

Ambros., *contra Marcian.*

DCXXVI.—*Good endeavours assisted by God.*

Mark xvi. 3.

Boys' Sermon.

Ps. xci. 11.

Matt. xxviii. 2.

"In magnis voluiss: sat est."

It much perplexed Mary how she should roll away the tomb-stone and so purchase the sight of her beloved Master; but He that hath given His angels charge over His children, that they hurt not their foot against a stone, sent a messenger from heaven to roll back that huge stone for her. Even as a loving father, when he carrieth his little child to the town, will let him alone to walk in the plain and fair way, but when he cometh to slippery paths he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile he gently lifts him over: so God our heavenly Father useth His dear children. If they endeavour to go as far as they may in the ways of His commandments, so fast as they can in the way to the celestial Jerusalem, He will assist them in danger and help them over stiles of discouragements, take away all rubs of offence, remove all blocks and hindrances in their passage; and the very great stone parting Christ and them, even whilst they least think of it, shall be rolled away.

DCXXVII.—*To rejoice with trembling.*Pier. Moulin, de
l'Amour de Dieu.

"Tristitia lætis."

A QUAIL, the very same bird that was the Israelites' meat in the wilderness, as he flies over the sea, feeling himself begin to be weary, lights by the way into the sea; then, lying at one side, he lays down one wing upon the water and holds up the other wing towards heaven; lest he should presume to take too long a flight wets one wing; lest he should despair to take a new flight he keeps the other wing dry: thus must every good Christian do. When he holds up the wing of love towards heaven to rejoice for Christ, he must lay down the wing of fear upon the water to weep for his sins, that so his two wings may be answerable to God's two wings: that as God hath two wings, the one of mercy, the other of judgment, so he may have two wings, the one of joy for Christ, the other of sorrow for himself, and so to rejoice with trembling.

DCXXVIII.—*Magistrates to be always ready to do justice.*Plutarch, *Apophthegm*, et in *Vita Demetrii*.

A VERY poor widow was earnest with Philip of Macedon to do her justice, but he deferred her and told her that he had no leisure to hear her; she, forgetting all dutiful respect, asked immediately why he had leisure, then, to be a king. Thus, surely, if petitioners for justice be put back, whose souls speak within them for it, with the answer of not being at leisure, they will go near to ask why they had leisure to be kings and judges and magistrates, unless they did mean to execute judgment and do justice, which they are bound to do at all times.

DCXXIX.—*Lex talionis.*Raleigh, *Pref. to Hist. World*."Autorem feriunt
vola. retorta suum."
—AUSON., *Ep. lxxi.*

Ps. vii. 15.

By the advice of the Lord Hastings and a warrant signed by Richard III., thereupon the two lords Rivers and Grey, with others, were, without trial of law or offence given, executed at Pontefract in the North, and (which is very remarkable) the very self-same day and (as near as could be guessed) the self-same hour was Hastings' head, in the same lawless manner, struck off in the Tower of London. Here is *lex talionis* (the just law of retaliation). God, in His eternal providence and divine justice, subverts the wisdom oftentimes of evil plots and irreligious imaginations, and turns them upon the very heads of the actors themselves, according to that passage, "*In foveam, quam foderunt,*" &c.

DCXXX.—*The power of God's Word.*

JUNIUS was reclaimed from atheism by casting his eye upon the New Testament, lying open in his study, and reading the first of St. John's Gospel, "*In the beginning was the Word,*" &c., being amazed with the strange majesty of the style and profoundness of the mysteries therein contained. What should I speak of St. Augustine, who was strangely converted by hearing a voice saying "*Tolle, lege; tolle, lege!*" and fastening his eyes upon the first passage of Scripture he alighted on, which was this, "*Let us walk honestly as in the day, not in gluttony and drunkenness,*" &c.? No sooner was the verse read, than the work of conversion began and a pious resolution for amendment of life settled in him. Alipius, certified hereof, desires to peruse the place, and falleth upon the verse immediately following, "*Him that is weak in the faith receive you,*" which he, applying to himself, besought St. Augustine to strengthen him in the truth, as Christ commanded Peter, "*Tu conversus confirma fratres,*" which task he so well performed, that with a little travail, in a short space, two twins were brought forth to the Church at one time. Thus the Word of God, whether heard or read, *non ut sonus, non ut litera* (not as it is, ink and paper, not as it is, a sound or collision of the air), but as it is, an instrument of God and the power of God unto salvation, maketh the man of God perfect: it frameth and mouldeth the heart, it printeth it like a stamp, melteth it like wax, bruise it like a hammer, pricketh it like a nail, and cutteth it asunder like a sword.

In Vita.

Rom. xiii. 13, 14.

August., *Confess.*, lib. viii., cap. 12.

Rom. i. 16.

2 Tim. iii. 17.

DCXXXI.—*A good man's life preserved for the good of others.*

RIVERS of themselves would run the straightest and directest way to the sea, as being greedy to pay tribute unto their great master the ocean; but God, in His wise disposal of all things, hath set here a mountain and there a hill in the way, that so, by turning and winding, now this way, now that way, and going further about, they might enrich the earth, as they pass along, with fertility and abundance. Thus a good man and a good Christian man, having but once tasted of God's love, oh, how he desires to be dissolved and to be with Christ! He prays (but still with reference to God's will) that his hope may be turned into fruition, his faith into vision, and his love into perfect comprehension; but God, in His providence, hath resolved upon the negative, that his days shall be prolonged to do good unto others, that he may be serviceable in his place to Him and his country.

Donne's *Serm.*, of St. Paul's, 1626.

Luke xxii. 32.

Phil. i. 23.

DCXXXII.—*The great difference of both good and bad in life and death.*

THE hawk flies high and is as highly prized, being set upon a perch vervelled with the jingling bells of encouragement and carried on his master's fist, but being once dead and picked over, the perch is cast upon the dunghill as good for nothing. The hen scrapes in the dust, not anything rewarded when she is alive, but being dead is brought as a choice dish to her master's table. Thus wicked men are commonly set in high places and prosper in this life, and good men lie grovelling with their mouths in the dust as the very underlings of the world, but being once dead, the one is cast into the dungeon of hell, the other advanced to the kingdom of heaven: the one is in Abraham's bosom, whilst the other is tormented with the devil and his angels.

Westfield's *Serm.*, 1619.

"Cuncta bonis prosumt, quos et mors ipsa beatos efficit," &c.—BILII, *Antib.*

DCXXXIII.—*Opportunities of sin to be avoided.*

ST. AUGUSTINE, in his "*Confessions,*" maketh mention of his friend Alipius, that having resolved with himself never to look upon the fencers' prizes, was upon a time, through the importunity of his friends, drawn along to the theatre where these bloody sports were

Fonseca's *Serm.* *Quadragesima.*

performed, protesting that he would keep his eyes shut all the while, and not so much as once open them; yet it so fell out that, upon a sudden great shout of the people, he looked about to see what the matter was, whereupon he became another man, and altered his former course, so that his hatred to the sport was turned into love and liking of it. It is opportunity, we say, that makes thieves. Look what a clear fountain is to the thirsty, what a shade to the scorched traveller! Such is occasion to a man that is accustomed to do evil. He that walketh in the sun is sure to be tanned; he that toucheth pitch shall be defiled. Physicians may converse with sick men, and cure them; but if their diseases be dangerous, contagious, they will not easily adventure on them, lest that, in curing others, they should kill themselves. Vices are of the same nature, and vicious persons and places are alike dangerous, and therefore to be shunned.

"Delinquendi materia debet praescindi."—CYPRIAN, *Ep.* ii.

DCXXXIV.—*How the good and the bad look upon death in a different manner.*

Lightfoot's *Serm.*, 1624.

A CHILD at school, when he seeth one riding post through the streets as if he would run over him or tread upon him, crieth out; but when he perceives that it is his father's man, sent to bring him home from school, all the fear is past: then he laugheth and rejoiceth. So, whilst men are in the state of nature, they look upon death as an enemy, as a spoiler, as one that would bereave them of all their worldly delights; but being once the sons and daughters of God by adoption, then they apprehend death as their heavenly Father's man, riding on the pale horse, sent to bring them home from a prison on earth to a place of perfect liberty in heaven.

DCXXXV.—*The confidence of much knowledge an argument of no knowledge.*

Plutarch, in *Solone*.

Barton's *Melancthon*.

THALES sent the golden tripes which the fishermen took up in their net, and the oracle commanded to be given to the wisest, to Bias, Bias to Solon, and then they had but seven wise men; and if you will but believe the times, there are now hardly so many fools to be found. If such a thing were now to be had we should all fight for it, as the three goddesses did for the golden apple. We are so wise. We have now women-politicians, women-preachers, preaching soldiers, teaching tradesmen, children-metaphysicians; every silly fellow can square a circle, make perpetual motions, find out the philosopher's stone, interpret the Revelation of St. John, make new theories, new logic, dispute *de omni scibili*. Town and country are now so full of deified spirits, divine souls, that you may sooner find a god than a man amongst us, we think so well of ourselves; and that is an ample testimony, a sufficient demonstration, that there is a great deal of folly, much ignorance, much indiscretion, to be found amongst us.

"Qui se dicit scire quod nescit, temerarius est," &c.—AUGUST., in *Serm. de Ascensione*.

DCXXXVI.—*Afflictions follow the godly man close in this world.*

Micklethwait's *Serm.*, Lond., 1631.

"Duri's premitur justus, cum floret iniquus,"—BILL.

HE that goeth towards the sun shall have his shadow follow him; but he that runneth before it shall have it fly before him. So he that marcheth with his face towards the Sun of righteousness, that setteth himself to do the things that may be without offence to God and man, shall be sure to have afflictions close at his heels. As for him that hath his back upon Christ, that maketh a trade of sin, his sorrows and vexations of spirit, like the shadow, are still before him in this world, but they will be sure to meet him in another.

DCXXXVII.—How to read the Scriptures and books apocryphal.

WHEN Moses saw an Egyptian and an Israelite striving together he killed the Egyptian and saved the Israelite; but when he saw two Israelites striving together he laboured to reconcile them, saying, "*Ye are brethren; why do ye strive?*" So, when we read or see the apocryphal books, or heathen story, or popish traditions, contradicting the Scriptures—as, for instance, Jacob cursed Simeon and Levi for murdering the Shechemites, and Judith blessed God for killing of them—here, and in such like places, let us kill the Egyptian, but save the Israelite; set a value on the Scriptures, but slight the Apocrypha. But when we meet with any appearance of seeming contradiction in the canon of Scripture—as where it is said God tempted Abraham, and God tempteth no man—here, now, and in many other places, we must be reconcilers, and distinguish betwixt a temptation of trial, which is from God, and a temptation of seducement, which is by the devil, and these two seeming different friends will appear to be brethren, and agree well.

Wemens' Exercitat.
Exod. i. 12.

Gen. xlix. 7.
Jud. th. ix.

"Oninis sensus qui fuerit extra Scripturam, non est sensus."—ORIGEN, in Matt., homil. xxi Gen. xxii. i. James i. 13.

DCXXXVIII.—True repentance will not admit of any sin.

"*I came,*" says Nehemiah, "*to Jerusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing for him a chamber in the courts of the house of God, and it grieved me sore;*" but he rests not there, but goes further: "*therefore I cast forth all the household stuff of Tobiah out of the chamber.*" What should Tobiah do with a chamber there? Therefore he not only outs Tobiah, but out goes all his stuff too. Thus doth repentance, when it considers all the evil that Satan and corruption have done, that they have taken chambers in the heart that should be the house of God, it is grieved sore, and thereupon it outs Satan and all his stuff. Neither he nor any of his retinue shall be housed there any longer; not any one sin shall find the least entertainment.

Micklethwait's Serms., Lond. Neh. xi. 7.

"O penitentia, quid de te novi referam? Omnia clausa tu referas." —CYPRIAN, de Laud. Pœnit.

DCXXXIX.—The Scripture's rhetoric.

IF we look up to the heavens we find in some part of the sky single stars by themselves, in others a constellation of many stars together: so, in some passages of Holy Writ, you may observe one figure or trope as a *membrum*, or *similiter cadens*, "*I was an hungred, and ye gave me meat; I was thirsty,*" &c.; or an allegory, as, "*Where the body is, there the eagles will be;*" or an exclamation, "*Oh that they were wise!*" &c.; or an apostrophe, which, by a kind of miracle, giveth life to dead things and ears to the deaf, "*Hear, O heavens! hearken, O earth!*" &c. And in other passages there is a conjunction of many figures and ornaments of speech, as in that text, "*Is there no balm in Gilead? no physician there? Why, then, is not the health of my people restored?*" Here, now, are four figures couched up together

Funeral Sermons; or, House of Mourning.

Matt. xxv. 35.

Matt. xxiv. 28.

Deut. xxxii. 29

Isa. i. 2.

Jer. viii. 22.

1. An *interrogation*, for more emphatical conviction.
2. A *communication*, for more familiar introduction.
3. An *allegory*, for more lively expression.
4. An *apostrophe*, for safer reprehension. And the like may be observed in our Saviour's exprobration of the Jews: "*Oh that thou knewest, in this thy day, the things that belong to thy peace! O Jerusalem, Jerusalem,*" &c., where there is a posy of rhetorical flowers—

Matt. xxiii. 37.

1. An acclamation, "*O si cognovisses,*" &c.
2. A repetition, "*Jerusalem, Jerusalem!*"
3. An interrogation, "*Quoties volui,*" &c.
4. An icon, or lively expression to the eye, "*Sicut gallina congregat pullos,*" &c. Where are now our Anabaptists and plain pack-staff methodists, who esteem all flowers of rhetoric in sermons no better than stinking weeds, and all elegancy of speech than of profane spells;

"Tanta est Christianarum profunditas literarum," &c. —AUG., Ep. ii. ad Volusian.

and so at unawares censure the holy oracles of God, which excel all other writings, as well in eloquence as science? And where, too, is the profane critic, that delights in the flesh-pot and loathes manna, that admires carnal eloquence in poets and heathen orators and taxeth the Scripture for simplicity and want of all art and eloquence?

DCXL.—*God suffers wicked men to torment His people.*

Goddard's *Serm.*,
Lond., 1647.

"Plerumque mali in
sanctos ævire si-
nuntur."—BILLIE
Antholog.

Isa. x. 12.

THE physician applieth horse-leeches to his dætempered patient; the horse-leech intendeth nothing but the satiating and filling himself with the blood of the sick party; but the physician hath another aim, even the drawing of the putrified and corrupt blood. Thus God suffereth wicked men and devils to suck His people, to draw out ever their hearts' blood; but it is in order to their good. It is no matter what wicked men think, God will have His glory; and though Ashur think not so, yet God purposeth it and aims it and, in conclusion, effects it.

DCXLI.—*Prosperity of the wicked a stumbling-block to the godly.*

Diog. Laert., in
Vita.

Donne's *Serm.*,
Lond., 1624.

Job xxiv. 12.
Jer. xii.
Ps. xxxvii.

DIOGENES the cynic, seeing Harpalus, a vicious fellow, still thriving in the world, he was bold to say that wicked Harpalus's living long in prosperity was an argument that God had cast off His care of the world, that He cared not which end went forward. But he was a heathen. Yet, for all that, the lights of the sanctuary have burnt dim; stars of no small magnitude have twinkled; men of eminent parts, famous in their generations for religion and piety, have staggered in their judgment, to see the flourishing estate of the wicked. It made Job to complain, and Jeremiah to expostulate with God; and David was even ready to sink in seeing the prosperity of ungodly men: to see the one in wealth, the other in want; the one honourable, the other despised; the one upon a throne, the other on a dunghill.

DCXLII.—*Time to be well husbanded.*

Sibbs's *Serm.*,
Lond., 1622.

"Utendum est
ut cito pede
præterit ætas."—
OVID, art. 3.

HE that hath a great way to go and but a little money to spend had need to pluck up his heels. If a man have much to write and but a little piece of paper to write in, he must write small and thick, and as close as ever he can. So it is with every one of us: there is not a soul of us but we shall find so many thousand things to repent of, so many graces to obtain that we stand in need of, so many evidences for heaven to get that are not yet sealed unto us, so many particulars concerning a better life, that it is a wonder that any of us should find one half-day to mind anything else, but to husband our time to the best advantage.

DCXLIII.—*Better live amongst beasts than beastly-minded men.*

Fonseca's *Serm.*,
Quædæm.
John xi. 54.

Job xxx. 29.
Ezek. ii. 6.

OUR Saviour Christ hied Him to the wilderness, amongst the beasts, and carries His disciples thither with Him, holding their fellowship to be less hurtful and dangerous. "*Præter fui draconum,*" says Job; "*Inter scorpiones habitavi,*" saith Ezekiel. Thus, if it go ill with any man, that he cannot live well and quietly amongst some men, he may shun their society, and, for want of better company, retire himself, and live amongst known wild beasts than with such beastly-minded men.

DCXLIV.—*One man is to help another as God hath enabled him.*

Lake, on *Psalms* li.

"*Ingenui est agnoscere, et imitari Benefactorem suum* (There is no truer character of ingenuity than a humble acknowledgment whose creatures we are, and a careful resembling

of our Creator)," especially seeing our gifts, whether they be of learning or riches, &c., are bestowed upon us, "*non ut ornamenta, sed instrumenta* (not only to recommend us, but also for the good of others)." We see it in the frame of the whole world, in heaven and in earth; neither of them is more beautiful than useful—yea, the more glorious, the more commodious are the parts of the great world—which should make this microcosm, this little world of ours, blush, if we use our endowments, as many do their garments, for pride, and not for profit, that fools may gaze on us, and nobody be the better for us.

"Non nobis solum
nati sumus sed par-
tem patriæ parem-
tes," &c.,—TUL.

DCXLV.—The health of the soul *is the true health of the body.*

THE earth is a huge globe, made to be the nursery of plants, herbs, birds, &c. While the sun shineth upon them comfortably, how cheerfully do all things look! how well do they prove and prosper! But remove the sun from it, as in winter, or eclipse the beams thereof, how squalid is the face thereof! how do all things languish and die! Even so fareth it between our souls and our bodies: according to the influence of the soul is the true health and strength of the body. Our bodies may be then said to be summer-like when they be cherished by our souls; but if our souls neglect them, then they grow winter-like and droop.

Lake's *Serm.* on
Psalm li.

DCXLVI.—Sorrows in this life *not comparable to the joys of the other life.*

As the globe of the earth, which, improperly for its great show and bigness, we term the world, and is, after the mathematician's account, many thousands of miles in compass, yet, being compared unto the greatness of the starry sky's circumference, is but a centre or a little prick: so the troubles and afflictions and sorrows of this life temporal, in respect of the joys eternal in the world to come, bear not any proportion, but are to be reputed as nothing, or as a dark cloud that cometh and goeth in a moment.

Boys' *Psittill*

"Hoc est parvis
componere
magna."

DCXLVII.—*Dangerous to pry into God's counsels and secrets.*

WISE Solomon says the light is a pleasant thing, and so certainly it is; but there is no true outward light which proceedeth not from some fire. The light of that fire is not more pleasing than the fire of that light is dangerous; and that pleasure doth not more draw on our sight than that danger forbids our approach. How foolish, then, is that fly which, in the love and admiration of the candle-light, will know no distance, but puts itself heedlessly into the flame, wherein it perisheth! How many bouts it fetcheth, every one nearer than the other, ere it make the last adventure! And so the merciless fire, taking no notice of the affection of an over-fond client, singeth his wings, and suddenly consumes it. Thus do those bold and busy spirits who will needs draw too near unto that inaccessible Light, and look into things too wonderful for them; so long do they hover about the secret counsels of the Almighty, till the wings of their presumptuous conceits be scorched, and their daring curiosity hath paid them with everlasting destruction.

Hall's *Occasional
Meditations.*

"Noli altum sa-
pere."

"Curiosus nemo
est, qui non sit ma-
levolus."—
PLAUT., in *Stiche*.

DCXLVIII.—*We die daily.*

JERUSALEM was once finally sacked by Titus and Vespasian, where, besides an infinite number which were otherwise spoiled, ten hundred thousand men were downright slain by the sword altogether, as Josephus, a Greek writer, and Josippus, a Hebrew author, testify. But that which happened once to them happeneth every day to us: we die daily.

Playfer's *Serm.*

1 Cor. xv. 31.

DCXI.IX.—*How faith justifieth alone.*

Vide in Hist.

King's Lett. on
Jonah.

BETHULIA was in danger of Holofernes, the terror of the East, as we are (or ought to be) of the justice of God; and as the strength of Bethulia was thought too weak to encounter him, so all our obedience to the law of God is weak and insufficient to defend us. Judith undertakes for the people of the city, faith for us; Judith goes accompanied with her handmaids, faith with her works; and though the eyes of her handmaid were ever towards her lady to carry the scrip, &c., yet, in performing the act of deliverance, Judith is alone, her maid standing and waiting at the door, not so much as setting her foot within the chamber door. Thus it is that faith goeth foremost and good works follow after; and although our love and obedience be as attendant to faith as ever that servant was to Judith, yet, in performing the mighty act of deliverance, acquitting the conscience from the curse of the law, pacifying the anger of God, and presenting us blameless before His holy eyes (all which standeth in the apprehension of the merits of Christ Jesus, and a steadfast persuasion that He hath assured for us), faith is solely and wholly alone, our works not claiming any part in that sacred action.

DCL.—*To be mercifully minded is praiseworthy.*Sabellii Hist.,
lib. ix.“Regia (crede
mihi) res est succur-
tere lapsis.”—OVID.

APPIUS, in the Roman story, was a very great oppressor of the liberties of the commons, and particularly he took away all appeals to the people in case of life and death. Not long after this decree, he, being called in question for forcing the daughter of Virginius, found all the bench of judges against him, and was constrained, for saving his life, to prefer an appeal to the people, which was denied him with great shouts and outcries of all, saying, “*Ecce provocat qui provocationem sustulit* (He is forced to appeal who, by barring all appeals in case of life and death, was the death of many a man)!” Thus Justice revenged Mercy’s quarrel upon this unmerciful man: and certainly, if we expect mercy at the hands of God or man, we must show mercy; for there shall be judgment without mercy to him that will show no mercy; and that happeneth many times even in this life, when God is pleased to reckon with hard-hearted men, that have no bowels of compassion.

DCLI.—*To do as we would be done by.*

Matt. vii. xii.

“Quod sibi quis
nolit fieri, non in-
ferat ulli.”

Lake, on Matt. xxii.

“Do as you would be done by” is a golden rule. If the judge that sits on the bench, the landlord that deals with his tenant, the tradesman that vendeth his commodities, and every man that dealeth with another, did square his carriage by this rule, there would be much less wrong in society, and much more comfort in men’s consciences; for *pulcher liber cor tuum* (every man beareth in his own bosom a fair table book), engraven legibly by the finger of nature, wherein, if he would read, he might learn without any other help what usage is fit for his neighbour; and if men were as prompt scholars in learning active charity as they are acute doctors and teachers of the passive of that charity they expect from others, the moralists and casuists might save much of their pains in discoursing and determining our mutual duties.

DCLII.—*Wisdom of the world proves folly.*Lake’s Sermon, at
Court.

CRUELTY is forbidden, courage is commanded: we may partake the good of the lion, but not the evil of the lion. It was and is a gross mistake, a very large conceit of Nicholas the Florentine, to think that those properties of the dove, to be without guile, have been the bane of Christendom, whilst the enemies thereof have taken advantage of their simplicity

to ensnare them, and of their pity to devour them. It is true, well may imprudent simplicity and cowardly pity disadvantage the prudent; the courageous they never can—nay, sincerity, in the end, overcometh infidelity, and pity triumpheth over cruelty: none ever dealt more plainly than Christ, none was dealt withal more deceitfully; none used more pity, none was used more cruelly. And what was the issue? He proved the wisdom of His enemies plain folly, and their fury turned to His greater glory. And there was never any crafty wit that was not unto himself a snare, nor cruel heart whose hands did not give himself the deadliest wounds in the conclusion.

"Sapientia prima,
stultitia caruisse."—
HORAT., l. i, Ep. I.

DCLIII.—Destruction *is from ourselves.*

JULIAN the apostate gave for his arms, in his escutcheon, an eagle struck through the heart with a flight-shaft, feathered out of her own wing, with this motto, "*Propriis configimur alis* (Our death flies to us with our own feathers, and our wings pierce us to the very heart)." The eagle struck dead is the Church and commonwealth; the arrow is the swift judgment of God; the feathers shed out of her own wings, which carried the arrow so swift to destruction, are the sins of a Church and commonwealth. A lamentable thing it is to hear of the ruin of any kingdom, but when it comes to *perditio tua ex te*, that Israel should be Israel's overthrow, that any Church or commonwealth should be *felo-de-se*, that any particular man should by sin be accessory to his own death, is a thing to be much lamented.

Rhodogin, *Var.*
Lect.

Featly's *Serm.*

DCLIV.—The world's *opposition no obstacle to a child of God.*

ALCIAT hath it in one of his emblems, that a dog barketh most when the moon is at the fullest; whether it be by some special influence that it then worketh in the dog, or whether it be occasioned by the *macule*, or spots in the moon, represented unto him in the form and shape of another dog, let the dog bark never so much, yet the moon walks her station securely through the heavens. And thus, though tyranny, persecution, afflictions, bark never so much at the just man, yet he doth not stay to take up a stone at every foul-mouthed dog that barks, he makes not a stand in every cross way that he meets with, but rides on through the storm and comes to his journey's end in safety: opposition is no obstacle to him.

Ponsca, *ut antea.*

"Aspera creant
hymis, omique à
parte feroces bella
gerunt venti," &c.
—OVID., *Met.* 13.

DCLV.—*Unworthy communicants condemned.*

It was a smart and piercing speech of St. Ambrose to Theodosius, offering himself to the table of the Lord, "*Ila ne adhuc stillantes injustæ cædis cruore manus extends, &c.* (What! wilt thou reach forth those hands of thine, yet dropping with the blood of innocents slaughtered at Thessalonica, and with them lay hold upon the most holy body of the Lord? Or wilt thou offer to put that precious blood in thy mouth?" &c.) The like may be said to many coming to the sacrament, that, instead of washing their hands in innocency, they rinse them in the blood of innocents. What! will they reach forth those hands of theirs, defiled with blood, with the blood of oppression, those fingers of theirs, defiled with iniquity, and with those hands and fingers touch those holy mysteries? with those lips of theirs, that have drivelled out such a deal of filthy communication, with those mouths, which have drunk of the cup of devils, with those mouths and lips will they offer to drink the precious blood of Christ? Is it not sin enough that with their sins they have already defiled their hands, fingers, lips, mouths, but that now also they will needs come and defile the Lord's table, and impudently crowd in to the sacrament, when they come piping hot out of their sins and provocations?

Magdeburg, *Cent.*
iv., cap. 6.

Dyke, *ut antea.*

"Procul hinc procul
este profana."

DCLVI.—*Not to be children in understanding.*

Ex Cent. ad Hail. et Hispan., Epist. v.

"Pueri puerilia."

"Ludere his in rebus, in quibus serio agendum," &c.—PACHIMERUS, in Hist., lib. iv.

1 Cor. xiv. 20.

A LITTLE child never thinks he shall be a man himself, and maintain himself, and live in the world by his own labour, or by the patrimony which, at years of discretion, shall be due unto him; he cares for nothing but meat and drink, looks after nothing but sport and pastime; come day, go day, God send night, that is all his care. *Nomine mutato de nobis fabula.* Most of us are even such: we blame the child's folly, and laugh at it as ridiculous, yet we build houses, purchase lands, lay house to house, land to land, and all to raise up a glorious name to posterity, and to make a great show in the world. But for the getting of grace, for the gaining of faith and hope and love and repentance, none of our thoughts are so bestowed. And is not this to be children in understanding?

DCLVII.—*A competent estate the best estate.*

Sibb's Sermon, 1622.

WHEN a man is to travel into a far country, a great burthen or pack at his back will but hinder him in his journey; one staff in his hand may comfortably support him, but a bundle of staves would be troublesome. Thus a competency of these outward things may happily help us in the way to heaven, whereas abundance may be hurtful, and, like long garments to a man that walks on in the way, will trip up our heels too, if we look not well about us.

DCLVIII.—*Not to continue angry.*

Cic., *Tusculan.*, I.

WHAT Silenus spake of the life of man, "*Optimum non nasci, &c.*" (The best thing was not to be born, or, being born, to die)," may be fitly applied to all quarrels and contentions amongst brethren, especially Christian brethren. It were the happiest thing in the world that such dissensions never saw light, but if they should arise and come into the world, that they might die as soon as they were born—at the most, that they might but be like those *ἡμερό-βια ζῶα*, small creatures, Aristotle speaks of, whose life exceeds not a summer's day; not to let the sun go down upon our wrath.

Eph. iv. 26.

DCLIX.—*Hearers and not doers of the Word condemned.*

Aristaeas, apud Gen.

Willlet, in Levit.

SOME say that the weasel doth *aure concipere, ore parere* (conceive in the ear and bring forth by the mouth). Sure it is that there are many such wild conceptions amongst us, many that hear tales with their ears and enlarge them with their tongues. And such there are, too, that are zealous to hear the Word preached, but all their practice is only in prating of what they have heard; all their religion is at their tongue's end, which rather should be at the bottom of their hearts.

DCLX.—*Rich, poor men.*

Aristot., de Animal.

1 Cor. i. 26.

Willlet's Hexapla on Levit.

THE philosopher reckoneth the camel amongst the beasts that are *μονοτοκία*, which bring forth but one at once; and generally it is observed that, among the creatures, the greater do bring forth the fewest young. And so it is in the spiritual birth: not many mighty, not many noble are called. It is noted that the richest men have fewest children, whereas the poor are most prolific and fertile; and men that are rich and abounding in the wealth of this world are usually most barren in the fruits of the spirit. Greatness and goodness seldom meet together; riches and religion are very rare companions.

DCLXI.—*The event of war uncertain.*

AMURATH I., emperor of the Turks, after he had got the field against the Christians at Cassova, came to view the dead bodies, which lay on heaps like mountains. On a sudden, one of the Christian soldiers, that lay sore wounded amongst the dead, seeing Amurath, raised himself as well as he could, and in a staggering manner made towards him, falling for want of strength divers times in the way; which, when the captains saw, they would have put him back; but Amurath commanded him to approach, thinking that he would have done him honour and have kissed his feet: but the soldier, being drawn nigh him, suddenly stabbed him in the belly with a short dagger that he had under his coat; and thus the conqueror was conquered, and died presently. Did not the poor wounded Chaldeans, such as were thrust through and through with the sword, gasping for life, rally again to the ruin of their enemies? And thus, when God seeth His time, even a few poor despised men, wounded and half dead, even sinking in despair of better times—at such uncertainty runs that *alea maris*, that die of war—may recover the battle that was lost, and cry “*Victoria!*” having spoiled the spoilers, stricken down the chiefest and the strongest and the choicest men that before prevailed and had the upper hand.

Knoles, *Hist. of Turks*.

Attersoll, *en Numb. Jer.* xxxvii. 9.

“Et pendebat adhuc belli fortuna.” —OVID, *Metam.* 8

DCLXII.—*No true comfort but in God.*

WHEN a man walketh in the sun, if his face be towards it, he hath nothing before him but bright shining light and comfortable heat; but let him once turn his back to the sun, what hath he before him then but a shadow? And what is a shadow but the privation of light and heat of the sun? Yea, it is but to behold his own shadow, defrauding himself of the other. Thus there is no true wisdom, no true happiness, no real comfort, but in beholding the countenance of God. Look from that, and we lose these blessings; and what shall we gain? A shadow, an empty image. Instead of a substantial, to gain an empty image of ourselves, and lose the solid image of God. Yet this is the common folly of the world; men prefer this shadow before that substance, whereas there is not the least appearance of any true comfort but in God only.

Aug., *Exposit. in Ps.* xxxvi.

“Temporalibus gaudent, qui bona aeterna non verum desiderare.” —Ibid., *in Ps.* lii.

DCLXIII.—*Heart and tongue to go together.*

IT is well worth the observation what is written of the peach, namely, that the Egyptians, of all fruits, did make choice of that principally to consecrate to their goddess, and for no other cause but that the fruit thereof, τῇ καρδίᾳ ἔοικεν, is like to one's heart, γλώττῃ δὲ τὸ φύλλον, and the leaf like to one's tongue. What they did like heathens, let us do like Christians; for indeed, when the heart and the tongue go together, then is the harmony at the sweetest and the service best pleasing, both to God and man.

Plut., *in Hist. Liba* dis et Ostrid.

“Quam bene conveniunt!”

DCLXIV.—*All creatures subject to God's pleasure.*

GOD is in heaven, He doth whatsoever He will; there is not any in the heaven, or earth, or sea, be it body or spirit, which is not at His devotion and waiteth not at His beck; the greatest do Him homage, the smallest do Him service. What is greater than the heaven? Yet, if Joshua pray unto Him, that ever-wheeling body shall cease his diurnal motion. The sun shall stand still in Gibeon, and the moon in Ajalon. That which cometh forth as a giant, and rejoiceth to run his course, to satisfy Hezekiah, and to confirm his faith, shall fly back as a coward ten degrees at once; as then it appeared by the dial of Ahaz. What is ruder or more unfit to be dealt withal than

Ps. cxv. 3.

Josh. x. 12.

Ps. xix. 5.
2 King. xx. 12.

Hag ii. 7.

Abbot, on *Jen. 2b.*

Rev. ix. 14.

the earth? Yet, at His pleasure, He shaketh both earth and sea. What is more pure, a more excellent and subtle essence, than the angels? Yet He hath bound up four of them in the river of Euphrates; and although they be prepared, at an hour, and at a day, and at a moment, and at a year, to slay the third part of men, yet these angels cannot stir until they be loosed by His special commandment. Inconceivable is His majesty, inestimable is His power! The highest things and the lowest, the greatest and the weakest, do obey Him.

DCLXV.—*The inconsiderate multitude.*

Raleigh's *Preface to History of the World.**Demonology*, lib. iiii., cap. 1.

WE see by experience that dogs do always bark at those they know not, and that it is their nature to accompany one another in those clamours. And so it is with the inconsiderate multitude, who, wanting that virtue which we call honesty in all men, and that especial gift of God which we call charity in Christian men, condemn without hearing, and wound without offence given, led thereunto by uncertain report only, which King James truly acknowledgeth for the father of all lies.

DCLXVI.—*The great goodness of God in sending His Son Jesus Christ to save sinners.*

Esther viii. 7.

Perkins' *Exposition on Creed.*

“Sic acceptissima semper munera sunt, author quæ gratiosa facit.”—OVID, *Ep.* xvi. 11.

WICKED Haman procured letters from Ahasuerus for the destruction of the Jews—men, women, and children; all that were in his dominions. This done, Esther, the queen, makes request to the king that her people might be saved and the letters of Haman reversed. She obtains her request; freedom was given, and letters of joyful deliverance were dispatched with speed to all those provinces where the Jews inhabited; whereupon arose a wonderful joy and gladness amongst that people, and it is said that thereupon many of the people of the land became Jews. But now, behold a greater matter amongst us than this. There is that *chirographum*, that handwriting of condemnation, the law, and therein the sentence of death, of a double death of body and soul, and Satan, as wicked Haman, accuseth us, and seeks by all means to make good his charge against us. But yet behold, not any earthly Esther, but Christ Jesus, the Son of God, is come down from His Father in heaven, and hath taken away this handwriting of condemnation, and cancelled it on the cross, and is now ascended into heaven, and there sits at the right hand of His Father, and makes requests for us, and in Him is His Father well pleased, and yieldeth to His request on our behalf. Let us, then, as the Persians, the people of that country, became Jews, in life and conversation become Christians, turn to Christ, embrace His doctrine, and practise the same unfeignedly.

DCLXVII.—*Wantonness in apparel reprov'd.*

Babington's *Serm. at Court.*

“Exterior superfluitas interioris vanitatis indicium est.”—BERN., in *Apol.*

SURELY, if it be a shame for a man to wear a paper on his hat at Westminster Hall, to show what he hath done, it is then as reproachful to wear vain garments on one's back. As for a man to be like a fantastical antic, and a woman like a Bartholomew baby, what is this but to pull all men's eyes after them, to read in capital letters what they are—vain, foolish, ridiculous. It were to be wished that such back-papers (apparel in excess) might be as odious in the eyes and hearts of men and women as those hat-papers be at Westminster and elsewhere; for certainly the one tells as foul tales as the others do, and, could they but speak, would make the wearers ashamed of their doings and ridiculous behaviours

DCLXVIII.—*The prevalency of repentant tears.*

WEeping hath a voice; and as music upon the water sounds farther and more harmoniously than upon the land, so prayers, joined with tears, cry louder in God's ears, and make sweeter music than when tears are absent. When Antipater had written a large letter against Alexander's mother unto Alexander, the king answered him, "One tear from my mother will wash away all her faults." So it is with God. A penitent tear is an undeniable ambassador, and never returns from the throne of grace unsatisfied.

Ps. vi. 8.

"Lachrymæ pondera vecis habent," — OVID.

Plutarch, in *Vita Alexand.*

DCLXIX.—*The danger of introducing useless ceremonies in the Church.*

THEY that are the most zealous for the introducing of useless ceremonies in the Church are usually the most negligent to preach the cautions in using them; and simple people, like children in eating of fish, swallow bones and all, to the danger of choking. Besides, what is observed of horschairs, that lying nine days in water they turn to snakes, so some ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially in such an age wherein the meddling of some have justly awakened the jealousy of all.

Fuller's *Serm.*

DCLXX.—*Momentary pleasure attended by sorrow eternal.*

It is written of Lysimachus, that having his city besieged, and himself, together with his whole army, being in great danger of perishing by thirst, in exchange for a cup of cold water he delivered up the keys of his city to his enemy, which cold comfort he had no sooner tasted but his tongue bewrayed the grief of his heart, saying, "Oh that, in lieu of so momentary a pleasure, I should be made of a sovereign a servant, of a king a captive!" It were to be wished that every one would apply this, and meditate with Jerome: "*Brevis est voluptas fornicationis, et perpetua pena fornicatoris* (What shall the fornicator get, enduring an ocean of torture for a drop of pleasure)?" "*Momentaneum est quod delectat, æternum quod cruciat,*" says another. Sweet meat must have sour sauce. Oh that men, therefore, would forget the beginning, and only behold the end of these delights, and consider, with the apostle, that God is an avenger of such things.

Plutarch, in *Reg. et Imp. Apophthegm.*

St. Bernardus.

I Cor. vi. 9, 10.

DCLXXI.—*Knowledge not to be reserved.*

IN a dark lantern there is light indeed, but so shut up as if there were none; and when the side is most open there is light enough to give direction to him that bears it, none to others. He can discern another man by that light which is cast before him, but another cannot discern him. Right such is reserved knowledge. No man is the better for it but the owner. There is no difference betwixt concealed skill and ignorance: and when such hidden knowledge looks forth, it casts so sparing a light as may only argue it to have an unprofitable being; to have ability without will to good; power to censure, none to benefit; so that the suppression of those gifts which God would have us to impart is but as a thief's lantern in a true man's hand, and therefore they are to be communicated.

Hall's *Centenal Meditations.*

"Scire tuum nihil est, nisi te scire hoc sciat alter."

DCLXXII.—*Not to admire our own learning or parts.*

WHEN Orpheus went to fetch his wife Eurydice out of hell, he had her granted unto him upon condition that he should not turn back his eyes to look upon her till he brought her

Ovid, *Metam.*, lib. 10.

"Flexit amans
oculos," &c.

Player's Sermon.

"L'homme et la
nature," &c.

into heaven; yet, having brought her forward a great way, at length his love was so excessive that he could not contain any longer: whereupon he lost both her sight and herself, she suddenly vanishing out of his sight. This is a poetical fiction, yet the moral is good. If we have any virtue, any parts of learning, or outward endowments whatsoever, be they never so eminent or admired by others, yet we must not be so blind in affection as to dote too much upon them, or to fall in admiration of ourselves for them, or to be always gazing and wondering at them, lest, by too much looking on them, or too much liking of them, or too much remembering them, we lose them; because, indeed, it may so fall out that he that remembers his virtue may have no virtue to remember.

DCLXXIII.—Consideration to be had in all undertakings.

Prov. iv. 26.

terminus, *Expositio*, in
Proverbia.

Oppian., *de Natura
Piscium*, lib. xxi.

Bernard., *super Mi-*
rus est, *Homil.* x. ii.

"Ponder the path of thy feet" was good counsel from a wise man. And it was an emblem wherewith Titus Vespasianus was much affected, to see a dolphin wreathed and fastened about an anchor, whereby he signified the staidness of his thoughts before he did anything; and when he had well considered, then the diligence of his care in the execution of it. The dolphin swims with as much speed in the sea as a bird flies in the air; and it is the anchor which stays the ship from being tossed and carried away with the winds. This may teach us that consideration must stay our feet before we go about anything; to look before we leap: "*Prudentis est animi, prius cernere*," &c. It is the part of a wise man not to decree to do anything before he hath descried and discovered what is to be done.

DCLXXIV.—England's distractions.

Josh. Shute.

Hardy's Sermon,
Weston, 1647.

It was once said by a reverend divine, now with God, that England was a little place, but had a great deal of Rome in it; but it may now be said that England is a narrow place, but hath a world of confusion in it. The well-compacted hedge of our laws is broken down: so true is that maxim, *Inter arma silent leges* (The voice of law cannot be heard for the noise of drums). The well-wrought vestment of our religion is rent, with Jeroboam's garment, into twelve, nay, into a hundred pieces, by schismatical sectaries. Women are not more sick for new fashions than both men and women are for new opinions.

DCLXXV.—The hypocrite described.

Plutarch.

Wall's Sermon,
Oxon., 1624.

THE army of Philopæmon, a great commander amongst the Grecians, is likened unto a man that hath legs and feet and no belly, because they wanted money, the sinews of war. And it is more than probable that in the Church militant there be divers that have legs and feet, but no belly. They have the legs and the feet of outward conversation, but they want the heart and the belly of inward devotion. "*Non vilæ, sed famæ negotiatores*," as Tertullian makes the character (such as negotiate and trade more for a good name than a good life); for a good report than a good conscience: like fiddlers, that are more careful in tuning their instruments than composing their lives; making a show of godliness, but denying the power thereof.

DCLXXVI.—God hath a peculiar blessing for His children.

Gen. xiv. 2.

ALL the sons of Jacob returned laden from Egypt with corn and money in their sacks; only Benjamin had the cup in the mouth of his sack, as a singular pledge of his brother Joseph's favour. Thus, many there are in the world that rejoice for the corn and the wine

and the oil that have increased in the quickness of their trade, in the largeness of their incomes, in the greatness of their revenues. Oh! but the light of God's countenance, Benjamin's cup, whether it be *scyathum gratia* (a cup of grace), with St. Ambrose, or *calicem benedictionis* (a cup of blessing), with the apostle, this silver cup, this grace cup, is the portion of none but Benjamin; it is reserved only for Benjamin, for the sons of God, and the children of His right hand, that grow and flourish under the wing and shadow of His protection.

Arnold, Pontani,
Bibliotheca Concion.

DCLXXVII.—*To be active in the service of God.*

JOSEPH's brethren stood so long dallying and delaying and trifling out the time, that, having a journey to buy corn, they might have returned twice before they went once. Elisha, when Elijah called him, went about the bush, and must needs go and bid his father and mother farewell before he could follow the prophet. But let every good Christian, when he is called of God to profess His religion, not stand "Shall I? shall I?" temporizing, and circling and consulting with flesh and blood, and fetching a compass about, but be always pressed, and ready to act, and do the will of God; not only to be bound, but, if he be thereunto called, to die for the Lord Jesus.

Gen. xliii. 10.

Hect. Pintus, in
Dan.
1 King xix. 20.

Acts xxi. 13.

DCLXXVIII.—*Sin attendant on the best of religious performances.*

THERE goes a tradition of Ovid, that famous poet, which receives some countenance from his own confession, that when his father was about to beat him for following the pleasant, but unprofitable study of poetry, he, under correction, promised his father never more to make a verse, and made a verse in his very promise; probably the same, but certainly more elegant for composition than this verse, which common credulity hath taken up—

De Trist., lib. ii.

"Parce precor, genitor, posthac non versificabo."

"Father, on me pity take,
Verses I no more will make."

Thus, when we so solemnly promise our heavenly Father to sin no more, we sin in our very promise; our weak prayers, made to procure our pardon, increase our guiltiness. We say our prayers, as the Jews did eat the Passover, all in haste. And whereas, in bodily action, motion is the cause of heat, clean contrary, the more speed we make in our prayers the colder we are in our devotion; so that sin is a close attendant on the best of our religious performances.

Fuller's *Medit.*

Exod. xii. 11.

DCLXXIX.—*Not so much to eye the creature as the Creator in all occurrences.*

XERXES, the Persian monarch, having received a loss by the rage of Hellespontus himself, more mad than the sea, caused fetters and manacles to be cast into the waters thereof, as if he would make it his prisoner, and bind it with links of iron at his pleasure. Darius did the like upon the river Gyndes, who, because it had drowned him a white horse, threatened the river to divide it into so many streams, and so to weaken the strength of it, that a woman great with child should go over it dry shod. And there were people in Africa that went out to fight with the north wind, because it drove heaps of sand upon their fields and habitations. Such is the madness of our days. If we be crossed with wet or dry, wind or rain, fair or foul weather, we fall a-cursing and banning, repining and murmuring at the creatures, like a dog that biteth the stone, and never looketh after the hand that threw it. We cast our eye, not upon the agent, God, but upon the instruments, His creatures, which cannot do us the least harm till they have a commission from Him so to do.

Herodotus, lib. vii.

Seneca, *de Ira*.

King's *Lecture on
Jonah*.

DCLXXX.—*To have particular safety in the midst of general dangers is impossible.*

Paul de Francis,
Orat.

"Paries cum
proximus ardet,"
&c.

THE best man in the voyage cannot be safe in the cabin under hatches when the whole ship is ready to be drowned under water; nor can the spider be secure in his web when the whole window is pulled down; nor the young bird be out of danger in the nest when the whole arm of the tree is torn off. Thus, all private men's interests are ventured in the bottom of the commonwealth, and all commonwealths in the great vessel of the earth, which was once swallowed up with a deluge of water, and shall be, ere it be long, with a conflagration of fire. What folly, then, or rather madness, is it for any private man to look for safety in the midst of a public danger; to dream of perpetuities and certainties and indefeasible estates for his own particular use, when the whole is in danger of a sudden destruction!

DCLXXXI.—*Temperance cannot preserve a man's life when God calls for it.*

Sibbe's Sermon,
Lond., 1619.

A VESSEL of wine or beer, kept for a man's own use or for his special friend, may hold out a long time, being moderately drank off; but if there come in such customers as are strong to drink strong drink, that may be spent in a day which would have lasted a month. So the life of man, which otherwise, with temperance and care, might have lasted and spun out to a full length of years, and that, with moderate diet, might have reached to a full period, if God do but let in great drinkers, as agues, burning fevers, plague, &c., it will be spent and gone on a sudden.

DCLXXXII.—*The sinner's care is more for his body than for his soul.*

Gerhard's Meditat.

"O curas hominum,
O quantum
est in rebuijane!"
—PERS., Sat. I.

It is said that swine, especially the wild boar, are of that strange quickness of scent, that if the huntsman mean to shoot at him he must take the wind of him, or else he will wind him out and be gone; now, on the contrary, they are not so sensible of the ill savour of a dunghill, nor the stench of mud and mire, but rather take delight to lie wallowing therein, esteeming it as a great recreation and refreshing unto them: This is the figure of a filthy, foul sinner, who will fly a thousand miles from the perils and dangers of his body: so that he may sleep in a whole skin, he cares for no more, but, in the meantime, takes delight and pleasure in those muckhills and dirty puddles which defile his soul.

DCLXXXIII.—*Worldly thoughts to be set aside before receiving the sacrament.*

Gen. xxii. 4, 5.

Dyke's Worthy
Communicant.

ABRAHAM, when he went to sacrifice his son on Mount Moriah, seeing the place afar off, said unto the young men that were with him, "*Abide you here with the ass, and I and the lad will go yonder and worship.*" He saw and knew well enough that if they had gone along with him they would have distracted him, troubled him, and hindered him in the sacrifice: they would have cried out and have made such a noise, and have hung like so many weights upon his arms, that with no freedom or quietness he could have performed the sacrifice; and therefore, when he saw the place afar off, he prepared himself and bade them stay behind. The like should our care be, when we see the time afar off that we should receive the sacrament, especially when we see the time draw near and at hand, the very evening before; we then should set aside all our thoughts and business, all worldly cares and employments, and bid them wholly stand aside, and not only not suffer them to go to the mount with us, or to go into our closets and secret chambers with us, but shut them out of doors, make them dance attendance there, that we may perform the duty with more comfort and freedom.

DCLXXXIV.—God's care of His children, *notwithstanding their several aberrations.*

TREES, if the roots run too deep into the earth, they must be cut shorter ; if the branches spread too far, they must be lopped ; and if the canker or caterpillar once infect and cleave to them, then they must be blazed and smoked. Thus the children of God, when they be too much rooted by their affections in the things of this world, and, with the great and large boughs of their ability, wrong and impoverish their poor neighbour, or let their coin, like the canker, eat into their souls, God will give them many a cutting, lopping, and smoking ; and as they cannot but naturally do the one, so God, intending to heal them spiritually, will do the other ; His care will be still for them, notwithstanding their several failings.

Hobbes's *Serm.*,
1627.

DCLXXXV.—The wicked worker *hateth the light.*

THE quail rageth at the rising of the sun ; and Pliny saith of the Atlantes, a people in Ethiopia, that they curse the sun, both at his rising and setting, with a thousand curses, because it parcheth their ground and burns up their grass ; and those that fish for whales curse the day ; and he that is asleep is offended when the light awakeneth him. *Qui malè agit, odit lucem.* Thus many are offended that the glorious light of Jesus Christ should discover their sins ; many shut their eyes and will not see. It is one of the saddest things in the world, and much to be deplored, that, light being come into the world, men love darkness better than light ; but there is reason for it, though not a good one—because their deeds are evil.

Lib. vi. cap. 8.

Aldrovand., *Ornitholog.*, lib. III.

Ponsæ's *Serm.*,
Quadragesimæ.

DCLXXXVI.—*The word brother, how far extended.*

As the circles made by a stone cast into the water not only multiply, but much enlarge themselves—the first is a narrow circle about the stone, the next fetcheth a bigger compass, the third a greater and more capacious than that, the fourth so large that it toucheth the banks of the river : in like manner the first brethren mentioned in Scripture are confined to one house and bed, one womb, as Jacob and Esau were natural brethren ; the second extendeth itself to all of one family or lineage, thus Christ and James were brethren and kinsmen ; the third to the whole nation or country, thus Peter and the Jews were brethren and countrymen ; the fourth and last, to all the utmost bounds of the earth, whether spiritually, as all Christians, or carnally, as all men.

Featly's *Clavis Mystica.*

DCLXXXVII.—*Salvation is the Lord's.*

PLUTARCH writeth that the Amphyctions in Greece, a famous council of twelve sundry people, wrote upon the temple of Apollo Pythius, instead of the liads of Homer, or songs of Pindarus (large and tiring discourses), short sentences and memoratives, as, " Know thyself," " Use moderation," " Beware of suretyship," and the like. Thus, doubtless, though every creature in the world whereof we have use be a treatise and narration unto us of the goodness of our God, and we might weary our flesh and spend our days in writing books of the inexplicable subject, yet that one short, independent apophthegm of Jonah comprehendeth all the rest, "*Salvation is the Lord's.*" Not king nor parliament, not army or any assistance abroad nor any help at home whatsoever, nor any of these, nor all of these together, can put an end to our unnatural divisions. "*Salvation is the Lord's.*"

In Lib. *Moral.*

King's *Leet*, in
March.

DCLXXXVIII.—One sin *never goes alone*.Hardy's *Serm.* at
18's 179.

1 Kings xii.

"Nolite contem-
nere venialia, quia
minima sunt, sed
timeo quia plura."
—AUG., de
Chordis. 10.

JEROBOAM, being at the head of ten rebellious tribes, thinks it not safe that they should go up to Jerusalem to worship; his suspicious heart, no doubt, told him that religion is a friend to loyalty; and if they continued still to worship the true God, they would ere long have embraced their right king. What then? Rebellion against the king must be attended with defection from God. His politic brain finds out two nearer and, as he pretends, fitter places within their own territories, Dan and Bethel; there he sets up golden calves for them, makes wooden priests, and invites the people to worship them. Thus, one sin ushers in another; one lesser draws on a greater. Cain's anger is seconded with murder, Ahab's covetousness attended with cruelty, Peter's denial backed with an oath, and Jero-boam's rebellion with idolatry.

DCLXXXIX.—*The great power of envy.*Pontan., *Biblilist.*
Cantic.

"Fuge invidiam,
quæ non solum
alienos, verum
multò magis eum,
quem possederit,"
&c.—AMBROS., de
Fuga Seculi.

Prov. xxvii. 4.

As an earthquake ariseth from a tumultuous vapour shut up in the caverns and bowels of the earth, where it tosseth and tumbleth until it break out and overturn all that standeth in the way of it: so envy is a pestilent vapour which lieth in the heart of a man, where it boileth and fretteth until it find occasion to vent itself, and then it tumbleth and throweth down all that standeth in the malicious eye of it. Houses and trees stand firm against a tempest of lightning or a flood of rain, and men stand out against the cruelty of sudden wrath and rage of a man's lasting anger, but what house or tree standeth against the force of an earthquake; and who is able to stand before the force of envy?

DCXC.—*Listening after vanity reprov'd.*Jermin, on *Proverbs*.Diog. Laert., in
Vita.

THERE is a story of Demosthenes, who, speaking to the Athenians in a very serious matter, and finding them not to regard his words, interrupted himself, and told them that he had some special thing to relate, to which he would have them fain to attend; whereupon, silence being made, that which he told them was this: "Two men," saith he, "having bargained for the hire of an ass, were travelling from Athens to Megara in a very hot day, and both striving to enjoy the shadow of the ass, the one said that he hired the ass and the shadow too; the other said that he did but hire the ass and not the shadow;"—thus leaving them at strife, Demosthenes went away; but the Athenians calling him with great eagerness to come back and to end the tale, upon his return that which he said was this: "O ye Athenians, will ye attend unto me speaking of a shadow and an ass, and will ye not attend unto me speaking of most important things and affairs?" Now, how justly may this be the reproof of many in our days?—such as tithe mint, anise, and cummin, and let pass the more substantial points of the law; such as have an ear for vanity, but not for truth; that attend to things of folly, but not to the words of wisdom. Hence it is that wisdom cries out in the streets and few regard it, but if folly once appear there will be many auditors.

DCXCI.—*Knowledge and practice must go together.*

John iv. 7.

Gen. xxx. 15.

Playfer's *Serm.*

THE Samaritan woman did not fill her pitcher at the well to spill it by the way, but to carry it home full of water, and there to use it as an occasion served; and Rachel, that holy woman, did not desire the mandrakes so much to hold in her hand, or to smell at, as to be made apt thereby to bring forth the fruit of her womb. And we must not come to the Well-spring of life, and, when we have filled our pitchers, spill all presently on the ground; nor we must not so much labour to know the Word, that we may subtly dispute or discourse of it, as to practise it, that we may show the fruit of it in the amendment of our lives and conversations.

DCXCII.—Dullness and drowsiness in the service of God reproved.

It is reported of Constantine the Great, that when divine service was read, he would help the minister to begin the prayer and to read the verses of the Psalms interchangeably; and when there was a sermon, if any place of special importance were alleged, that he would turn to his Bible, to imprint the place the better in his mind, both by hearing and seeing it; and being as it were ravished with those things which he heard, he would start up suddenly out of his throne and chair of state, and would stand a long while to hear more diligently, and though they which were next him did put him in mind to remember himself, yet he heard the Word so attentively, that he would not give any ear at all unto them. How wonderfully should this confound us, that are every way inferior, when we hear that emperors and mighty kings showed such a good heart in hearing of the Word of God, and were so cheerful in the service of God, and we, in the meantime, to have such lumpish and dull spirits as to be never a whit moved or affected with the same; that though Christ talk with us never so comfortably in the way, yet our hearts are not so much as warmed within us; though He putteth His hand to the hole of the door, yet we will not lift up the latch to let Him in; and though our Well-beloved speak, yet we will not hearken unto Him.

Eusebius, *de Vita Constant.*, lib. iii., cap. 17.

Playfer's *Serm.*, on *Luke* xxiv.

Cant. v. 4

DCXCIII.—A good man bettered by afflictions.

SPRING water smoketh when all other waters of the river and the channel are frozen up; that water is living whilst they are dead. All experience teacheth us that well waters, arising from deep springs, are hotter in winter than in summer; the outward cold doth keep in and double their inward heat. Such is a true Christian in the evil day: his life of grace gets more vigour by opposition; he had not been so gracious if the times had been better; I will not say, "He may thank his enemies," but I must say, "He may thank God for his enemies."

Shute's *Serm.*, Lond., 1628.

DCXCIV.—Christ compared to an eagle.

CHRIST is not unfitly compared to an eagle, in three respects—first, because as the eagle fluttereth over her young ones, and safeguards them from any that would annoy them, so Christ doth so carefully protect His Church, that the gates of hell nor the deepest counsels of her enemies shall not prevail against her; secondly, as the eagle stirs up her nest and taketh up her young ones, enforcing them to look towards the sun, thereby trying her generous and degenerating brood, even so doth Christ make trial of true and counterfeit Christians: He rejects them as counterfeits that have but owl's eyes, such as hate the light; but those who can look upon the Sun of righteousness, and delight in beholding of Him, they go for true Christians; thirdly, the eagle hateth the serpent, and wheresoever he seeth him rendeth him with his beak: and Christ, the seed of the woman, did break the serpent's head.

Ambros., *in Lib. de Salomone*.

Matt. xvi. 18.

Lake's *Serm.*, on *Matt.* xxii.

Gen. iii. 15.

DCXCV.—The hypocrite's discovery of himself.

THERE is a sort of men that call themselves Christians, profess that they know God, and that their hope is in heaven, but no sooner doth any vanity come in the way, any temporal commodity present itself, but their hearts quickly betray where their treasure is: just like the juggler's ape of Alexandria, which, being attired like a reasonable creature, and dancing curiously to his master's instrument, deceived all the spectators, until one, spying the fraud, threw a handful of dates upon the stage, which the ape no sooner espied, but he tore

Lake's *Serm.*, at *Court*.

"Simia simia est, etiamsi avaro gestet insignia."—*ÆÆASM.*, *in Adag.*

off his vizard, and fell to his victuals, to the scorn of his master; which gave an occasion to the proverb, "An ape is an ape, though he be clad never so gaily." And most sure it is, that a hypocrite will at last show himself a hypocrite, for all his specious show and goodly pretences.

DCXCVI.—The Church's condition under the two Testaments.

Gal. iv. ST. PAUL resembleth the different conditions of the Church under the two Testaments to the different conditions of a child, when he is in his nonage, though he be heir, and when he is come to his full age. While he is in his nonage, though he be heir, yet he is kept in awe and under a pedagogue; but when he cometh to full age, his father affords him a more cheerful countenance and a more liberal maintenance. Even so, under the law, the Church was kept under and scantied of grace; but under the Gospel she is more free, and endued with a more plentiful measure of God's Holy Spirit.

DCXCVII.—The kingdom of heaven an everlasting kingdom.

Bodin, *de Repub.* MORTAL kingdoms are not lasting; and, while they last, they continue not uniform. They have their climacterical years, and commonly determine within certain periods. The politicians write of it—Bodin, by name, and he out of others—and the stories are clear, and experience daily sheweth it to be so. Justin hath calculated the three first monarchs, but Sleidan all four; and we see their beginning and ending: and, as they are not lasting, so, while they last, they continue not uniform. The planters of great states are commonly heroical men; but the proverb is "*Heroum filii noxæ*." The parents were never so beneficial as the children are mischievous, oppressing by tyranny or wasting by vanity; worldly peace breedeth plenty, plenty breeds pride, and pride breeds war, where-with cometh ruin. This being the condition of mortal kingdoms, how blessed is that kingdom of heaven which shall have no end! The words are short, but they are full; the gates of hell shall not prevail against it. This is typified in David and Saul: the kingdom of the one was temporal, of the other eternal. The angel repeats the same promise; the Psalms do often urge it; so do the prophets, Isaiah especially: they all concur in this, that it shall have no end.

* Magna imperia limites suos habent, quo cum venerunt, sistunt, retroeunt, ruunt. — *Ex Gent.* 8, ad Belg., Ep. 31.

Sam. vii.

Luke i. 33.
Ps. xlv., lxxii., and lxxxix.
Isa. ix. 7.

DCXCVIII.—God's laws obeyed are the support of a commonwealth.

Bodin, *de Repub.*, ut antea. IT fareth with the body politic as it doth with the body natural: if the humours keep their proportion, we have health; no sooner do they swerve from it, but they begin a disease, which maketh way to putrefaction, and so to dissolution; wherefore we apply physic to reduce them again into a due temper. Even so, while good laws sway our carriage towards ourselves, towards our neighbours, each man doth well, the commonwealth doth prosper; but no sooner doth the subject break these bonds, but a civil putrefaction enters, which maketh way to the ruin of a state, wherein every man's particular interest is hazarded with the whole, the remedy whereof is the work of judgment; but it must be attended with justice also. Not the king's affections, but his laws, must moderate his judgment, and the medicine must be fitted to the disease; otherwise, if the scales of justice do not first weigh the merits of the cause, the judgment will as much disquiet the state as discontent the party judged.

"Leges perquam egregie res sunt," &c. — MENAND., in *Alidragma*.

DCXCIX.—All have not the same measure of Christ.

Lake, on *Mary's* xxxi. CHRIST hath the fullness of grace, we, but every one his proportion, according to our capacities: even as, from the sun, every man receives a beam of the same kind, though

not the same beam; or, from a tree, every man gathereth an apple, though not the same apple; or, out of a river, every man drinketh a draught of the same water, but not the same draught of water: even so all do partake of the same Christ, but not in the same measure; and no man whole Christ—by whole I mean *totum Christi*—though every man doth receive him whole—that is, *totum Christum*. Every man hath Christ alike *intensivè*, though *extensivè* all have him not alike; and yet *extensivè*, too, every man hath his full measure. As it was in manna, he that gathered more had not too much, and he that gathered less had enough. Exod. xvi. 18.

DCC. — *Ministers to teach as well the practice as the knowledge of religion.*

A DISCREET schoolmaster doth not only teach his scholars grammar rules, whereby, for example, true Latin may be made; but he teacheth them also to make true Latin, according to those rules: neither doth he think his pains bestowed to any purpose till his scholars can do that. Even so a discreet minister must teach his people not only how to know, but how to do, their duty; to turn their science into conscience; so to learn Christ as to become Christians—Christians in St. Paul's sense. For certainly he is a very truant in Christ's school whose life doth not express his learning, that is not a doer as well as a hearer of the Word. Preston's *Serm.*
Gal. v. 1.
1 Cor. iii. 2.

DCCI.—*Justice described.*

TRAVELLERS write (Nath. Chytreus by name) that, in Padua, Justice is described in a public place, between a pair of scales and a sword (according to the old manner), with these two verses proceeding from her mouth:— "Ponderat hæc causas, percutit ille res,"

*"Reddo cuique suum, sanctis et legibus omne
Concilio mortale genus, ne crimine vivat."*

The verses are but clouter-like (unworthy such an university as Padua is renowned to be), but the sense is good, and, for the shortness of them, they may be the better remembered. "I give," saith Justice, "to every man his own; I procure and win all men to be subject unto godly laws, lest otherwise they should prove criminal, that is, grievous transgressors." Were it otherwise, servants would be on horseback and masters, even princes, on foot. Like people, like priest; like buyer, like seller; like borrower, like lender (as Isaiah again saith). Nay then, no buyer, no seller, or borrower, or lender; but all upon snatching and catching, and rifling and plundering, and rapine, and wrong, and blood touching blood. Isa. xxiv. 2.
Eccles. x. 7.

DCCII.—*The minister's labour though unsuccessful, yet rewarded by God.*

THE minister's labour, whether it hit or miss, is accepted of the Lord. For, as he who persuadeth to evil, be it heresy or treason, is punished accordingly, although he do not prevail, but because he intended it, because he did labour for it: so he that doth his best to win men to heaven, though he effecteth not what he desired, though he hath laboured in vain, and spent his strength in vain, yet he shall be accepted, and his reward shall be with his God. August., *In Lib. 1, contra Cresconium*
Abbott's *Lect. on Jonah*.

DCCIII.—*The happy meeting of body and soul in the resurrection.*

WHEN we pluck down a house, with intent to new build it or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so, for a time, provide some other place for them; but when we Chrysost., *In 2. ad Corinth.*, *Heb.* 1.

⁴⁴ Recurgent sanctorum copora sine ullo vitio," &c.—AUG., *Enchirid.*

have new trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when He overturneth this rotten room of our flesh, calleth out the soul for a little time and lodgeth it with Himself in some corner of His kingdom, but repaireth the bracks of our bodies against the resurrection, and then, having made them decent, yea, glorious and incorruptible, He doth put our souls back again into their acquainted mansions.

DCCIV.—The pope's policy to advance his holiness.

Maximus Tyrius.

ONE Psapho, dwelling in the parts of Lybia, desirous to be canonized a god, took a sort of prating birds and secretly taught them to sing this one note, "Psapho is a great god!" and, having their lesson perfectly, let them fly into the woods and hills adjoining, where, continuing their song, other birds, by imitation, learned the same, till all the hedgerows rang with nothing but Psapho's deity. The country people hearing the birds, but ignorant of this fraud, thought Psapho to be a god indeed, and began to worship him. The same is the pope's practice. Desirous to effect his ambition and show himself to be a god, he maintains a sort of discontented English fugitives in his seminaries, as it were in so many cages, where, feeding them for the nonce, he easily teaches them what tune he pleaseth, and having so done, takes off their bells and sends them home again, where, filling every hedge and out-house with their tunes, no marvel if other birds of the same feather and as wise as themselves, by conversing with them, do the like.

White's Sermon,
Lond., 1610.

DCCV.—The power of faith reviving the deadly sin-sick soul.

2 Kings xiii. 21.

Perkins, on Creed.

WHEN the Israelites were burying a man, for fear of the soldiers of the Moabites, they cast him for haste into the sepulchre of Elisha; now the dead man, as soon as he was down and had touched the body of the prophet, he recovered and stood upon his feet. So let a man that is dead in sin be cast into the grave of Christ—that is, let him by faith but touch Christ dead and buried—it will so come to pass that he shall be raised from death and bondage of sin, to become a new man.

DCCVI.—To sin against the mercies of God is to double our sins.

Calamy's Sermon, at
Westm., 1645.

HE that sins against the mercies of God fights against God with his own weapons, which must needs provoke God. Suppose a man should come into a smith's shop and take up the smith's own hammer and knock him on the head, this were to commit a double sin; not only to kill the smith, but to kill him with his own hammer. Such a double sin are they guilty of who, the more wit they have, the more they plot against God, and the more wealth and health and honour they have, the more they despise God and His commandments with their wealth and honour. If a chirurgeon should freely bestow his pains and charge to cure a man of a lame hand and he should, as soon as ever he were cured, kill this chirurgeon with his cured hand, this were a horrible ingratitude and provoking sin; and thus do they that, when they are delivered from sickness and made whole, released out of prison and set at liberty, fall presently to sinning again with that health and that liberty which God bestowed on them.

⁴⁵ Quam cito mortuos beneficium perit, et amicum deprehenditur."—SOPHOCLES, in *Ajace Flagit.*

DCCVII.—A true sense of wanting grace is an argument of having grace.

Catker's Joy of the
Just.

A YOUNG scholar when he hath gotten his *selon* or his *ramus* once by heart thinketh he hath as much logic as his tutor can teach him; but when he cometh to understand things, he

seeth his own error; and so the raw students at Athens, when they were but yet freshmen, they thought that they moved in a circle of knowledge: they would be called *sophoi* (wise men); but having spent some time at their books they found themselves at a loss, and thought it a great honour to be called *philosophi* (lovers of wisdom); and, last of all, having made some good progress through the arts and sciences, they accounted themselves *moroi* (mere ignoramuses, that understood nothing at all)—the more knowledge they had, the more they discovered their own weakness and ignorance. So the more men believe, the more they come to see and feel their unbelief; the further they wade on in the study and practice of repentance, the more they find out and discover their own impenitency and complain of the hardness and untowardness of their own hearts; the more they labour and make progress in sound sanctification, the more they come to apprehend and see their own corruption. And this very sense of wanting grace is an argument of grace: it is a sure sign of grace to see no grace and to see it with grief; for Christ saith, "Blessed are the poor, as well as pure in spirit; the one shall see God, the other hath a present right to the kingdom of heaven," which is the same in effect.

Plutarch, *de Perfectione*.

Matt. v. 3, 8.

DCCVIII.—*Not to rest in outward performances of duty, because dangerous.*

REMIGIUS, a judge of Lorraine, tells this story, that the devil in those parts did use to give money to witches, which did appear to be good coin, seemed to be current at first, but, being laid up a while, it then appeared to be nothing but dry leaves. So the devil deceives men now, in these days of so large professions: he makes them do outward actions which have a fair show, but when they need them, then they appear as they are, nothing but dry leaves, mere dead leaves, because there is no life in them. They hear, they pray, they read, they sing psalms, but they turn not to the man's spiritual nourishment; there is not a principle of spiritual life in them.

Preston's *Treatises*, iv.

Augustine, in *P.* lxx.

DCCIX.—*The great return of a faithful prayer.*

AMONGST the sons of men, a courtier, a favourite in the court, gets more by one suit, it may be, than a tradesman, or merchant, or husbandman, gets with twenty years' labour, though he takes much pains, rising up early, going to bed late, and eating the bread of carefulness; for one request may bring in more profit, may make a courtier richer, than so many years' labour and pains. So, in like case, a faithful prayer put up to God may more prevail with Him, we may obtain more at His hands by it, than by many years' labour or using much means in another way.

Preston, on *Sacrament*.

"Oratio pura, caelos penetrans vacua non redibit."
—AUG., in *Serm.*

DCCX.—*Moderation little set by.*

MEN of extraordinary tallness, though otherwise little deserving, are made porters to lords, and those of unusual littleness are made ladies' dwarfs, whilst men of moderate stature may want masters: thus many, notorious for extremities, may find favourers to prefer them, whilst moderate men, in the middle course, may want any to advance them. But what saith the apostle, "*If in this life only we had hope, we are of all men the most miserable.*"

Fulci's *Holy State*.

1 Cor. xv. 19.

DCCXI.—*The powerful effect of God's Word painfully preached.*

EUTYCHUS, in the Acts, is an emblem of a Christian in temptation: he fell from a high loft and was taken up dead, and so reputed of all that were then present; but Paul laid

Acts xx. 9, 10.

Du Moulins, de
l'Amour de Dieu.

himself upon him and embraced him, and found life in him, and set him on his legs again. So, though a man fall high from heavenly grace to the very pit of hell (if it were possible), yet he may be raised again by some skilful Paul, some painful (careful) preacher, applying the comforts of the Gospel, and showing that his life is not altogether extinguished, but hid only with God in Christ Jesus.

DCCXII.—*Anabaptistical zeal condemned.*

Nat. Hist., lib. viii.,
cap. 5.

Procopius, de Bello
Gothorum, lib. ii.

Boys Postill.

THERE is a story in Pliny how two goats, meeting on a bridge, *non viam, sed viam fecere* (they did not make away each other, but made way one for the other), as Mutianus, an eye-witness, tells the tale. The one, lying down on his belly, suffered the other to pass over his back, and so both escaped the danger of the ditch. And, in the time of the Gothish wars, it may be read that a Roman soldier and a barbarian, casually falling into the same pit, as they marched along the country, were so far from contending with each other, as that they both agreed mutually to relieve each other; and so, necessity making them friends, they were both drawn out of the pit and delivered. It were to be wished that the separating Anabaptist in this case had so much wit as the goat, or else so much good will as the Goth; they would not then hold dissoluteness a resoluteness, the breaking of ecclesiastical orders a point of devotion. If their zeal were but half so good to the Gospel as Mary's was to the law at the time of her purification, they would rather wring themselves in the particular than wrong the Church in the general.

DCCXIII.—*Grace in the heart may be a long time concealed.*

Hall's Occas. Medita-
tion.

Look upon a coal covered with ashes; there is nothing appearing in the heap but only dead ashes; there is neither light, nor smoke, nor heat; and yet, when those embers are stirred to the bottom, there are found some living gleams which do contain fire, and are apt to propagate it. Many a Christian breast is like this hearth, no life of grace appearing there for the time, either to his own sense or the apprehension of others. Whilst the season of temptation lasteth, all seems cold and dead; yet still, at the worst, there is a secret coal from the altar of heaven raked up in their bosom, which, upon the gracious motions of the Almighty, doth both bewray some remainders of that divine fire and is easily raised to a perfect flame. Let no man, therefore, deject himself or censure others for the utter extinction of that spirit, which doth but hide itself in the soul for a glorious advantage.

DCCXIV.—*How to prevent wavering mindedness.*

Ambros., de Vir-
ginitate.

Playfer, ut antea.

Acts ix. 13.

It is observable that the bee, being to fly home to her hive, and fearing lest she should be taken by the way with the wind, and so might be tossed up and down in the air, counterpoiseth herself with a little stone, and so flies straight home. This may teach us what we ought to do. We must not be wavering, and carried about with the blast of every doctrine, like a reed shaken in the wind; but, as the bee is balanced with a little stone, so we must be built upon the chief corner stone, and grounded upon a rock, and established with grace, that however the rain fall, or the floods arise, or the winds blow, or what times soever come, yet we may stand fast in the street which is called Straight, always following Christ directly to the mark.

DCCXV.—*Parents' care only to enrich their children reproved.*

Aristot. de Animal.,
lib. iv., cap. 14.
Job, xxxix. 14.

OF the ostrich it is said that she leaveth her eggs in the earth, and warmeth them in the dust; it is the benefit of the earth only that she gives unto them. And such surely is the

only care, worthily to be reprov'd, which too many parents have of their children. It is only concerning the things of the earth, that they may be rich and noble and great men in this present world : as for heavenly things, the eternal good of their souls, they are not so much as once thought of.

DCCXVI.—*The folly and danger of self-conceitedness.*

THERE were some amongst the philosophers of old *qui jactabant solæcismos suos esse laudes et gemmas philosophice* (who accounted their rude barbarisms as ornaments of philosophy). Such are all self-conceited men, our new opinionists, who present their vain fancies as the exquisite patterns of God's mind. How are the pulpits made stages for every man to act his humour in ! and the printing presses market-places for men to vent their false wares and counterfeit doctrines ! They pretend fair to build the Lord's house, but it is Babel, not Bethel, if one may guess by the division of their languages ; and whilst they pretend to depart from a mystical Babylon they run into a literal one, that of confusion.

Hardy's *Serm.*,
Westm., 1647.

DCCXVII.—*Hope well and have well.*

THE mariners sailing with St. Paul bore up bravely against the tempest whilst either art or industry could befriend them ; finding both to fail, and that they could not any longer bear up to the wind, they even let the ship drive. Thus many have endeavoured, in these distempered times, to hold up their spirits and to steer them steadily. Happy peace was the port whereat they desired to arrive ; but now, since the storm grew too sturdy for the pilot, all the skill they will hereafter use is no skill at all : and even let the ship sail whither the wind will send it, but with this hope and comfort, that the most weather-beaten vessel cannot properly be seized upon for a wreck which hath any quick cattle remaining therein, and their spirits are not as yet forfeited to despair, having one lively spark of hope in their hearts, because God is even where He was before.

Goddard's *Serm.*,
Lond., 1642.
Acts xxvii.

"Magna tamen
spes est in boni-
tate Dei."—OVID.

DCCXVIII.—*Bloody-minded men condemned.*

WHEN Vedelius Pollio, a Roman, at a supper provided for Augustus, the emperor, would have thrown his servant into his fish-pond, where he kept his lampreys, because he had broken a cup of crystal, the emperor withheld him, and controlled him with these words : "*Homo cujuscunque generis, &c.* (A man of what condition soever he be, if for no other cause, yet, because he is a man, is more to be valued than all the cups and fish-ponds in the world)." What a shame is it, then, for Christians ! How are they to be condemned when a heathen emperor shall exceed them in the principles of humanity ! How is our gold become dross, our blood so stained ! What is more rare amongst men than to find a man !—*i. e.*, amongst men how many beasts are there, for want of using reason ! and for not using it well how many devils, whose hearts are so bound with sinews of iron that they are no more moved with the life of a man than if a dog had fallen before them !

Plutarch.

Morney, *de Relig.*,
cap. 16.

"Fera regnat
Erinnys."—OVID,
Metam., lib. i.

DCCXIX.—*Satan's policy to ensnare us by the observance of our natures.*

THE chameleon, when he lies on the grass to catch flies and grasshoppers, taketh upon him the colour of the grass, as the polypus doth the colour of the rock under which he lurketh, that the fish may boldly come near him without any suspicion of danger. In like manner Satan turneth himself into that shape which we least fear, and sets before us such

Aldrovandus, *de
Serpentinibus*.

objects of temptation as are most agreeable to our natures, that so he may the sooner draw us into his net. He sails with every wind, and bows us that way which we incline of ourselves, through the weakness of nature. Is our knowledge in matter of faith deficient, he tempts us to error. Is our conscience tender, he tempts us to scrupulosity and too much preciseness. Hath our conscience, like the ecliptic line, some latitude, he tempts us to carnal liberty. Are we bold spirited, he tempts us to presumption. Are we timorous and distrustful, he tempteth us to desperation. Are we of a flexible disposition, he tempteth us to inconstancy. Are we stiff, he labours to make obstinate heretics, schismatics, or rebels of us. Are we of an austere temper, he tempteth us to cruelty. Are we soft and mild, he tempteth us to indulgence and foolish pity. Are we hot in matters of religion, he tempteth us to blind zeal and superstition. Are we cold, he tempteth us to Laodicean lukewarmness. Thus doth he lay his traps in our way, that one way or other he may ensnare us.

"Diabolus, quando decipere tentat, prius naturam unius cujusque intendit, et inde se applicat," &c.—HUGO DE S. VICT., lib. ii.

DCCXX.—*All things come from God, who is therefore to be praised.*

MANY are the symbols and emblems of true thankfulness and grateful acknowledgement: as in the sun-dial, with all the hours thereon by distinct figures, the motto, "*In umbra desino* (to the sun only I owe my motion and being);" as likewise the shell full of pearl, lying open to the sun and the dew of heaven, with this word, "*Rore divino*;" as also of the olive amidst the craggy cliffs, without rooting or moisture, with this wreath coming out of it, "*A celo*." And thus must every good Christian acknowlege, that it is in God that he liveth and moveth and hath his being; that without the divine dew of heavenly grace there is no virtue in himself, and that all his happiness is from heaven only; that all the gifts of fortune, falsely so-called, as riches and possessions, &c., all the graceful endowments of the body, as agility, strength, comeliness, &c., all the goods of the mind, as virtue, wit, learning,—all these and all other beside these descend from God above, who gives *πάντα πᾶσι*, to all, all things; —no silver in Benjamin's sack till Joseph put it in; no good in man except the Lord bestow it. What hast thou that thou hast not received?

Donne's *Serm.*, Lond., 1627.

"Omnia dat nihil accipit."—TRISMEGISTUS, Acts xvii, 25.

DCCXXI.—*Sanctification wrought by degrees.*

SANCTIFICATION is not perfect in an instant. As wounds are easily taken, but not easily cured, so are sins quickly contracted, but not quickly purged. Sins are compared to scum, and meat will ask some good boiling before all the scum be out of it; to dross and metals, and they must be long in the fire before they be refined; and lastly, to spots and stains, which, if they be deep in a garment, will not be fetched out but with the fuller's soap. Neither are such garments scoured without a great deal of toil—that which is bred in the bone will hardly be got out of the flesh. Sanctification, therefore, is wrought by degrees; there must be many a sigh, many a tear, many a groan, before we come to a full height and stature in Christ Jesus.

Udall's *Serm.*, Lond., 1636.

Ezek., xxiv, 6.

Isa. i, 22.

Jude 12.

DCCXXII.—*To be thankful unto God at all times, especially in prosperity.*

It was a fault both noted and condemned in the Carthaginians, that whereas they were sprung from Tyrus, and used yearly to send the tenth or tithe of their incomes to Hercules, the peculiar god of the Tyrians, which custom they observed whilst their commodities were small, but neglected afterwards (when they grew to be masters of greater matters) to send at all, and so by little and little to condemn that Hercules, their god. In the service of the

Diod., Siculus, lib. xx.

true God, let this be never said of Christians, that they should so far forget themselves, that when God hath raised them out of the dust and set them on the thrones of justice, when He loadeth them with benefits, that they should load Him with unthankfulness; but rather, as their riches do increase, to honour Him with that substance, and, as they rise in temporal preferment, so to raise themselves up unto Him by an humble acknowledgment, from Whom only, and by whose blessing it is, that they enjoy what they have so received.

Prideaux' *Serm.*,
Oxon, 1625.

DCCXXIII.—*To be careful for our soul's good.*

It is, methinks, a very preposterous course that many men take in the world. Those that have children are very careful and diligent to bring them up (as it is fit they should) under some man's tuition; and if they have cattle, sheep, or oxen, they provide neat-herds and shepherds to keep them, but in the meantime, *unum necessarium*, for the good of their own souls, they have no care at all; they may sink or swim, or do what they will. Strange blindness or madness, like the Gadarenes, to have more mind of their hogs than of Christ, more thoughts of their cattle than of their souls. Learn we, therefore, of Christ to commit our souls into the hands of God.

Perkins, on *Creed*.

Luke viii. 37.

Matt. xxvi. 39.

DCCXXIV.—*To be always prepared for death.*

THERE is a story of a certain man pursued by an unicorn, who, in his flight, falls into a dungeon, and in his fall he takes hold and hangs by the arm of a tree growing on the side of the pit or dungeon. Now, as he thus hangs looking downward, he sees two worms gnawing at the root of the tree, and as he looks upward, he sees a hive of most sweet honey, whereupon he climbs up unto it and, sitting by it, feeds thereon. In the mean season, whilst he is thus sitting, the two worms gnaw in pieces the root of the tree, which done, down falls both tree and man, and all, into the bottom of the dungeon. Now, this unicorn is death, the man that flies is every man living, the pit over which he hangs is hell, the arm of the tree is life itself, the two worms are day and night, the continuance whereof is the whole life of man, the hive of honey is the pleasures and profits and honours of this world, to which, when men wholly give up themselves, not considering their ends, till the root, that is, this temporal life be cut off, they plunge themselves quite into the gulph of hell. Preparation, therefore, for death is not to be deferred till the time of death, but rather we must be ready every day to entertain it.

Specul. Exemplorum.

"Omnes crede
diem tibi diluxisse
supremum."

DCCXXV.—*God will have the whole heart in His service.*

MR. CAMDEN reports of one Redwald, king of the East Saxons, the first prince of this nation that was baptized, yet in the same church he had one altar for Christian religion, another for that of the heathens. And many such false worshippers of God there are to be found amongst us—such as divide the rooms of their souls betwixt God and the devil, that swear by God and Malcham, that sometimes pray and sometimes curse, that halt betwixt God and Baal—mere heteroclitics in religion. But God cannot endure this division: He will not have thy threshold to stand by His threshold; He will have all thy heart; He cares not for half, if it and the devil have the other.

Britannia, p. 465.

Greg. Naz., *Trad.*
Eva.

Zeph. i. 5.

Ezek. xliii. 8.

DCCXXVI.—A good sermon *not to be so much questioned as practised.*Fuller's *Holy State*.

As it is no good manners for him that hath good venison set before him on the table to ask from whence it came, but rather fairly fall to it: so a good Christian, hearing an excellent sermon, he never inquires whence the preacher had it, or whether it were not before in print, but at every point that concerns himself he turns down a leaf in his heart and falls aboard to practise it.

DCCXXVII.—*God's goodness ought to procure man's thankfulness.*Holdsworth's *Serm.*,
Lond., 1634.
Gen. xxxii. 10.

THE patriarch Jacob, pondering in his mind God's exceeding great care to him in his pilgrimage, breaks forth into this excellent confession: "*I am not worthy of the least of all Thy mercies and all Thy truth which Thou hast showed unto Thy servant; for with my staff came I over this Jordan, and now I have gotten two bands.*" Even so may many a man say with Jacob, "I came to such and such a place in a poor leathern suit, with a stick in my hand only, destitute of means and money, yet Almighty God hath so blessed me that I now possess two bands, wife, children, and servants; and for further employment, I that was scarce worthy to sit with the dogs of the stock, am now taken out of the dust, and lifted out of the mire, to sit with princes of the people. Blessed be the name of the Lord!"

"Tempora mutantur."
Job xxx. 1.DCCXXVIII.—*Strange sins, strange punishments.*Fuller's *Meditat.*

HAD any man beheld Sodom in the beauty thereof, and had the angel told him that the same should be suddenly destroyed by a merciless element, he would certainly have concluded that Sodom should have been drowned, led thereunto by these considerations:—First. It was situated in the plain of Jordan, a flat, low, level country. Secondly. It was well watered everywhere; and where always there is water enough there may sometimes be too much. Thirdly. Jordan had a quality, in the first month, to overflow all its banks. But not one drop of moisture is spilt on Sodom; it is burnt to ashes. How wide, then, are our conjectures when they guess at God's judgments! How far are His ways above our apprehensions! especially when wicked men, with the Sodomites, wander in strange sins out of the road of common corruption, not once coming within the compass of a rational suspicion; so true is it that strange sins have and ever will be attended with strange and unheard-of punishments.

Gen. xiii. 10.

1 Chron. xii. 15.

"Nova peccata,
nova supplicia."DCCXXIX.—The soul's delight, *once set upon God, hardly to be removed.*Burroughs, on
Psalms xx.

HE that lets down a bucket to draw water out of a deep well, as long as the bucket is under the water, though it be never so full, he may get it up easily; but when he begins to draw the bucket clear out of the water, then, with all his strength, he can hardly get it up—yea, many times, when it is at the very highest, breaks the iron chain, and falls violently back again. After the same sort, a Christian heart, so long as it is in Him wherein is a well of life, is filled with delight, and with great joy drinketh in the water of comfort out of the fountains of salvation; but being once haled and pulled from God it draweth back, and, as much as it can possibly, resisteth, and is never quiet till it be in Him who is the very centre of the soul's happiness.

DCCXXX.—*The incorrigibility of error.*Hardy's *Serm.*,
Westm., 1647.

It is observable that, in the time of the great sweating sickness in England, the sick persons, when they were beaten on the face with sprigs of rosemary by their friends, would

cry out, "Oh, you kill me! you kill me!" whereas, indeed, they had killed them in not doing it; for, had they slept, they had died. So those whom the sickness of error hath surprised, if you but go about to suppress them you shall presently hear them exclaim and say, "Oh, you persecute us! you persecute us!" whereas, indeed, it is not such a persecution as lets out the heart-blood, but such a persecution as lets out the corrupt blood; and they will one day acknowledge, though now they may stiffly stand it out, that to be a happy violence which pulled them out of the fire, blessed bonds that tied them to Christ, and comfortable fetters which kept their feet in the way of peace.

"O quam detest-
andus est error ho-
minum."—AUG.

DCCXXXI.—*The slothful contractedness of our prayers unto God reproved.*

POPE BONIFACE IX., at the end of each hundred years, appointed a jubilee at Rome, wherein people, bringing themselves and money thither, had pardon for their sins; but centenary years returned seldom, popes were old before, and covetous when they came to their place; few had the happiness to fill their coffers with jubilee coin. Hereupon Clement VI. reduced it to every fiftieth year, Gregory XI. to every three-and-thirtieth, Paul II. and Sixtus IV. to every twenty-fifth year, as now it is. Some overtures have been to bring it lower, and would have succeeded had there not been opposition. Just thus we serve our prayers unto God, as they their jubilees. Perchance they may extend to a quarter of an hour, when poured out at large; but some days we begrudge this time as too much, omitting the preface, with some passages conceived less material, and running two or three petitions into one, so contracting them to half a quarter of an hour. Not long after we fall to decontracting and abridging the abridgment of our prayers; yea, be it confessed to our shame and sorrow, that hereafter we may amend it, too often we shrink up our prayers to a minute, to a moment, to a "Lord, have mercy on me!"

Bapt. Platina, in
Vita.

Exam. Conc. Trid.,
p. 736, Col. 2.

Fuller's Meditat.

DCCXXXII.—*The difficulty of returning unto God, having long strayed from Him.*

JOSEPH and Mary left their Son at Jerusalem, and went but one day's journey from Him, but they sought Him up and down three whole days, and that with a great deal of sorrow too, before they could find Him. They are, therefore, deceived who think it an easy matter speedily to return unto God when they have long been straying from Him, that are gone with the prodigal child in *regionem longinquam* (into a far country), far from the thought of death, and consequently from the fear of God, yet promise themselves a quick return unto Him.

Silv. de Priore,
Aur. Rosa.

DCCXXXIII.—*The grace of God the only armour of proof.*

THERE was a judge in Poland, called Ictus, who a long time had stood for a poor beggar, the plaintiff, against a very rich man, the defendant, but in the end took a fee of the defendant, a considerable sum of money, stamped according to the usual stamp of the country, with the image of a man in complete armour, and at the next sessions, in court, judged the cause in favour of the defendant. But being taxed for it by his friends in private, showed them the coin he received, and demanded of them, "*Quis possit tot armatis resistere* (Who is able to stand against such an army as this is)?" Steel armour is, indeed, musket-proof, but nothing, except the grace of God, is gold or silver proof. Nothing can keep a judge or a magistrate from receiving a reward in private, in a colourable cause, but the grace of God, the eye of the Almighty, who seeth the corrupt judge in secret, and will reward him openly, if not here, hereafter.

Salom. Neuge-
haveri Hist. Polon.

Fealty, ut animæ.

DCCXXXIV.—*God both powerful and merciful.*Lake, *ut antea.*Tacit., *Annal.*

Chap. xi.

God showed the Israelites, in the spectacle of thunder and lightning, at the delivery of the law, what He could do, and what they deserved; so that what Cæsar one time said to the quæstor, who would have hindered him from entering into the treasury at Rome, shaking his sword, "It is easier for my power to dispatch thee, than for the goodness of my nature to be willing to strike thee!" may much more truly be said of God. His power maketh Him merciful, and His mercy doth manage His power. The author of the Book of Wisdom openeth this at large.

DCCXXXV.—*The excellencies of Christ are theirs that are in Him.*Iacch's *Serm.*,
1624.

As the wife communicates in her husband's honour and wealth, the branches partake of the fatness and sweetness of the root, and the members derive sense and motion from the head: so Christ, our King, is not like the bramble, that receiveth all good and yields none to the state; but He is like the fig-tree, the vine, the olive. They that pertain to Him are all the better for Him; they are conformable to Him; if He have any excellency they shall have it also.

DCCXXXVI.—*The best improvement of worldly sorrow.*Shute's *Serm.*,
Lond., 1628.

WHEN a man, by extreme bleeding at the nose, is brought in danger of his life, the physician gives order to let him bleed in another place, as in the arm, and so turns the course of the blood another way, to save his life. And thus must we do: turn our worldly sorrows for loss of goods or friends to a godly sorrow for our offences against God.

DCCXXXVII.—*Flesh and spirit, their opposition.*Lib. *Similitudin.*

ANSELM, archbishop of Canterbury, as he was passing on the way, espied a boy with a bird tied in a string to a stone; the bird was still taking wing to fly away, but the stone kept her down. The holy man made good use of this sight, and, bursting out into tears, said, "Even so it is betwixt the flesh and the spirit: the spirit is willing to mount upwards in heavenly thoughts and contemplation, but the flesh keepeth it down, and, if possible, would not admit of the least thought of heaven."

DCCXXXVIII.—*The conversion of great ones to be endeavoured, for example's sake.*Calamy's *Fast*
*Serm.*Florus, *in Hist.*

Acte viii. 10.

As it is in the exquisite mystery of printing, the great difficulty lies in the composing and working of the first sheet, for by that one many thousands are easily printed: so the great work of the ministry is to convert great men. If they were once converted, hundreds would follow their example. "*In uno Cæsare multi in sunt Marii* (In one great man are many inferiors contained);" when the great wheel of the clock is set a-moving, all the inferior wheels will move of their own accord. How zealous was St. Paul about the conversion of Sergius Paulus, the deputy of the country! He knew well enough that to take such a great fish was more than to catch many little ones, though the least of all is not to be despised

DCCXXXIX.—*The differences betwixt Papists and Protestants not easily reconciled.*

IN Merionethshire, in Wales, there are high mountains whose hanging tops come so close together, that shepherds on the tops of several hills may audibly talk together, yet will it be a day's journey for their bodies to meet, so vast is the hollowness of the valleys betwixt them. Thus, upon sound search, we shall find, notwithstanding some pontifical bridge-makers over the great gulf betwixt Papists and Protestants, that there is a grand distance between them, which, at the first view, may seem near and tending to an accommodation.

Gyraldus, *Conversens.*

Franc. de S. Clara, et alii.

DCCXL.—*The soul's breathing after Christ in time of trouble.*

A BULL which is baited at the ring, as soon as he gets any breathing, be it never so little, turns him straightway towards that place by which he was brought in, imagining that by how much the more he is nearer to the stall, by so much the more he shall be further from the stake. In like manner a faithful heart, being baited and toused in this world with many dogs that come about it, always hath an eye to that place from which it came; it pants and breathes and never is at quiet till it return to Him from whence it was sent at first.

Playfer's *Serm.*

Ps. xxii. 16.

DCCXLI.—*God's moderate answer to the prayers of His people.*

"THERE are three sorts of answers," saith Plutarch, "that men usually make to a demand: the first, if you ask whether Socrates be within, telleth you faintly and unwillingly, 'He is not within,' perhaps he answereth by a laconism, οὐ (not); the second, with more courtesy and to the sufficient measure of the demand, willing to instruct the ignorant, 'He is not within, but at the exchange,' &c.; the third, running over with loquacity, knoweth no end of speaking, 'He is not within, but at the exchange, waiting for strangers out of Ionia, in whose behalf Alcibiades hath written from Miletum,' &c. Now, the answers of God to the prayers of His people are neither so sparing nor restricted as the first, leaving the soul in a manner as doubtful and perplexed as He found it, by granting too little; nor so idle and superfluous as the last, to bring a loathing to men by surcharge of His benefits; but they are in the middle sort, tempered with good moderation, full of humanity, kindness, and grace, giving enough, and happily more than asked, and sending the heart away joyful for that which it hath obtained.

Lib. de *Garrulitate.*

DCCXLII.—*Baptismal water, the power and virtue thereof.*

SOLINUS reporteth of a river in Boetia, that it turneth the colour of the sheep that are washed in it in such sort, that, if they were before black or dun, they became presently as white as milk. That may be a fable, but this is Gospel: that such is the virtue of the consecrated water in baptism, wherein Christ's lambs are usually washed, through divine benediction upon that holy ordinance, that though they were never so black or foul before, yet after they come out of that laver, they are most clean and white, and so continue till they plunge themselves into the mire of worldly desires and fleshly lusts.

Solinus, *Poly. Hist.*

Peatly's *Serm. at Court, 1622.*

DCCXLIII.—*The folly of youth discovered and reprov'd.*

THE ancients painted a young man stark naked, his eyes veiled, his right hand bound behind him, and his left hand left at liberty, and Time following him close at the heels, and

Picti, *Hieroglyphica.*

"Juvenilibus annis
luxuriant animi."—
Ovid, *Fast.*

ever and anon pulling a thread out of the veil. He was so drawn, in a naked posture, to show with what little secrecy he had used his delights and pleasures ; with his right hand bound behind him, to express that he did not do anything right ; his left hand free and at liberty, signifying that he doth all things awkwardly and untowardly : he was pourtrayed blind because he doth not see his own follies ; but Time, behind him, opening his eyes by little and little, and so bringing him to the knowledge of his errors, that if he go on in such a course of life he is no other than as a broken ship, which leaks and draws in water at a thousand places, and will not be long ere it sink ; as a house, whereinto the rain doth fall and drop in so fast, and at so many places, that it must speedily fall without recovery.

DCCXLIV.—*To shun ill company.*

Fuller's *Good
Thoughts.*

Numb. vi. 3.

It is better—safer, I am sure it is—to ride alone than to have a thief's company : and such is a wicked man, who will rob thee of precious time, if he do thee no more mischief. The Nazarites, who might drink no wine, were also forbidden to eat grapes, whereof wine is made. So, we must not only avoid sin itself, but also the causes and occasions thereof, amongst which bad company (the lime-twigs of the devil) is the chiefest, especially to catch those natures which, like the good-fellow planet Mercury, are most swayed by others.

DCCXLV.—*Hearing the Word and not meditating thereon dangerous.*

Baxter's *Salute's
Everlasting Rest.*

If a man have the lientery, a disease so called, because that his meat passeth from him as he took it in, or he vomit it up as fast as he eats it, what strength and vigour of body and senses is this man like to have ? Indeed, he may well eat more than a sounder man, and the small abode that it makes in the stomach may refresh it at the present, and may help to draw out a lingering, languishing, uncomfortable life. Thus many hearers there are that are sick of this disease : what they hear is many times in at one ear, out at the other ; perhaps they hear more than otherwise they needed, and the clear discovery and lively delivering of the truth of God may warm and refresh them a little while they are hearing, and perhaps an hour or two after, and, it may be, may linger out their grace in a languishing, uncomfortable life ; but if they did hear one hour and meditate seven, if they did as constantly ruminate and digest their sermons as they hear them, and not take in one sermon before the other be well concocted, they would soon find another manner of benefit by sermons than the ordinary sort of many forward Christians do.

DCCXLVI.—*Outward formality only in the service of God condemned.*

Lake's *Sermon.*
Exod. xix.

PROV. XXX. 12.

MEN put on clean linen, their best clothes, and how often do they look in a glass to see that all be handsome, before they show themselves in the church to their neighbours ; and it is hoped that they which will not come slovenly before their neighbours will not appear sordidly before the Lord of heaven and earth ; and withal remember that that God who approveth this outward decency requireth the inward much more. He will have us lift up to Him not only clean, but pure hands also. A neat outside and a slovenly inside is like a painted sepulchre, full of dead men's bones ; and it is to be feared that most of our churches in the time of God's service are full of such tombs. There is a generation that are clean in their own eyes, but are not washed from their filthiness.

DCCXLVII.—Conversion of a sinner wrought by degrees.

"Little children, of whom I travail again in birth," &c., saith the apostle, "*until Christ be formed in you.*" So that conversion is not wrought *simul et semel*, but by little and little, in process of time. In the generation of infants, first the brain, heart, and liver are framed; then the bones, veins, arteries, nerves, and sinews; and after this flesh is added, and the infant first begins to live the life of a plant, by growing and nourishing: then it lives the life of a beast, by sense and motion; and thirdly, the life of a man, by the use of reason. Even so God outwardly prevents us with His Word, and inwardly He puts into us the knowledge of His will, with the beginnings or seeds of faith and repentance, as it were a brain and a heart. From these beginnings of faith and repentance arise heavenly desires, from these desires follow asking, seeking, knocking; and thus the beginnings of faith are increased, and men go on from grace to grace, from one degree of virtue unto another, till they be tall men in Christ Jesus.

Perkins, on Gal.
Gal. iv. 19.

"Nemo repente fit
optimus."

DCCXLVIII.—Not to be ashamed of the profession of Christ.

ST. AUGUSTINE, in his "Confessions," relates an excellent story of one Victorinus, a great man at Rome, that had many great friends that were heathens, but it pleased God to convert him to the Christian religion, and he came to one Simplicianus and tells him secretly that he was a Christian. Simplicianus answers, "*Non credam, nec deputabo te inter Christianos, &c.* (I will not believe thee to be a Christian till I see thee openly profess it in the church)." At first Victorinus derided his answer, and said, "*Ergo ne parietes faciunt Christianum* (What! do the church-walls make a Christian)?" But afterwards, remembering that of our Saviour, "*He that is ashamed of Me before men,*" &c., he returns to Simplicianus and professeth himself openly to be a Christian. And let this text of Christ always sound in our ears also, and that of the Revelation, where the fearful, such as Nicodemus, *nocturni adoratores*, such night-walkers in religion, such as are faint-hearted in the profession of Christ, are put in the fore-front of those that shall go to hell, before murderers, whoremongers, adulterers, &c.

Lib. viii.

Mark viii. 38.

Calamy's Sermon.
Westm.
Rev. xxi. 8.

DCCXLIX.—Man to be sociable.

IT is to be observed that the farthest islands in the world are so seated, that there is none so remote but that from some shore of it another island or continent may be discovered, as if herein nature invited countries to a mutual converse one with another. Why, then, should any man court and hug solitariness? Why should any man affect to environ himself with so deep and great reservedness, as not to communicate with the society of others? Good company is one of the greatest pleasures of the nature of man, for the beams of joy are made hotter by reflection when related to another; were it otherwise, gladness itself must grieve for want of one to express itself to.

Cuadrografia del
Mundo.

Fuller, ut antea.

DCCL.—Ministers to live according to that doctrine which they teach others.

THERE WAS a ridiculous actor in the city of Smyrna, which, pronouncing "*O cælum* (O heaven)!" pointed with his finger towards the ground; which, when Polemo, the chiefest man in the place, saw, he could abide to stay no longer, but went from the company in a great chafe, saying, "This fool hath made a solecism with his hand; he hath spoken false Latin with his finger." And such are they who teach well and do ill, that, however they have heaven at their tongue's end, yet the earth is at their finger's end: such as do not only speak false Latin with their tongue, but false divinity with their hands: such as live not according to their preaching. But He that sits in the heavens will laugh them to scorn and hiss them off the stage, if they do not mend their action.

Casp. Barthii Ad
versari.

Playfer's Sermon.

DCCLI.—England's *ingratitude to God*.

Val. Max., lib. v.,
cap. 3.

King's Lett. on
Jonah.

SCIPIO AFRICANUS the elder had made the city of Rome, being at that time *exanguem et moriturum* (in a deep consumption, and ready to give up the ghost), lady of Afric. At length, being banished into a base country town, his will was that his tomb should have this inscription on it: "*Ingrata patria, ne ossa mea quidem habes* (Unthankful country, thou hast not so much as my bones)." Thus many and mighty deliverances have risen from the Lord to this land of ours, to make provocation of our thankfulness; yet "*Ingrata Anglia, ne ossa mea quidem habes*," may the Lord say (Ungrateful England, thou hast not so much as the bones of thy Patron and Deliverer). Thou hast exiled Him from thy thoughts, buried Him in oblivion. There is scarcely a footstep of gratitude to witness to the world that thou hast been protected.

DCCLII.—*The Papists' blind zeal discovered.*

Lib. de Rebus Germ.

Faatly, ut antea.

RHENANUS reporteth that he saw at Mentz, in Germany, two silver cranes standing upon the altar, into the bellies whereof the priests, by a device, put fire and frankincense so artificially, that all the smoke and sweet perfume came out of the cranes' beaks: a perfect emblem of the people's devotion in the Romish Church. The priests put a little fire into them—they have little warmth of themselves, or sense of true zeal—and as those cranes sent out sweet perfumes at their beaks, having no smelling at all thereof in themselves, so these breathe out the sweet perfumed incense of prayer and zealous devotion, whereof they have no sense or understanding at all, because they pray in an unknown tongue.

DCCLIII.—Saints in glory, *what they hear and see.*

Baxter's Saints'
Everlasting Rest.

ST. AUGUSTINE was wont to wish three things: first, that he might have seen Christ in the flesh; secondly, that he might have heard St. Paul preach; thirdly, that he might have seen Rome in its glory. Alas! these are small matters to that which Austin and all the saints in glory do now behold. There they see not Christ in the form of a servant, but Christ in His kingdom, in majesty and glory; not Paul preaching in weakness and contempt, but Paul, with millions more, rejoicing and triumphing; not persecuting Rome, in fading glory, but Jerusalem, which is above, in perfect beauty and splendour. And there they hear, too, not Elijah, Isaiah, Daniel, with all the prophets of old; Peter, John, James, Jude, apostles of the New Testament, preaching to an obstinate people in imprisonment, persecution, and reproach; but triumphing in the praises of their God, that hath thus advanced them.

DCCLIV.—*God a mighty God.*

Huntington's Hist.

Lake's Sermon, on
Job, ix.

Exod. xv. 11.

CANUTE, a king of this land, when flatterers magnified his power and did almost deify him, to confute them, caused his chair to be set by the seashore, at the time of the flood, and, sitting in his majesty, commanded the waves that they should not approach his throne; but when the tide kept its course and wet his garments, "Lo!" saith he, "what a mighty king I am by sea and land, whose command every wave dareth to resist!" Here, now, was weakness joined with might. It is otherwise with God; He is a mighty God. It appears in the epithet that is added unto El, which is Gibbor, importing that He is a God of prevailing might, whom the winds and seas obey. In Daniel He is called El Elim, the Mighty of mighties; whereupon Moses, magnifying His might, saith, "*Who is like unto Thee, O Lord, amongst the gods?*" which words, being abbreviated, the Maccabees, in their

wars against their enemies, did bear in their standard, and there hence, as the learned have observed, did take their name of Maccabees. Certainly, this epithet is a just ground of that which King David persuades: "*Ascribe unto the Lord, O ye mighty, ascribe unto the Lord glory and strength.*" Ps. xxix. 1.

DCCLV.—*Drunkenness the shame of England.*

THERE is a complaint in Pliny, for the time present and past, "*Latifundia perdiderunt Italiam* (Italy is undone by large severals)." We may take up the like complaint against drinking, *multifundia*, that is, *multum infundendo*, the pouring in of much liquor, is the shame of England already, and will be, if not reformed, the utter undoing of it. Smith's Serm. on Eph. v.

DCCLVI.—*To trust in God, who is the great Lord Protector of His people.*

THERE is an excellent story of a young man that was at sea in a mighty raging tempest, and when all the passengers were at their wit's end for fear, he only was merry; and when he was asked the reason of his mirth, he answered that the pilot of the ship was his father, and he knew his father would have a care of him. The great and wise God, who is our Father, hath from all eternity decreed what shall be the issue of all wars, what the event of all troubles. He is our Pilot, He sits at the stern; and though the ship of the Church or state be in a sinking condition, yet be of good comfort, our Pilot will have a care of us. There is nothing done in the lower house of parliament on earth but what is first decreed in the higher house in heaven. All the lesser wheels are ordered and overruled by the upper. "*Are not five sparrows,*" saith Christ, "*sold for a farthing?*" One sparrow is not worth half a farthing, and there is no man shall have half a farthing's worth of harm more than God hath decreed from all eternity. Calamy's Serm. Luke xii. 6.

DCCLVII.—*How to come off well in ill company.*

IT is reported of the river Dee, in Merionethshire, in Wales, that, running through Pimble Meere, it remains entire, and mingles not her streams with the waters of the lake. So if, against thy will, the tempest of an unexpected occasion drive thee amongst the rocks of ill company, though thou be with them, be not of them; keep civil communion with them, but separate from their sins; and know, for thy comfort, thou art still in thy calling, and therefore in God's keeping, who, on thy prayer, will bring thee off with comfort. Camden's Britannia.

DCCLVIII.—*Greatness and goodness well met together.*

SIMEON, the son of Onias, was as a fair olive-tree that is fruitful, and as a cypress-tree, which groweth up to the clouds. A cypress-tree is high, but barren; an olive-tree is fruitful, but low. So a Christian is, or ought to be, not only a cypress-tree, reaching high in preferment and worldly honour, but he must also be low as the olive-tree, bringing forth fruit with patience, like Simeon, neither low nor barren: though an olive, yet as high as the cypress; though a cypress, yet as fruitful as the olive-tree. Playfer's Serm. Eccles. v. 15.

DCCLIX.—*Prosperity of the wicked destructive.*

THE king of Egypt blessed himself for having anything to do with Polycrates, king of Samos, because he was over-fortunate; for, having a massy and rich ring, he cast it into Herodotus.

King, on *Jonah*.

Job xxi. 10.

Ps. lxxiii. 5.

the sea to try an experiment : in despite of fortune, he found it again at his table in the belly of a fish, which was brought for a present unto him. The thriving estate of the wicked is set out at large : "*Their bullock gendereth, and miscarrieth not ; their cow calveth, and casteth not her calf ;*" &c. ; and "*they come not into misfortune as other men.*" What ! no misfortune ? Even the greatest in this, that they are so fortunate. Surely it were good for men not to be acquainted with such engrossers of prosperity, and much less to be partakers of their unhappy happiness.

DCCLX.—*God's people meet with many discouragements in the world.*

Donne's *Pseudo-Martyr*.

TIBERIUS CONSTANTINUS, in the year of our Lord 577, commanding a golden cross, set in marble, to be digged up, that it might not be trod upon, found under it a second, and under the second a third, and under the third a fourth. So the dearest servants of God in this world, digging for the hidden treasure of the Word, and putting themselves into a frame of Gospel obedience, find but hard dealing in the world, cross under cross, and loss upon loss, and sorrow after sorrow. Look how the waves in the sea ride one upon the neck of another ! and as Job's messengers trod one upon the heels of another, so miseries and calamities and vexations in the course of this life follow close one upon the other.

DCCLXI.—*The great comfort of heavenly meditation.*

Gen. xl. 10.

Baxter's *Saints' Everlasting Rest*.

PHARAOH's butler dreamed that he pressed the ripe grapes into Pharaoh's cup and delivered the cup into the king's hand. It was a happy dream for him, and signified his speedy access to the king's presence. But the dream of the baker, that the birds did eat out of his basket on his head the baked meats prepared for Pharaoh, had an ill omen, and signified his hanging and their eating his flesh. Thus, when the ripened grapes of heavenly meditations are pressed by a good Christian into the cup of affection, and this put into the hands of Christ by delightful praises, it is a true argument of real comfort, that that Christian, in so doing, shall be shortly taken from the prison of this flesh, where he liveth, and be set before Christ in the courts of heaven, and there serve up to Him that cup of praise (but much fuller and much sweeter) for ever and ever ; but if the ravenous birds of wandering thoughts do devour these meditations, intended for heaven, it is hard to say but that, so far as they intrude, they will be the death of that service, if not of that soul, they thus infest.

DCCLXII.—*God gives warning before He smites.*

Lake, on *Hag. ii.*

"*Non solet Deus subrepere,*" &c., saith Chrysostom. God, when He doth any great work in the world, stealeth not upon the world ; He giveth a warning piece before He dischargeth His arming piece : so did He before He brought on the flood, before He delivered His people out of Egypt, before He gave the Jews over unto the Babylonian captivity. We cannot read these stories, but we must needs find in them God's palpable harbingers ; so that if men be surprised, it is not because they are not forewarned, but because they will take no warning.

DCCLXIII.—*Excess of apparel condemned.*

Matt. Paris.

It was an arrogant act of Hubert, archbishop of Canterbury, who, when King John had given his courtiers rich liveries, gave his servants the like ; wherewith the king was not a little offended. But what shall we say to the riot of our age, wherein, as peacocks are more gay than the eagle himself, every ordinary subject outvies his sovereign ? What fancies and fantastical habits are daily seen amongst us !

DCCLXIV.—*The dangerous example of wicked governors.*

JEROBOAM, the son of Nebat, is never mentioned in the Scripture, never read or heard of in the chronicles of Israel, but he draweth a tail after him like a blazing star, "*who made Israel to sin.*" A sick head disordereth all the other parts, and a dark eye benights the whole body. It is said "*facile transitur ad plures* (people are apt to flock after a multitude);" and it is as true "*facile transitur ad majores* (men are apt to imitate great authority, whether good or bad)." Evil behaviour in men of high degree corrupteth, as it were, the air round about, which the people, drawing in over-hastily, are made like to themselves in all manner of lewdness.

Udal's *Serms.*
Lond., 1637.

DCCLXV.—*How to use riches.*

WHEN a man taketh a heavy trunk, full of plate or money, upon his shoulders, it maketh him stoop, and boweth him towards the ground; but if the same weight be put under his feet, it lifteth him up from the ground. In like manner, if we put our wealth and riches above us, preferring them to our salvation, they will press us down to the ground, if not to hell, with their very weight; but if we put them under our feet, and tread upon them as slaves and vassals to us, and quite condemn them in respect of heavenly treasure, they will raise us up towards heaven.

Taylor's *Serms.*
Lond.

DCCLXVI.—*The great danger of concealed knowledge.*

CASSIUS tells of one that had such a receipt as would so likely and certainly dissolve the stone in the bladder; and he concludes of him, that he makes no doubt but that he is now in hell because he never revealed it to any before he died. This was somewhat a hard sentence; but what shall we think, then, of them that know of the remedy of curing souls, such as have receipts for hard and many hearts, yet do not reveal them nor persuade men to make use of them? Is it not hypocrisy to pray daily for their conversion and salvation, and never once endeavour to procure it? And if hypocrisy, then what is the reward of hypocrisy? There is none so ignorant but knows it.

Dexter's *Saints'*
Eternal Rest.

DCCLXVII.—*How the Gospel propagateth itself.*

As the scope of the sun is in all the world, and yet at one time the sun doth not shine in all the parts thereof; it beginneth in the east, and passeth to the south, and so to the west, and as it passeth forward, bringing light to one place, withdraweth from another: so it is in regard of the Sun of righteousness, the Sunshine of the Gospel. He hath *jus ad omnes* nations, but He hath not at the same *jus in omni terra*; the propriety of all is His, but He taketh possession of it all successively and by parts. The eastern Churches, the southern, have had His light, which now are in darkness for the most part; and we, that are more northerly, do now enjoy the clearest noontide. But the Sun beginneth to rise to them in the west, and it is not plain that our light beginneth to grow dim. It is to be feared that it hath to their meridian, and whether, after their noon, it will set, God knoweth. Yet the cause hereof is not—lest we mistake—in the Sun of righteousness, as the cause why all have not light as one time is in the material sun. The material cannot at one time enlighten all the Sun of righteousness can; but for the sins of the people the candlestick is removed, and given to a nation that will bear more fruit. We interpose our earthliness between ourselves and the sun, and so exclude ourselves from the beams thereof.

Lake, on Isa. ix.

DCCLXVIII. — *England's distractions to be England's peaceable directions.*

Nect. Altior.

AULUS GELLIUS tells of certain men that were in a ship ready to perish, by reason of a great tempest, and one of them, being a philosopher, fell to asking many trifling questions; to whom they answered, *καὶ σὺ παίζεις ἡμεῖς ἀπολούμεθα* (We are a-perishing, and dost thou trifle)? So it may be said of us: Is England a-sinking, and is this a time to be raising of unnecessary disputes, to be wrangling in controversies about points of Church government, when God knows whether we shall have any government either in Church or state at all, when there is *Hannibal ad portas*, a generation of men crying out, "No governors! No Church! No ministers! No sacrament!" As Elisha said to Gehazi, "*Is this a time to receive money?*" so it may be said again, "*Rebus sic stantibus* (Is this a time to divide)?" Is such a time as this a time to trouble England with new opinions? Is this a time to divide? Nay, is it not rather a time to unite, and to have quiet hearts and peaceable dispositions one towards another, that so the God of peace may delight to dwell amongst us.

2 Kings v. 26.

DCCLXIX.—*Deformity of body not to be contemned.*Gul. Malmsh.,
lib. ii., cap. 10.

AN emperor of Germany, coming by chance on a Sunday into church, found there a misshapen priest, *pecūe portentum nature*, insomuch that the emperor scorned and contemned him. But when he heard him read these words in the service, "*For it is He that made us, not we ourselves,*" the emperor checked his own proud thoughts, and made inquiry into the quality and condition of the man; and finding him, on examination, to be most learned and devout, he made him archbishop of Colen, which place he did excellently discharge. Mock not at those, then, who are misshapen by nature; there is the same reason of the poor and of the deformed: he that despiseth them despiseth God that made them. A poor man is a picture of God's own making, but set in a plain frame, not gilded; and a deformed man is also His workmanship, but not drawn with even lines and lively colours: the former not for want of wealth, as the latter not for want of skill, but both for the pleasure of the Maker: and many times their souls have been the chapels of sanctity whose bodies have been the spitals of deformity.

Fuller's Holy State.

DCCLXX.—*Profession and practice to go together.*Isa. lviii. 1.
Stiles Sermon, Lond.,
1626.

THE prophet Isaiah is willed to lift up his voice like a trumpet. There are many things that sound louder than a trumpet, as the roaring of the sea, the claps of thunder, and such like; yet he says not, "Lift up thy voice as the sea!" or "Lift up thy voice as thunder!" but "*Lift up thy voice as a trumpet!*" Why as a trumpet? Because a trumpeter, when he sounds his trumpet, he winds it with his mouth and holds it up with his hand. And so every faithful heart, which is, as it were, a spiritual trumpet to sound out the praises of God, must not only report them with his mouth, but also support them with his hand. When profession and practice meet together, *quàm benè conveniunt* (what a harmony is in that soul)! When the tongue is made God's advocate, and the hand executor of God's will, then doth a man truly lift up his voice like a trumpet.

DCCLXXI.—*All men and things subject to mortality.*"Homo stature
parvæ caput incur-
vabat," &c.—
BAPT. PLATINA,
in Vita Felicitis Se-
cundæ.

WHEN the emperor Constantius came to Rome in triumph, and beheld the companies that entertained him, he repeated a saying of Cyneas the Epirote, that he had seen so many kings as citizens; but viewing the buildings of the city, the stately arches of the gates—so lofty, that at his entrance he needed not to have stooped like a goose at a barn door—the

turrets, tombs, temples, theatres, aqueducts, baths, and some of the work so high, like Babel, that the eye of man could scarcely reach unto them, he was amazed, and said that Nature had emptied all her strength and invention upon that one city. He spake to Hormisda, the master of his works, to erect him a brazen horse in Constantinople, like unto that of Trajan the emperor which he there saw. Hormisda answered him, that if he desired the like horse, he must then provide him the like stable. All this, and much more, in the honour of Rome. At length he asked Hormisda what he thought of the city: who told him that he took no pleasure in anything there, but in learning one lesson, that men also died in Rome, and that he perceived well the end of that lady-city—which, in the judgment of Quintilian, was the only city, and all the rest but towns—would be the same with all her predecessors: the ruins whereof are even gone to ruin. This is the doom that attendeth both men and places, be they never so great and stately; the consideration whereof made a learned gentleman close up his admirable "History of the World" in these words: "O eloquent, just, and mighty death! whom none could advise, thou only hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it over with these two narrow words: '*Hic jacet.*'"

Ammian. Marcellin., lib. xvi.

"O jam periore ruinæ."—LUCAN.

Raleigh's Hist., in fine.

DCCLXXII.—Faith in Christ *the only support in the time of trouble.*

IN that famous battle at Leuctra, where the Thebans got a signal victory, but their captain Epaminondas his death-wound, it is reported that Epaminondas, a little before his death, demanded whether his buckler were taken by the enemy; and when he understood that it was safe, and that they had not so much as laid their hands on it, he died most willingly and cheerfully. Such is the resolution of a valiant soldier of Christ Jesus: when he is wounded even to death, he hath an eye to his shield of faith, and, finding that to be safe out of the enemy's danger, his soul marcheth courageously out of this world, singing St. Paul's triumphant ditty: "*I have finished my course; I have kept the faith: henceforth is laid up for me a crown of righteousness.*"

Plutarch.

Pausanias, in Boet.

Featly, ut antea.

2 Tim. iv. 7, 8.

DCCLXXIII.—*Nothing but Christ to be esteemed as of any worth.*

As the Jews used to cast to the ground the Book of Esther before they read it, because the name of God is not in it; and as St. Augustine cast by Tully's Works, because they contained not the name of Christ: so must we throw all aside that hath not the name of Jesus on it. If honour, riches, preferment, &c., come not in the name of Jesus, away with them, set them by as not worth the taking up: give them no entertainment further than as they have reference to Christ and eternity.

Steph. Menochius.

Baxter's Saints' Everlasting Rest.

DCCLXXIV.—*Humility the way to glory.*

WE say in our creed that Christ descended into hell, *descendit ut ascendat*; He took his rising from the lowest place to ascend into the highest. And herein Christ reareth a good lecture unto us; He teacheth us that humility is the way to glory, and the more we are humbled the more we shall be exalted. Adam and those once glorious angels were both ambitious. Both desired to climb; but they mistook their rise, and so in climbing both had grievous falls. If we, then, would climb without harm, we must learn of Christ to climb; so shall we be sure to tread the steps of Jacob's ladder, which from earth will reach even to the highest heavens.

Udall's Serm., Lond., 1640.

"Primus ascentionis gradus, est humilitas."—BER.

DCCLXXV.—*A kingdom divided within itself cannot long stand.*

MELANTHON, persuading the divided Protestants of his time to peace and unity, illustrateth his argument by a notable parable of the wolves and the dogs who were marching onward to fight one against another. "The wolves, that they might the better know the strength of their adversary, sent forth a master-wolf as their scout. The scout returns, and tells the wolves that, indeed, the dogs were more in number, but yet they should not be discouraged, for he observed that the dogs were not one like another. A few mastiffs there were, but the most were little curs, which could only bark, but not bite, and would be afraid of their own shadow. Another thing also he observed, which would much encourage them, and that was that the dogs did march as if they were more offended at themselves than with us, not keeping their ranks, but grinning and snarling and biting and tearing one another as if they would save us a labour; and therefore let us march on resolutely, for our enemies are their own enemies, enemies to themselves and their own peace; they bite and devour each other, and therefore we shall certainly devour them." Thus, though a kingdom or state be never so well provided with men, arms, ammunition, ships, walls, forts, and bulwarks, yet notwithstanding, if divisions and heart-burnings get into that kingdom, that state, or that city, like a spreading gangrene, they will infect the whole, and, like a breach made in the walls of a city besieged, they will let in the enemy to destroy it. Nay, though there should be a kingdom of saints, if differences and distractions get within that kingdom, they will, like the worm in Jonah's gourd, eat up all the happiness of it in one night.

Calamy's *Fast Serms.*, Westm., 1644.

"En quò discordia cives perduxit miseros!"—VIRG., *Elog.*

DCCLXXVI.—*Not to continue angry.*

THE English, by command from William the Conqueror, always raked up their fires and put out their candles when the curfew-bell was rung; some part of which laudable custom of those times remaineth yet in the ringing of our eight or nine o'clock bell. Let it, then, remind us thus much, that the sun go not down upon our wrath. Let it not carry news to the antipodes, in another world, of our revengeful nature, but rather quench all sparks of anger, rake up all heat of passion, that may arise within us.

Stow's *Annals*.

Eph. iv. 26.

DCCLXXVII.—*The great state of heaven.*

WHEN Cineas, the ambassador of Pyrrhus, after his return from Rome, was asked by his master what he thought of the city and state, he answered and said that it seemed to him to be *respublica regum* (a state of none but great statesmen, and a commonwealth of kings). Such is heaven: no other than a parliament of emperors, a commonwealth of kings. Every humble, faithful soul in that kingdom is co-hair with Christ, hath a robe of honour and a sceptre of power and a throne of majesty and a crown of glory.

Plutarch, in *Vita Pyrrhi*,
"Hic locus est, quem, si verbis audacia detur," &c.
—OVID.

DCCLXXVIII.—*Every man to be active in his place.*

HE is not worthy to be a member of a state by whom the state is no whit bettered. The Romans well understood this when they instituted their censors, to inquire into every man's course of life, and to note them *carbōne nigro* (with a character of infamy) that could not give some good account of their life. It is a thing pitiful to consider how many there are in this land of ours whose glory is their shame, the very drones and cumber-grounds of their country, the chronicle of whose life was long since summed up by the poet: "*Nos numerus sumus, et fruges consumere nati* (no better than cyphers, if you respect the good they do)." But let them know that God will have no mutes in His grammar, no blanks in His almanack, no dumb-shows on His stage, no false lights in His house, no loiterers in His vineyard.

Wolff, *Lazius, de Reb. Gest. Rom.*

DCCLXXIX.—*How to get into heaven.*

As Socrates told a lazy fellow that would fain go up to the top of Olympus, but that it was so far off: "Why," said he, "walk but as far every day as thou dost about thine own house, and in so many days thou shalt be sure to be at Olympus." Thus, let but a man employ every day so many serious thoughts upon the excellent glory of the life to come as he now employeth daily on his necessary affairs in the world—nay, as he loseth daily on vanities and impertinencies—and his heart will be at heaven in a very short space.

Erasm., *Arctophagm*, lib. iii.

Baxter's *Saints' Everlasting Rest*.

DCCLXXX.—*The strength of imagination demonstrated.*

IMAGINATION, the work of fancy, hath produced real effects. Sad and serious examples of this truth may be produced; but a merry one by the way. A gentleman, having led a company of children beyond their usual journey, they began to be weary, and jointly cried to him to carry them, which, because of their multitude, he could not do, but told them he would provide them horses to ride on; then, cutting little wands out of the hedge, as nags for them, and a great stake as a gelding for himself, thus mounted, fancy put mettle into their legs, and they came cheerfully home.

Fuller's *Holy State*.

DCCLXXXI.—*The heavenly conqueror the happy conqueror.*

In the several kingdoms of the world there are several orders of knights, as of Malta, of the Garter, of the Golden Fleece, of St. John of Jerusalem, of St. Saviour, of St. James, of the Holy Ghost, and divers others; and most of these have been found λιποτάκται, white-livered soldiers, carpet knights, that either never drew sword or saw battle, or else had fled from their colours. But in the kingdom of Christ there is found but only one sort of knights, and that is the order of St. Vincent: such as stood their ground, such as never returned from battle without the spoil of their ghostly enemies; such whose motto was, here below, "*Vincenti dabitur*;" and now they are more than conquerors in heaven above.

Mexia, *Theater*.

Featly's *Serm.*

Rev. ii. 7.

DCCLXXXII.—*Ignorance of God's mind will not excuse at the last.*

THE people of Sienna, having wilfully rebelled against Charles V., their emperor, sent their ambassador to excuse it, who, when he could find no other excuse, thought in a jest to put it off thus: "What!" saith he, "shall not we of Sienna be excused, seeing we are known to be fools?" to whom the emperor's agent replied, "Even that shall excuse you, but upon the condition which is fit for fools, that is, to be kept and bound in chains." Thus shall it be with those that sit under plentiful means of grace, rich Gospel dispensations, so that it is but opening the casements of their hearts, and the light of God's countenance will fully shine upon them, yet remain unfruitful, barren, empty, sapless, lifeless Christians, and think that ignorance shall at the last excuse them.

Paul Jovii *Hist.*, lib. xxxiv.

Imperatorem Viter.

"Eheu quam miseris tramite devio abducit ignorantia."
—BOETHIUS, iii. 8.

DCCLXXXIII.—*Preposterous zeal reproved.*

WE choose the best lawyers for our causes, the best physicians for our bodies; but to supply the defect of our souls, to guide our judgment and conscience aright in the ways of God, we trust we know not whom. The humour of such cannot be better resembled than to the distempered appetite of girls that have the green sickness. Their parents provide for them wholesome diet, and they get into a corner and eat chalk and coals, and such-like

Lake's *Serm.*, Wells.

"Hoc est zelum
Dei habere, sed non
secundum scien-
tiam."

trash: so they that may have in the Church grave and sound instructions for the comfort of their souls, in conventicles feed upon the raw and undigested meditations of some ignorant tradesman.

DCCLXXXIV.—*The danger of stage plays.*

Plinii *Hist.*, lib. liii.,
cap. 10.

Fulgosus.

Fuller's *Holy State*.

ZEUXIS, the curious painter, painted a boy holding a dish full of grapes in his hand, done so lively that the birds, being deceived, flew to peck the grapes; but Zeuxis, in an ingenuous choler, was angry with his own workmanship. "Had I," said he, "made the boy as lively as the grapes, the birds would have been afraid to touch them." Thus, two things are set out to us in stage plays: some grave sentences, prudent counsels, and punishments of vicious examples, and with these, desperate oaths, lustful talk, and riotous acts, are so personated to the life, that wantons are tickled with delight and feed their palates upon them. It seems the goodness is not pourtrayed out with equal accents of liveliness as the wicked things are, otherwise men would be deterred from vicious courses with seeing the woeful success that follows after. But the main is, wanton speeches on stages are the devil's ordinance, to beget badness; but it is a question whether the pious speeches spoken there be God's ordinance to increase goodness, as wanting both His institution and benediction.

DCCLXXXV.—*Profit is the great god of the world.*

Cicero, in *Verre*.

Featly, *ut antea*.

"Vulgus amicitias
utilitate probat."—
OVID.

It was the usual demand of one of the wisest amongst the Roman judges, Cassius—surnamed the Severe—in all causes of doubt in matters of fact about the person of the delinquent, "*Cui bono* (Who gained by the bargain)?" on whose side lay the advantage? assuring himself that no man of understanding would put himself into any dishonest or dangerous action without hopes of reaping some fruit by it, as also that there can be no enterprise so beset with difficulties and dangers which some men, for apparent hope of great gain and profit, would not go through with. And it is very true, no arguments conclude so necessarily, in the opinion of the greater part of men, as that which is drawn *ab utili*. Profit is the great god of the world. "*Hæc omnia tibi dabo*" was the topic place the devil made use of, above all other, when he tempted our Saviour. Profit is a bait that all bite at; hence is that maxim of the Parthians, "*Nulla fides, nisi prout expedit* (No faith or keeping touch with anything, but as it maketh for advantage)." Justice and honesty, religion and conscience, may be pretended, but that which turneth the balance and carrieth the greatest sway in all concerns is the matter of profit and emolument.

DCCLXXXVI.—*The poor distressed man's comfort by his appeal unto God.*

Cartwright, in *Ex
clt.*

Ps. ix. 18.

As a man that, in some of the courts, is overpowered in a just cause by a strong hand, yet keeps up his hope so long as he hath liberty to make his appeal to a higher court, especially if he be confident of the sincerity of the judge to whom he is to make his appeal: so those that are here oppressed, rejected, distressed, are not therefore to be discouraged if at man's hand they receive little or no relief. Why? Because they may appeal unto God, and they are sure to prevail with Him, according to the equity of their cause. With Him there is no respect of persons, no accepting of bribes. He is One who, as He will not be corrupted, so He cannot be deluded; and that the poor may not always be forgotten, nor the hope of the oppressed perish for ever, hath set down a certain day wherein He will, without fail, and without further delay, if not before, hear every man's cause, right every man's wrong, and do justice on every wrong-doer.

DCCLXXXVII.—*The charity of former times* abused in these times.

THE first Christians, after the rage of persecution was over, how open-handed were they in erecting and providing for places and persons dedicated unto Christ's service! And as in other countries, so the good Christians of this island have left honourable memorials in their magnificent foundations, and munificent endowments thereof. Many millions have been that way expended, at the foot of which account, as a schedule thereunto annexed, is a bank of a million of money—not perfectly audited, but slenderly cast up by an unskilful hand in matters of account—bestowed in the city of London and the two universities, in the last century of years, setting the rest of the kingdom aside. All these followed the rule of God's law: whatsoever they offered unto Him was still of the best. But, by the way, it may be observed that the flood of our ancestors' liberalities rose not to so high a pitch but that their posterity's sacrilege hath taken it down to as low an ebb; and a saying of William Rufus, a great, though no good king of this island, pleaseth too many that live on the spoils of the Church: "Christ's bread is sweet."

Willet, *Synopsis Pa-
pismi.*

DCLXXXVIII.—Covetousness and contentment *inconsistent*.

It is one property which, they say, is required of those who seek for the philosopher's stone, that they must not do it with any covetous desire to be rich, for otherwise they shall never find it. But most true it is, that whosoever would have the jewel of contentment (which turns all into gold, yea, want into wealth) must come with minds divested of all ambitious and covetous thoughts, else are they likely never to obtain it.

Shute's *Serm.*,
Lond., 1619.

DCCLXXXIX.—*Not to be in love with sin*.

It is observable that Xerxes bare a strange affection to the plane-tree, which he hung about with chains and decked with jewels of greatest price. A fond and foolish affection as being to a tree, and such a tree as is good for nothing but to shade one out of the sun. This folly of so great a monarch very well resembleth all those who are not guided by the Spirit of God into the ways of truth and life, but are led by the spirit of error, or by the error of their own spirits, to ungodly and sinful courses, the very beaten paths to hell and death. The tree they are in love with and adorn, and spend so much cost upon, is the forbidden tree of sin, altogether unfruitful as that of Xerxes; it hath neither fair blossoms nor sweet fruit on it, only it is well grown, hath large arms and broad boughs, and casteth a good shade, or, to speak properly, a shadow of good, a noisome or pestilent shade, making the ground barren, and killing the best plants of virtues by depriving them of the sunshine of God's grace; yet, as divers nations, in the days of Pliny, paid tribute to the Romans for the shade of these trees, so do these men pay for the seeming delight and pleasure of sin (being indeed but a shadow of vanity), to the devil, the greatest tribute that can be paid, even the tribute of their most precious souls.

Herodotus.

Factly, *ut antea*.

Nat. Hist., lib. xii.

DCCXC.—*The sad effects of a wounded conscience*.

If a man be sick, wear he never so stately robes, he minds them not; have he never so dainty fare, he relisheth it not; lay him in never so soft a bed, yet he cannot rest: his diseased body feels nothing but the afflicting peccant humour. Even so, when the remorse of conscience works, all our gifts and parts, be they never so great, appear not: riches, though in great abundance, satisfy not; honours, preferments, though never so eminent,

Lake's *Serm.* at
Court.

"Nihil est miserius
quàm hominis ani-
mù conscius."—
PLAUTUS, in *Cap-
tivi*.

advantage not; though we have them all for the present, yet we have not the use of them: we see, we hear, but we feel nothing but sin; as experience teacheth them that have been distressed in this kind.

DCCXCI.—*Multitudes of time-servers.*

Sir F. Bacon's
Hen. VIII. p. 211.

WE read of an earl of Oxford fined, by King Henry VII., fifteen thousand marks for having too many retainers: but how many retainers hath time had in all ages, and servants in all offices? and chaplains, too, upon occasion, doing as the times do, not because the times do as they should do, but merely for sinister respects, and by ends to ingratiate themselves?

DCCXCII.—*God's spiritual blessing upon a man's employment in his calling.*

Zuingeri *Theatrum*
Hum. Vitæ.

Bromiardi *sum*
Prædicant.

As the sons of the husbandman in the fable, who, being told by their father, lying on his death-bed, that he left much gold buried under the ground in his vineyard, fell a-delving and digging all about the vines; and though they found no gold, yet by stirring the mould about the roots of the trees, gained a great vintage that year: even so it falleth out in the labours of our calling, though by them we reap not always that which we expect, and the world so much looks after, riches, preferment, &c., yet thereby we may manure, if I may so say, the ground of our hearts and gain great store of those fruits, peace of conscience, joy in the Holy Ghost, the blessing of God, such as the branches that are grafted in the true vine, Christ Jesus, bear.

DCCXCIII.—*Good men, as the pillars of both Church and state, to be preserved.*

Gal. ii. 9.

Orat. xxi.

Isa. xxii. 23.

Lake's *Serm.*

"*Natura sui conservatrix.*"—ARIST.

ST. PAUL gives the name of pillars to Peter, James, and John. Nazianzen saith of Athanasius, that he was *ὁ στῦλος τῆς ἐκκλησίας*; and of Attalus, Nicephorus saith, that he was *στῦλον καὶ ἐδραίωμα τῶν μαρτύρων*. Neither is this true only of the worthies of the Church, but of the commonwealth also. Joseph is not only called pastor, but "*Petra Israelis*;" the like is of Eliakim, the son of Hilkiah, of whom God saith, "*I will fasten him as a nail*," &c. And, indeed, there is no good man on whom the land doth not rest: for, as the world was made for them, so they bear it up; and when God removes them, the world grows so much the weaker. That any man enjoys his estate, that one friend hath society with another, they are beholden to the good; they think (poor souls!) that when they break laws and persecute good men, themselves fare the better and their posterity is the greater; but fools they are, and therein prove their own foes, for they overturn the pillars both of Church and state, whereupon themselves do lean. And whereas there is that care in unreasonable creatures of the preservation of the whole, that every part will hazard itself to prevent the common ruin, only men, forgetting that themselves must perish when the commonwealth goes to wreck, to satisfy their own lusts, continually push at, and would overturn the pillars that bear them, and, Samson-like, though not with so good a will as Samson, nor in so good a cause, for themselves are more like Philistines, endeavour the ruin both of others and themselves.

DCCXCIV.—*A contented mind suits with all conditions.*

Relat. de Glev.
Betser.

ONE observeth (how truly, I dispute not) that the French naturally have so elegant and graceful a carriage, that what posture of body soever in their salutations, or what fashion

of attire soever they are pleased to take on them, it doth so beseem them, that one would think nothing could become them better. Thus contentment makes men carry themselves gracefully in wealth and in want, in health and in sickness, in freedom and fetters, in what condition soever God allots them.

DCCXCV.—*To be thankful unto God in all conditions.*

FABRICIUS told Pyrrhus, who one day tempted him with gold, and the next day sought to terrify him with an elephant, a beast that he had never seen before: "Yesterday I was no whit moved with your gold, nor to-day with your beast." So let neither abundance transport us, nor wants dismay us, nor adversity deject us, but all incite us to bless God; in prosperity to praise His bounty, and in adversity His justice, and in both His prudent and fatherly care over us.

Pistarch, in *Vita*.

Burrough's *True Content*.

DCCXCVI.—*Church-spoilers condemned.*

In the end of an old Latin verse are reckoned up three great wonders of England: *ecclesiæ, feminae, lana* (the churches, the women, and the wool). *Feminae* may pass still, who may justly challenge wonder for vanity, As for *lana*, if it be wonderful alone, most sure it is that it is ill-joined with *ecclesia*. The church is fleeced, and instead of wool hath gotten nothing but a bare pelt upon her back. And as for *ecclesia*, either men have said with the Babylonians, "*Down with it! down with it, even to the ground!*" or else, in respect of the maintenance, with Judas, "*Ut quid perditio hæc* (Why was this waste)?" They would have the Church put to board wages; the ministers, like St. Paul, to labour with their hands, rather than to be troublesome; but they will not, in the meantime, like those good primitive Christians, lay down all they have at the apostle's feet.

Hall's *Contemplat. Poet of Berkeley*.

"*De ecclesia aut aliquid furatur, Judæ prædatori comparatur.*" AUG., in *Joh.*

Acts iv. 35.

DCCXCVII.—*Wicked men instrumental for the good of God's children.*

SOLINUS writeth of Hypanis, a Scythian river, that the water thereof is very bitter as it passeth through Exampius, yet very sweet in the spring. So the cup of trembling, which is offered to the children of God, is often very bitter at the second hand, as it is ministered unto them by profane persons, such as are haters of God and despisers of goodness; yet is it sweet at the first hand, as it is sent them from heaven. What Christ spake to Pilate, vaunting of the power and authority that he had over Him, the feeblest Christian may reply to the greatest potentate on earth: "*Thou couldst have no power at all against me unless it were given thee from above.*" The wicked may have a will to hurt them, but power they have none, unless it be given them from above by God, who can and doth usually execute His judgments by unjust ministers, by the very worst of men; and let them intend never so much evil, plot never so much mischief against His servants, yet He will turn it to their good.

Cap. 20.

Du Moulin, de *l'Amour de Dieu*.

John xix. 10.

DCCXCVIII.—*Riches, honour, &c., the devil's bait.*

In some fenny places in England, where they are much troubled with gnats, they used to hang up dung in the midst of the room, for a bait for the gnats to fly to, and so catch them with a net provided for the purpose. Thus the devil ensnareth the souls of many men by alluring them with riches, honours, preferments, the muck and dung of this world, to undo them eternally.

Fuller's *Meditat.*

"*Opes irritamenta malorum.*"

DCCXCIX.—*Neglect of prayer unto God condemned.*Hall's *Contemplat.*"Nec deficiat
oratione," &c.—
AUG., in Ps. lxxv.In *Chron.*

It is observable, that amongst the worst of men, Turks, and the worst of Turks, the Moors, it is a just exception against any witness by their law, that he hath not prayed six times in every natural day, it being usual with them that, before the daybreak, they pray for day; when it is day, they give thanks for day; at noon, they thank God for half the day past; after that, they pray for a good sunset; after that, they thank God for the day past; and lastly, pray for a good night after their day. Shall not such as these rise up against many Christians amongst us, who suffer so many suns and moons to rise and set upon their heads, and never lift up their hearts to their Creator, to ask His blessing or to acknowledge it? such as rush into the affairs of God, and of their calling, and thrust themselves into actions either perilous or important, without ever lifting up their eyes unto the God of heaven, as if they made good that slanderous speech which Surius the Jesuit cast upon Martin Luther: "*Nec propter Deum hæc res capta est, nec propter Deum finietur, &c.*" (This business was neither begun for God, nor shall be ended for Him)."

DCCC.—*Not to serve time, but eternity.*

Rev. 1. 6.

WHEN the master of the house is taken away, the family is out of order and at the point of dissolution. So miserable will be the condition of base time-servers when their great Master is taken from them, and the angel hath sworn that time shall be no longer. It is best, therefore, serving Him who is Eternal, a Master that can ever protect us.

DCCCL.—*God's trial of his children by afflictions.*

Plin., lib. xxviii.

Shute's *Serm.*,
Lond., 1622.

Eccl. xii. 8.

THE manner of the Psylli, which are a kind of people of that temper and constitution that no venom will hurt them, is, that if they suspect any child to be none of their own, they set an adder upon it to sting it, and if it cry, and the flesh swell, they cast it away as a spurious issue; but if it never so much as shrink, nor be the worse for it, then they account it for their own, and make very much of it. In like manner Almighty God tries His children: by enduring crosses and afflictions He suffereth the old serpent to sting them, and bring troubles and sorrows upon them; and if they patiently endure them, and make good use of them, He offereth Himself to them, as to His own children, and will make them heirs of His kingdom; but if they fall a-roaring and crying and storming and fretting, and can no ways abide the pain, He accounteth them as bastards, and no children.

DCCCII.—*Cares and crowns inseparable.*Hall's *Contemplat.*
Christ's Transfig.

1 Sam. x. 22.

THE emblem of King Henry VII., in all his buildings, in the windows, was still a crown in a bush of thorns, wherefore, or with what historical allusion he did so, is uncertain; but surely it was to imply thus much, that great places are not free from great cares; that no man knows the weight of a sceptre but he that sways it: This made Saul hide himself amongst the stuff when he should have been made a king. Many a sleepless night, many a restless day, and many a busy shift will their ambition cost them that affect such places of eminency; besides, *aulæ culmen lubricum* (high places are slippery), and as it is easy to fall, so the ruin is deep and the recovery difficult.

DCCCIII.—God wills *not the death of a sinner.*

SHOULD a prisoner, led to execution, hear the judge or sheriff call to him, and say, “Turn back, put in sureties for thy good behaviour hereafter, and live!” would he not suddenly leap out of his fetters, embrace the condition, and thank the judge or sheriff upon his bare knees? And what could be thought if God should send a prophet to preach a sermon of repentance to the devils, and say “Knock off your bolts, shake off your fetters, and turn unto the Lord and live!” would not hell be soon broke loose, and rid, before the prophet could make an end of his exhortation? Such a sermon the prophet Ezekiel now maketh to all sinners: “*As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his ways and live; turn ye, turn ye from your evil ways,*” &c. Shake off the shackles of your sins, quit the company of the prisoners of death and galley-slaves of Satan, put in sureties for your good behaviour hereafter, turn to the Lord your God, and live—yea, live gloriously, live happily, live eternally.

Featly's Sermon

Ezek. xxxiii. 11,
18, 30, 31.

DCCCIV.—Married men *better commonwealth's men than bachelors.*

IT is the policy of the Londoners, when they send a ship into the Levant, or Mediterranean Sea, to make every mariner therein a merchant, each seaman adventuring somewhat of his own, which will make him more wary to avoid and more valiant to undergo dangers. Thus married men, especially if having posterity, are the deeper sharers in the state wherein they live, which engageth their affections to the greater loyalty; and though bachelors be the strongest stakes, yet married men are the best binders in the hedge of the commonwealth.

Fuller's Holy State

DCCCV.—One foul sin *spoilth a great deal of grace.*

WOULD it not vex a scrivener, after he had spent many days and taken much pains upon a large patent or lease, to make such a blot at the last word that he should be forced to write it all over again? Yet so it is, that one foul and enormous crime dasheth and obliterateth the fairest copy of a virtuous life; it razeth all the golden characters of Divine graces printed in the soul. As one drop of ink coloureth a whole glass of clear water, so one sinful and shameful action staineth all the former good life; all our fastings and prayers, all our sufferings for righteousness, all the good thoughts we ever conceived, all the good words we ever uttered, all the good works we ever performed, are lost at the very instant of our backsliding.

Featly's Sermon

DCCCVI.—*The benefit of keeping close to good principles.*

HE that intends to meet with one in a great fair, and knows not where he is, may sooner find him by standing still in some eminent place there, than by traversing up and down: thus, having taken thy stand upon some ground in religion, and keeping thy station in a fixed posture, never hunting after the times to follow them, it is a hundred to one but they will come to thee once in thy lifetime. Do but fear God and reverence thy superiors, stick close to the principles of obedience to the one and of respect to the other, and it is more than an even lay that such as are given to change, such as have betaken themselves to new lights in the ways of God, and can dispense with their engagement to him that is set over them, will come about, and begin to see at the last how they have been deluded.

Fuller's Holy State.

DCCCVII.—*The sinner's memento.*

Dan. v. 3-5.

Numb. xvi. 32.

Acts v. 1-10.

Acts xii. 22, 23.

Featly's *Serm.*

BELSHAZZAR'S quaffing in the Church-plate proved a fatal draught unto him; Korah, Dathan, and Abiram had no sooner opened their rebellious mouths against Moses, but the earth opened her mouth and swallowed them up quick; Ananias and Sapphira had no sooner told a lie and stood to it, but they were struck dead to the ground; Herod had scarcely made an end of his oration to the people, and received their applause, but the angel of the Lord smote him and made an end of him. Oh, that sinners of all sorts—blasphemous swearers, bloody murderers, unclean adulterers, and sacrilegious church-robbers—when the devil edges them on to any impiety or villainy, would but cast this rub in their way, and say to themselves, "What if God should take me in the manner and strike me in the very act, and cast me into the dungeon of hell, there to be tormented with the devil and his angels for evermore! Do I not provoke Him to it? Do I not dare Him? Hath He not threatened as much? Hath He not done as much? That which is one man's case may be any man's case," &c.

DCCCVIII.—*Kings and co-rivals inconsistent.*Bodin, *de Repub.*,
cap. 20."Nulla fides regni
sociis, omnisque
potestas, Impatiens
consortio erit."

THE Grand Seignior, when he perceived with what acclamations of all the people his son Mustapha was entertained upon his return from Persia, he commanded him presently to be slain before him, and this oracle to be pronounced by the priest, "*Unus in cælo Deus, unus in terris sultanus* (One God in heaven, one sultan on the earth)!" And it is true that two suns in one hemisphere have ever been portentous; the crowns of kings and princes will not admit of rivals; that kingdom can never stand where are two supreme and uncontrollable commanders.

DCCCIX.—*Easy to come into trouble, hard to get out.*Pier. d'Ancre, *Of
the Uncertainty of
Things*, lib. ii,
dist. 4.Virgil's *Æneid*,
lib. vi.

WHEN Francis I., king of France, was consulting with his captain how to lead his army over the Alps into Italy, whether this way or that way, Amarill, his fool, sprang out of a corner where he sat unseen, and bade them rather take care which way they should bring their army out of Italy back again. Thus it is easy for one to interest and embark himself in another's quarrel, to be engaged for another's debt, *facilis descensus, &c.*; but how to be disengaged, how to come off *hic labor, hoc opus est*, there lies the difficulty.

DCCCX.—*Divisions usher in destruction.*Featly's *Serm.*"Discordia ordinum
reipub. venenum."
—T. LIVIUS.

Matth. xli. 25.

WHEN Cyrus came near Babylon with his great army, and finding the river about it, over which he must pass, so deep that it was impossible to transport it that way, he suddenly caused it to be divided into many channels, whereby the main river sunk so on the sudden, that with great facility he passed it over and took the city. That maxim in philosophy, "*Omne divisibile est corruptibile*," holds in all states and societies. The divisions amongst the Trojans brought in the Grecians, the divisions amongst the Grecians brought in Philip, the divisions of the Assyrian monarchy brought in the Persian, of the Persian brought in the Macedonian, of the Macedonian brought in the Roman, of the Roman brought in the Turk; lastly, the divisions among the Britons of this nation brought in, first the Saxons, next the Danes, and last of all the Normans: and who shall come next, invited by our uncivil civil distractions, God knows. So true is that axiom of Christ, "*A kingdom divided within itself cannot stand.*"

DCCCXI.—*When sins are at the height, then comes destruction.*

A FISHERMAN, when in a clear water he seeth a fish come to his hook, nibble at the bait, bite it, and swallow it down, then he giveth a jerk with his angle-rod, and striketh him. So Almighty God oftentimes permits wicked purposes and enterprises to hold on till they come to a straight line, till they are upon the very height, and then He turns and overturns them. *In foribus hydram*, He breaks the pitcher at the door, cutteth down the ear of corn when it is full, lanceth the sore when it is ripe. When the sins of the Amorites are full, then comes judgment; when the sins of a people or nation are at the height, then comes destruction.

Strong's *Serm.*,
Westm., 1640.

DCCCXII.—*The tongue is the heart's interpreter.*

THE strokes in music answer to the notes that are pricked in the rules. The anatomists teach that the heart and tongue hang upon one string; and hence it is that, as in a clock or watch, when the wheel is moved, the hammer striketh. So the words of the mouth answer to the motions of the heart; and when the heart is moved with any perturbation or passion, the hammer beats upon the bell and the mouth soundeth. The reason why so many are tongue-tied in their devotions to God is, because they are hide-bound in their hearts; they cannot bring forth without, because they have no stock within; their words stick in their mouths, because they have no form in their hearts.

Cic., *de Orat.*, lib.
iii.

Featly, *ut antea*.

Ps. xlv. i.
Rom. x. 10.
Luke vi. 45.

DCCCXIII.—*God's power, wisdom, &c., to be seen in all the creatures.*

It is most strange, yet most true, which is reported, that the arms of the Duke of Rhone, in France, which are "filils," or lozenges, are to be seen in the wood or stones throughout all his country, so that, break a stone or lop a bough of a tree, and one shall behold the grain thereof (by some secret cause in nature) diamonded or streaked in the fashion of a lozenge. Yea, the very same in effect is observed in England; for the resemblance of stars, the arms of the worshipful family of the Shugburys, in Warwickshire, is found in the stones within their own manor of Shugbury. But what shall we say? The arms of the God of heaven—namely, power, wisdom, and goodness, &c.—are to be seen in every creature in the world, even from worms to men, from sensible to insensible creatures; there is not the least pile of grass that a man can tread upon, but sets out a deity unto us and tells us there is a God of power, wisdom, and goodness, &c.

Fuller, *ut antea*.

Camd., *Britan.*

"Quam libet herba
Deum."

DCCCXIV.—*Great safety in attending to the ministry of the Word.*

ALL the adventurers in the great ship, called *Argonavis*, bound for Colchis to fetch the golden fleece, when they were assaulted by the Syrens, endeavouring to enchant them with their songs, found no such help in anything against them as in Orpheus's pipe. We are all adventurers for a golden crown in heaven; and, as the Grecians, so we are waylaid by Syrens—the world, the flesh, and the devil, evil spirits and their incantations—from which we cannot be safe but by attending to the Word of God, by listening to the preachers of the Gospel, who, when they pipe unto us out of the Word, our hearts should be so taken up with that celestial music that nothing else whatsoever should have the least entertainment.

Ovid, *Metam.*

DCCCXV.—Hypocrisy discovered.

Pantaleon, in *Vita*
Rodolphi.
Fulgos., lib. vi.,
cap. 4.
Bonfin., lib. viii.,
decad. 2.

Strong's *Serm.*,
Westm., 1650.

OTTOCAR, king of Bohemia, refused to do homage to Rodolphus I. till, at last, chastised with war, he was content to do him homage privately in a tent; which tent was so contrived by the emperor's servants, that, by drawing a cord, all was taken away, and so Ottocar was presented on his knees, doing his homage, to the view of three armies then in the field. Thus God at last shall uncase the closest dissembler to the sight of men, angels, and devils, having removed all veils and pretences of religion and piety. No goat in a sheep-skin shall steal on His right hand. Here it is that men may go with their cloaks muffled over their faces, but then they shall be dismantled; here the graves are covered, but then they shall be laid open; here the glossing hypocrite may pass for a real honest man, but then he shall be discovered and made known what he is indeed.

DCCCXVI.—To speak well of the dead.

Kepos., *Imperat.*
Vite.
Erasmi *Adagia*.

Franc. Salis.,
Introduc., à la *Vie*
Dévoté.

CHARLES, the emperor, when the Spanish soldiers would have digged up the bones of Luther, "*Simite ipsum, inquit, quiescere ad diem resurrectionis et judicium omnium, &c.* (Let him rest," saith he, "till the resurrection and the final judgment; if he was a heretic, he shall then have a heretic's reward)." Humanity, that forbids the rifling of a grave, bids forbearance toward him that is shut in it and cannot answer for himself. "*De mortuis nil nisi bonum*" was the saying of old; to speak well of the dead is a thing both commendable and Christian; and much to blame are they that, not contented to abuse the bodies, besmear the memories, and also quarrel at the salvation of the souls of men departed.

DCCCXVII.—The increase of drunkenness in England.

Fuller's *Holy State*.

It is an observation amongst the mariners, that as the sea grows daily shallower and shallower on the shores of Holland and Zealand, so the channel of late waxeth deeper and deeper on the coasts of Kent and Essex. It is much to be feared that, as drunkenness ebbs in Holland, it flows in England; that it hath gained in the island what is lost in the continent.

DCCCXVIII.—How to walk circumspectly.

Stille's *Serm.*,
Lond., 1628.

"Sedem prope-
ram ad unam."

WHEN children meet with primroses, nuts, or apples in the way, then they loiter on their errands, bring night home, and so get the displeasure of their parents; whereas those that meet with dangers or some affrights by the way make haste in their journey, and their speed makes them welcome with commendations. Thus God hath sent all of us abroad into the world, and we are every day travelling homeward: if we meet with miseries and vexations in the way, discretion should teach us a religious haste in our journey; and if we meet with pleasures, they should only pleasure us by putting us in mind of those pleasures which are at God's right hand for evermore, or else to scorn them as worse than trifles, and to look upon them as pullbacks in the ways of God and goodness.

DCCCXIX.—The great danger of law-suits.

Warwick's *Resolved*
Meditat.

It is the relation of a gentleman, that seeing a jer-falcon let fly at a heron, he observed with what clamour the heron entertained the sight and approach of the hawk, and with what winding shifts he strove to get above her, labouring, even by bemuting his enemy's

feathers, to make her flag-winged, and so escape; but at last, when they must needs come to a necessitated encounter, resuming courage out of necessity, he turned face against her, and striking the hawk through the gorge, both fell down dead together. This fight doth much resemble some great suit in law, where one, trusting more to his cause's potency than his cause's equity, endeavours to disinherit his stubborn neighbour by colourable title to his land. Here you may hear the clamorous obloquies of the wronged, and see the many turnings and winding meanders of the law, sought out to get above his adversary; and then, when the issue must come to trial, oftentimes in the grapple they both sink to beggary, whilst lawfully they seek to get one above the other.

"Sic cedit viribus æquum."—OVID, *de Trist.*

DCCCXX.—*Conscientious preachers* not to be slighted.

It was a memorable passage that fell some years since from a godly man, preaching before the king: "I observe," said he, "that the ambassadors that come from Placentia are welcome to this place, whereas those that come from Verona are slightly set by; but it will hereafter be found true that one Dr. Latimer, with his downright English, will be worth a thousand Dr. Shawes, who, in a sermon at St. Paul's-cross, by the command of the then Duke of Gloucester, lost both his wits and his honesty together." The sermon being ended, an eminent courtier having observed the preacher to have been an ancient chaplain, constant in his attendance, religious in the performance of his duty to God and the king, asked a great prelate, then at court, how it came to pass that so grave, so religious, so conscientious a preacher, did not rise (he meant by way of preferment) in all that time. "Truly," said this great man; "let me tell you that I verily think he will never rise till the resurrection." Thus was Amos slighted, Micaiah clapped into prison, John the Baptist beheaded, St. Paul counted an enemy by the Galatians, because he told them the truth; by all which it appears what cheap markets are made of conscience, and how little conscientious preachers are set by. But had men their wits about them they would make much of such preachers, and hug such doctrine that lays hold upon their consciences, that tells them what Christ is, and what Christ hath done and suffered for them, and what returns they have made, that whereas He hath loaded them with blessings and benefits, they have laden Him with their sins and transgressions.

Dr. Webb.

Stow's *Chron.*

Earl of Dorset.

Walker's *Serm.*,
Lond., 1629.

Amos vii. 13.
1 Kings xxii. 27
Matt. xiv. 10.
Gal. iv. 16.

DCCCXXI.—*The benefit of self-examination.*

It is reported of Sextus, that every night before he slept he asked of his own heart: "What evil hast thou this day amended? What vice hast thou shunned? What good hast thou done? In what part art thou bettered?" Thus must every good Christian do. There is nothing more pleasant than this custom, for a man to examine himself, to commune with his own heart, to call himself to an account how he hath passed the whole day, what good he hath omitted, what bad he hath committed, closing up all with prayer and praises to God. Then will his conscience be at quiet, his sleep both sweet and comfortable.

Seneca, *de Ira*,
lib. iii.

Mason's *Tribun.*
of Conscience.

DCCCXXII.—*Harlots the devil's night-nets to ensnare us.*

WHEN the larker spreads out his day-net in a fair morning, and whirls about his artificial motion, it is easy to observe how, by the reflecting of the sun on the wheeling instrument, not only the merry lark and fearful pigeon are dazzled and drawn with admiration, but stouter birds of prey. The swift merlin and towering hobby are enticed to stoop, and, gazing on the outward form, lose themselves. Thus harlots and lewd women, the very night-nets of the devil, are spread out for the sons of men in the vigour of their youth, who,

Warwick's *Resolved*
Med.

"Stat meretrix,
parvo culvis mer-
cabilis ære."—
OVID, *Am. i.*

with rolling eyes, draw on the lustfulness of affection and betray the wantonness of the heart, and with their alluring glances too often make to stoop within the danger of their fatal snare, not only the simple and careless, but others also, men of known parts, men otherwise wary and wise, who, coming within pull of the net, lie at the merciless mercy of that treacherous fowler the devil, to their certain and inevitable danger.

DCCCXXIII.—*The pharisee and the publican differenced.*

Warwick, *ut antea*.

Look but upon two sawyers working in the pit : the one casts his eye upward, whilst his main action tends downward ; the other stands with a countenance dejected, whilst his work is to draw the saw upward. Thus the pharisee and the publican, the rotten-hearted hypocrite and the real professor : the one looketh up towards heaven, whilst his actions tend to the pit infernal ; the other casts down his head, whilst his hand and his heart move upward. The one seems better than he is ; the other is better than he seems : the one hath nothing but form ; whilst the other hath the power of godliness.

DCCCXXIV.—*The court favourite's condition.*

Warwick, *ut antea*.

Look but upon a gallant ship, well rigged, trimmed, and tackled, manned and munitioned, with her top and top-gallant and her spread sails proudly swelling with a full gale in fair weather, putting out of the haven into the smooth main, and drawing the spectators' eyes with a well-wishing admiration ; but soon after to hear of the same ship split against some dangerous rock, or racked by some disastrous tempest, or sunk by some leak sprung in her by some accident. This were a sudden change. And just such is the court favourite's condition : to-day, like Sejanus, he dazzleth all men's eyes with the splendour of his glory, and with the proud and potent beak of his powerful prosperity cutteth the waves, and plougheth through the press of the vulgar, scorning to fear any obstacle at his keel below, or any cross-winds from above ; and yet to-morrow, in some storm of unexpected disfavour, springs a leak in his honour, and sinks on the Syrtes of disgrace, or, dashed against the rocks of displeasure, is split and wrecked in the Charybdis of infamy, and so concludes his voyage in misery and misfortune.

"*Brevis est magni
fortuna favoris.*"—
SILIUS ITAL.

DCCCXXV.—*Every man haunted with one evil spirit or other.*

Neubrigens, *Hist.*

THERE is a story of a countryman of ours, one Kettle, of Farnham, in the time of King Henry II., who had the faculty to discern spirits by the same token, that one time he saw the devil spitting over the drunkards' shoulders into their pots, at another time laughing at a rapacious usurer's elbow, whilst he was piling up gold in his coffers. The same faculty is reported of Anthony the hermit ; and Sulpitius reports the same of St. Martin. These were the wonders of those dark times ; but there is no such matter of admiration in these ill-spirited times of ours to see and clearly discern both devils and devilish-minded men. Hell may now seem to be broken loose. What natural man is free ? One hath the spirit of error, another the spirit of fornication, another the spirit of fear, another the spirit of slumber, another the spirit of giddiness, all *spiritum mundi* (the spirit of the world) ; every man is haunted with one ill spirit or other.

Athanasius Alexand.,
in Vita ejus.

Hall's *Contemplat.*

1 Tim. iv. 2.

Hosea ii.

2 Tim. i. 7.

"Atque hi sunt
manes quos pati-
mur."

DCCCXXVI.—*Want of maintenance the waste of religion.*

Ryland's *Speech in
Parliam.*, 1625.

ONE asked sometimes how it was that in Athens, so good and great a city, there were no physicians ; to whom this answer was made : " Because there are no rewards proposed

to them that practise physic." The same answer may be made for our times. The cause why the Church of God is so forsaken, why religion and the profession thereof is so much undervalued, is because of the want of zeal in them that should, either for their courtesy or for their ability, be fosterers of learning, and increase the livings, where occasion is, and give hope and comfort to learned men. What said I? Increase? Nay, the livings and provisions which heretofore were given are now quite taken away, so that he which feedeth the flock hath least part of the milk; and he that goeth a warfare hath not half his wages; and he that laboureth and sweateth in the vineyard of the Lord of hosts hath his hire abridged and abated. Hence it is that scandalous livings make scandalous ministers, and scandalous, necessitated ministers make the ordinances of God despised.

Impropriators.

DCCCXXVII.—Spoilers of Church and state condemned.

WHEN Augustus had beautified Rome with setting up many fair buildings, he said "*Inveni lateritium, marmoream reliqui* (I found it made of brick, but I leave it made of marble)." Such was the inscription set upon the cathedral at Carlisle, as relating to Dr. Robinson, then bishop of that see: "*Invenit destructum, reliquit extractum* (he found it ruined, but left it repaired)." Here was a good exchange: marble for brick, reparation for ruin. But oh, the sad inversion of late times, as concerning both Church and state, the ruins of the one and dilapidations, nay, the extirpations of the other; where religion was become rebellion, faith faction, reformation deformation; where temples were turned into stables, princes' palaces into guards of unruly soldiers, monarchy into anarchy, and the well-compacted body of the government both in Church and state into a licentious looseness of life and conversation.

Phil. Nepos, in Vita Augusti.

"In typo Carleolensis."

DCCCXXVIII.—God regardeth and rewardeth his people.

WHEN Ahasuerus read in the Book of the Records of the Chronicles, and there found how Mordecai had discovered a plot of treason against his person, he did not lay the book aside, and slightly pass by such a piece of service, but inquires what honour and what dignity had been done to Mordecai. It seems, if the king had thought on or read him sooner, he had rewarded him sooner; but God hath ever in His eye all the records and chronicles of His people's actions: He reads their journals every day, and where He meets with any that have done or spoken anything aright for Him, He inquireth what honour, what dignity hath been done for this man. If none hath been done, He will do it Himself; if anything hath been done, He will do yet more. Not a sigh, not a tear, not a thought for the glory of Christ shall fall unregarded, unrewarded.

Ezra vi. 2.

Caryll's Serm., Westminster.

"Deus absolute bonum perpetuo beneficus."—*ATHEGORAS, in Legal., &c.*

DCCCXXIX.—God's wisdom to be attended with patience.

It is a great burden to wait upon a fool; but we can easily stay for the resolutions of the wise, who, we are sure, have the compass of a business in their heads, and are skilled in timing and ordering every circumstance thereof. How blessed, then, are they who, while they work for things below, can attend upon the great God both of heaven and earth, whose moderation and judgment and wisdom are such as will not suffer them either to do anything before the set, appointed, fit time come, nor to stay the doing of it one minute after. Never any man repented his waiting patiently upon God's disposal of him.

Micklethwaite's Serm., Lond., 1634.

DCCCXXX.—A worldly-minded man *no public-spirited man.*

Melch. Adamus, in
Vita Bezae.

It is recorded of the King of Navarre, then a Protestant, being pressed by Beza to appear more in the cause of God, and to own religion to the purpose, he makes answer to this effect, that he was their friend, but he resolved to put no further to sea than he might get to shore if a storm should arise. He resolved not to hazard his hopes of the crown of France, and it is well known what became of him. So, when men will make religion as twelve, and the world as thirteen, it is no marvel if, with Demas, they forsake the cause of God and embrace the world; and, with those potters in the first book of Chronicles, had rather work with the king for good wages than build up the house of the Lord.

2 Tim. iv. 10.

Potter's Serm.,
Lond., 1640.

DCCCXXXI.—Time present *to be well husbanded.*

Wingfield's Mount
Tabor.

UPON the dial-piece of the clock in the college church of Gloucester are pourtrayed four angels, each of them seeming to say something to those that look up to see what o'clock it is, the whole inscription being made up of two old Latin verses, after the rhyming manner—

1. *An labor, an requies,*
2. *Sic transit gloria mundi :*
3. *Præterit iste dies,*
4. *Nescitur origo secundi.*

Which may be thus Englished :—

“Whether we rest or labour, work or play,
The world and glory of it pass away ;
This day is past, or near its period grown,
The next succeeding is to us unknown.”

“*Labitur occulte,
fallitque volubilis
ætas.*”—OVID,
Met., lib. x.

And most sure it is, whether we sleep or wake, the ship of our life goes on; whether we do well or ill, live frugally or prodigally, our time, with the whole world and glory of it, is transitory, and continually wheeling about, like the minutes to the hour, or the hours to the time of day in the clock; so that time past is irrecoverable, time to come uncertain, and all the time we can reckon of is the present time, this moment of time, whereupon dependeth eternity.

DCCCXXXII.—*Mortality's memorandum.*

Wingfield's Mount
Tabor.

THE noble Lord Chancellor Egerton, coming down the stairs at York House, to go to Westminster Hall, in the term time, observed to be written upon the wall—belike by some one or other that feared oppression by some mighty adversary—these three words: “*Tanquam non reversurus!*” as though he should never return again, hinting thereby unto his lordship to do justice. And it may serve for a good memorandum to all good Christians, to make them the more wary and watchful of their actions, when they go abroad out of their houses, chambers, or lodgings, even for this reason—because they may happen not to return again. There would be condescension in the plaintiff's heart, reconciliation in the defendant, truth in the lawyer, conscience in the judge, plain dealing in the tradesman, in every man and woman's heart an avoiding of evil-doing, did they but think on these few words, “*Tanquam non reversurus,*” and consider whether they would speak or do thus and thus if they were presently to die, or whether thus and thus behave themselves abroad if they were not to return again to their homes.

“*Non est (crede
mihi) sapientis di-
cere, vivam.*”—
MARTIAL, xi.

DCCCXXXIII.—Worldly men *are easily taken off from the service of God.*

THERE is a pretty story of a company of people that met at the market together, amongst whom there was one that played excellently upon the harp, so that all crowded to hear him, as being ravished with the music. But no sooner did the market bell ring, but they were all gone; only one stayed behind, that was thick of hearing; to whom the harper was much beholding, and told him that he much honoured his music by staying to hear it, when the rest were gone at the ringing of the market bell. "What! the market bell! hath that rung?" said the deaf man. "Nay, then, farewell; I must be gone too." Thus it is with too many of us: if the exchange bell or the market bell ring but once, yet at the sound of them what running is there! Happy is he that can get thither first. But for the church bell, that may ring again and again, yet, *nondum venit tempus*, much ado there is to get men and women to church; and when their bodies are rung in thither, it is a thousand to one but their minds are roving abroad in the world. Let the charmer charm never so sweetly, the preacher instruct never so comfortably, their ears, the spiritual ears of their souls, are, like the deaf adder, so stopped that they will not listen at all to his doctrine, though never so sound and orthodox.

Strabo., *Geograph.*
lib. xiv.

Andrews' *Serm.*
Lond., 1619.

"Multū vocem prædicatoris audiunt, sed post vocem vacui recedunt."—
GREG., in *Esach.*

DCCCXXXIV.—The reverence of man more than God *a true sign of a decaying state or kingdom.*

AMYRIS being sent by the Sybarites to the oracle of Delphi, to consult how long their commonwealth should stand, it was answered that it should continue ever, until they revered man more than the gods. He seeing one day a slave beaten by his master, and flying to the altar of refuge, yet his master spared him not there; then the slave fled to the tomb of his master's father, and then his master spared him; which, when Amyris perceived, presently he went and sold all that he had, and went to dwell at Peloponnesus: "For now I see," said he, "that men are more revered than the gods." But certainly, if that the reverence of man more than God be a true sign of a decaying state or kingdom, then this of ours must needs be in a sinking condition. What crying up is there of the acts and ordinances of men! and in the meantime, what slighting and contempt of God's Word and commandments! What mean those base compliances with men, when God is set by as not worthy of our notice? What, but to bring down heavy judgments upon such a people or nation?

Suidas, in *Vita.*

Goddard's *Serm.*
Lond., 1652.

"Melius est obedire Deo, quam hominibus."

DCCCXXXV.—*The honour and dignity of the ministry, and why so.*

THERE is a story how the castle of Truth being, by the King of Jerusalem, left to the guard and keeping of his best servant, Zeal, the King of Arabia, with an infinite host, came against it, begirt it round with an irresistible siege, cut off all passages, all reliefs, all hopes of friends, meat, or ammunition; which Zeal perceiving, and seeing how extremity had brought him almost to shake hands with despair, he calls his council of war about him, and discovers the sadness of his condition, the strength of his enemy, the violence of the siege, and the impossibility of conveying either messages or letters to the Great King his master, from whom they might receive new strength and encouragement. Whereupon, the necessity of the occasion being so great, they all conclude there was no way but to deliver the castle—though upon very hard terms—into the hands of the enemy. But Zeal staggers at the resolution, and being loth to lose hope, as long as hope had any thread or hair to hold by, he told them he had one friend or companion in the castle, who was so wise, so valiant, and so fortunate, that to him and to his exploits alone he would deliver the management of

Markham's *Decade of Honour.*

Theutonici *Sylos Similitudinum.*

their safety. This was Prayer, the chaplain to the Great King and the priest to that colony. Hence Prayer was called for, and, all proceedings debated, he presently arms himself with humility, clemency, sincerity, and fervency, and, in despite of the enemy, makes his way through, came to the King his master, and with such moving passions enters his ears, that presently forces are levied, which, returning under the conduct of Prayer, raise the siege, overthrow the King of Arabia, make spoil of his camp, and give to the castle of Truth her first noble liberty; which performed, Zeal crowns Prayer with wreaths of olive, oak, and laurel, sets him on his right hand, and says, for his sake, divinity shall ever march in the first rank of honour. And certainly ministers of God's Word, such as apply their spirits most to the glory of God and the public good—especially such divines as are Timothys in their houses, Chrysostoms in their pulpits, and Augustines in disputations; such as are just in their words, wise in their counsels; such as are vigilant, diligent, and faithful in the execution of their place—who, that is not royal, should seek in honour to precede them?

"Et dominum mundi flectere vota valent."—MARTIAL., *Ep. ad Demitian.*

"Grandis dignitas sacerdotum," &c., JER., *in Exel.*

DCCCXXXVI.—*How enemies are to be hated.*

Harwood's *Serm.*, Lond., 1649.

IF a general of an army, laying siege to some great fort or castle, and, upon the storming of it, the guns from off the walls, playing fiercely upon him, should do abundance of execution, were it not madness in him, upon gaining of the place, to cast away those guns? It were so. What doth he, then? He lets fly at the gunner that fired them, but preserves the guns as serviceable for himself. Thus must we do with our enemies. They abuse us; they evilly treat us; they spitefully use us; they seek to destroy us and utterly to ruin us. What! shall we hate them, abuse them again? No; we must love them and do good unto them. Preserve the guns, but destroy the gunner; love their persons—they may be afterwards instrumental to God's glory—but hate their vices, that will be the undoing of our souls. This is that perfect hatred wherewith David hated his enemies.

"Bellum cum vitis, sed pax cum personis,"—ISIDOR.

Ps. cxxxix. 22.

DCCCXXXVII.—*The great good which cometh by enemies.*

Diog. Laert., *in Vita.*

Shute's *Serm.*, Lond., 1621.

"Multos inimicitie illustrant, qui ob scurmansissent," &c.—PETRARCHA, *Dilog.*

IT was the saying of Socrates, that every man in this life had need of a faithful friend and a bitter enemy—the one to advise him, the other to make him look about him. In dealing with a friend, a man is often deceived; but if he have to do with an enemy, then he is wary of his proceedings, and placeth his words discreetly. Hence is it that much good cometh by enemies, and a good use may be made of them. They are the workmen that fit us and square us for God's building; they are the rods that beat off the dust, and the scullions that scour off the rust from our souls. Were it not for enemies, how could we exercise those excellent graces of love and charity, of patience and brotherly kindness? Had it not been for enemies, where had been the crown of martyrdom? Yet further: enemies are the fire that purgeth, the water that cleanseth the dross and filthiness of our hearts. Much every way is the good that cometh by enemies, if we make a right use of them.

DCCCXXXVIII.—*Prayers for the dead unavailable.*

Wincop's *Serm.*, Lond., 1627.

LOOK but upon one that plays a game at bowls, how, no sooner than he hath delivered his bowl, what a screwing of his body this way and that way, what calling doth he make after it that it may be neither short nor over, nor wide on either side; but all in vain: the bowl keepeth on its course and reacheth to the place, not where the mind but the strength of the bowler sent it. Thus it is with those that pray for the dead: they pray and call unto God, and sing requiems and dirges for the souls of men departed, that they may be sent into

purgatory, not hell—a course altogether unwarrantable, unavailable; for, as the body is laid down in the dust, so the soul is gone to God that gave it, there to receive according to the deeds done here in the flesh, whether it be to life or death eternal.

DCCCXXXIX.—*Knowledge without practice* reproved.

It is by some observed, that the toad, though otherwise an ugly venomous creature, yet carries a precious stone in his head, which, for the excellent virtues thereof, is worn in gold rings and otherwise. Such toads, such ugly creatures are most of men: they have the excellent jewel of knowledge in their heads, they can speak well, oh, but they act ill. They live not according to that knowledge; their life and conversation is rotten and infectious to the whole neighbourhood about them.

Aldrovand.,
Hist. de Serpent.

DCCCXL.—*Blamelessness of life* enjoined.

A CERTAIN Roman, the windows of whose house being so very low that every one which passed by might easily see what was done within, being proffered by a workman, at such a rate, to make his windows higher, and so more private, replied, "I had rather give thee as much again to let them alone; for I do nothing in my house but what I care not who knows it." And such a one ought every good Christian to be, so to carry himself as that he need not blush to tell his very thoughts if he were asked of them; and so to demean himself, as if he had *pectus fenestratum* (a glass window) in his bosom, that every one might read his mind there.

Cleric's *Serm.*
Marc. Drusius.
Vell. Patere.

"Integer vitæ sce-
lerisque purus," &c
—HORAT., *Ode*
xxii., lib. I.

DCCCXLI.—*The tedious length of law-suits.*

As Joshua said of the building of Jericho, "*He shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the gates thereof.*" So there may be a suit at law commenced in the birth of our first-born, and yet our youngest son shall not see the gates thereof—that is, the end of it.

Squire's *Serm.*,
Lond., 1637.
Josh. vi. 26.

DCCCXLII.—*The true Christian's safety in danger.*

WHEN the Grecians had won Troy, before they fell to plunder it they gave every man leave to bear his burthen out of what he would, and, first of all, Æneas marched out, carrying his household gods; which, when they saw, and that he did them no great damage thereby, they bade him take another burden, which he did, and returned with his old father, Anchises, on his back, and his young son, Ascanius, in his hand, which, the Grecians seeing, passed by his house, as Joshua did by the house of Rahab, saying that no man should hurt him that was so religious. And thus that man that hath his mind set on his God shall receive no hurt by his enemy: "*When his ways please the Lord, his very enemies shall become his friends.*" Nay, he shall be in league with the stones of the field, and the beasts of the wood shall be at peace with him. And, which is yet more, God will break the bow and the sword, and snap the spear asunder; He will make all those terrible instruments of war so unserviceable, that they shall lie down quietly by him, not offering the least hurt that may be.

Dares, Phryg., *de*
Bello Trojano,
Merchantii *Hortus*
Pastorum.

Prov. xvi. 7.

Job v. 23.

Hos. ii. 18.

DCCCXLIII.—*Godliness the best friend.*

SUPPOSE a man be cast in prison for some notorious crime, and is thereupon sentenced to death, he sends for one of his friends, entreating him to sue to the king for a pardon. He

Diez., *Summa*
Prædict.

answers he cannot do it; this he will do for him, he will give him a winding-sheet and a coffin. Then he sends to another; he tells him all that he can do for him is to see him buried. But a third goes to the king and gets a pardon for him. Even so riches: they can do nothing for us but give us a winding-sheet and a coffin; and our friends, they can only see us buried; but godliness is the true fast friend at a dead lift, that gets us a pardon for our sins, having the promise both of this life and that which is to come.

"Pietas ad omnia
utilis."
1 Tim. iv. 8.

DCCCXLIV.—*When the hypocrite is discovered.*

As long as the hedgehog lies on the dry ground, she shows nothing but her prickles; but put her into the water, then she shows her deformity. Thus an hypocrite, so long as he is on the dry ground of prosperity, then he is humble and patient, and shows nothing for a time but the prickles of repentance; but let him be thrown into the waters of affliction or the fire of persecution, then he sheweth himself what he hath in him, which before was kept close.

Strong's *Serm.*,
Westm., 1651.

DCCCXLV.—*Manna, the heavenly food of God's Word, how to relish it.*

It is observed that, when the beak of the eagle is grown so big that she cannot eat any meat, so that thereupon she becometh very poor and bare of her body, she goeth to a rock and there dasheth her beak against it, till she have broke off the end of it; and then she feeds with much more ease, and so recovereth her strength again. Thus, when we have lost our taste and cannot relish that heavenly manna, the precious food of our souls, we must repair to the rock Christ Jesus, and there knock off all those domineering lusts and disordered affections, the irregularity of our wills and perverseness of our judgments, and then, and not till then, shall we taste how good the Lord is, and come to ourselves again.

Aldrovandi
Ornithologia.

Honorii *Serm. de*
Circumcissione.

DCCCXLVI.—*The joys of God's children invisible.*

It is St. Augustine's own relation of a certain Gentile, that showed him his idol-gods, saying, "Here is my god; where is thine?" then, pointing up to the sun, he said, "Lo! here is my god; where is thine?" so, showing him divers creatures, still upbraided him with "Here are my gods; where are thine?" But, as the father answered him, "I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him." Thus the joys of a Christian, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so delightful, so comfortable as they are: witness that peace of conscience, that joy in the Holy Ghost, which is so unspeakable, such as eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive them as they are.

In *Lib. Confes.*

White's *Serm.*,
Lond., 1653.

DCCCXLVII.—*God's trial of His children by afflictions.*

THERE is a custom amongst the Germans, that they might know whether their children were bastards or not, to throw them in *fluvium Rhenum* (into the river of Rhine). If they floated above, then they acknowledged them to be their own; but if the water carried them away, then they esteemed them but as bastards. So God casts His children into *flumina afflictionis* (floods of afflictions). Those that swim to Christ by a true and lively faith, them He acknowledgeth as His; but those who, by the violence of lust, are sunk and drenched in sin, He looketh upon as bastards, not as sons.

Sebast. Munster,
Cosmographia.

"Imposita te alto
fortuna," &c.—
OVID, *ad Laurum*.

DCCCXLVIII.—*The silent coming of God's Spirit into the heart of man.*

RIVERS that at first run out of the sea are not heard, because of the extraordinary noise of the ocean ; they run out, no man hearing them, nor seeing the place where the main brancheth itself into rivulets ; but as they run back into the sea, being swelled with the new access of land-waters, make a great noise in their return. Even so is the Spirit of God : it comes quietly and silently into the heart of man, so that the man that hath it knoweth not when it came to him—of the day and hour knoweth he nothing ; yet at the return thereof unto God that gave it, there is a voice of praise and thanksgiving.

Leech's *Serm.*,
Lond., 1619.

DCCCXLIX.—*God's trial of His children by cleansing their hearts.*

WHEN the Queen of Sheba came to hear the wisdom of Solomon, the more to search out the same, as the Rabbins do observe, she dressed boys in women's apparel, and girls in men's apparel, asking of him which were the boys and which the girls ; whereupon he bids them all to wash their hands and their faces, and those which he perceived to wash the more, them he judged to be boys, the others girls. Thus the Lord maketh a difference to be seen betwixt His children, the children of light, and the children of darkness, by how much the more His children do purify and cleanse themselves, to be kept unspotted of the world. It is not a little smearing will serve the turn with them ; but rather than they shall seem not to be sufficiently cleansed, they will cry out with David, "*Amplius lava me, Domine* (Lord, wash me thoroughly) !" &c.

2 Chron. ix.

Plantavicii *Florileg.*
Rabbinicum.

Ps. li. 2

DCCCL.—*The sinner's security.*

SUPPOSE a traveller, in a stormy night, should take up his lodging in some cave in the woods, where is nothing but serpents and adders and such like venomous creatures ; he, because he sees them not, sleeps as soundly as if he were at home in his own bed ; but when the morning comes, and he sees what companions are about him, he useth all the means possible and maketh all the haste he can to get away. In the same case is every impenitent sinner beset with as many serpents as he hath sins, though he cannot see them, and therefore fears them not, but sleeps as soundly as if he were in Solomon's bed, about which was a guard of threescore valiant men, of the valiant of Israel. But when it shall once please God to open his eyes, then he sees the dangerous condition of his estate, and labours to get out of it as fast as he can.

Pontani *Bibliothec.*
Conclonat.

"Nemo securus esse
debet in vita ista,"
&c.—AUG., *de Lib.*
Arbit., lib. ii.

Cant. iii. 7.

DCCCLI.—*Man the best and the worst of creatures.*

THE philosopher, being asked which was the best member of the body, answered, "The tongue ;" and being asked again which was the worst, answered, "The tongue : if good, the only trumpet of God's glory ; if bad, a very firebrand of hell." So, if it were asked which creature of God were the best, the answer would be, "Man in honour, before his fall ;" and what the worst creature, "Man in his fall ;" which hath not understanding, but is compared to beasts that perish.

Laert. *Diog.*, in
Viti Philo.

"Præ omnibus ma-
lis, homo est pessim-
um malum," &c.
—CHRY.

DCCCLII.—*The fall of man described.*

MAN was once the mirror of all understanding, the hieroglyphic of wisdom, but now *quantum mutatus ab illo* (there is a great alteration). We see that the tallest trees first die at the top, and the highest cedars have the greatest lapse. So it hath happened in this man

Goodman *Glouc.*
cestr., *Fall of Man.*

"Sanctius his animal mentisque, capacious altæ," &c.
—OVID, *Mét.* i.

"Heu tristis et lacrymosa mutatio!" &c.—BERN., in *Cant. Ser.* 25.
Prov. vi. 6.
Jer. viii. 7.
Isa. i. 3.
Matt. vi. 26.

of men, who at his creation was *cedrus paradisi* (God's sweet wood); but aspiring up, is not only through folly lopped off from what he was, but even cut down to the ground; so that, as it was said of the philosopher, "*Aristotelem in Aristotele*," and of Rome, "*Romam in Roma quærere*," so may we say of man, "*Hominem in homine quærere, et quærentes non invenire*;" for what was *imago Dei* (the very image of heaven) is now *larva diaboli* (the vizard of hell). He that was *gloria terræ* (the glory of the land) is now *inutile pondus* (the very burthen thereof); he that was entitled "*dominus mundi et delitice Domini* (the world's lord and the Lord's darling)" is now captivated and made a servant; he that was master of knowledge and wonder of understanding, perfect in the science of all things, is now grown sottish and senseless, not only, as Calvisius, forgetting those things which he was well acquainted with, but even losing the knowledge of himself. He that to whom all the beasts of the forest and every living creature before came, as the Queen of Sheba to Solomon, to admire his wisdom, must now go to the beasts and birds and creeping things to learn several lessons for instruction: to the pismire, for providence; to the stork and to the swallow, for a right use of time; to the ox and to the ass, for knowledge; to the fowls of the air, for confidence.

DCCCLIII.—*The slothful Christian reproved.*

Bosquieri, *Ara Cali.*

MAJOR LEPIDUS, a loose Roman, whilst his comrades, upon a very hot day, were exercised in the army, laid himself down in the shade, saying, "*Utinam hoc esset laborare* (I would this were all the duty that I had to do)!" So it may be said of many idle, slothful Christians amongst us, such as, with Balaam, wish to die the death of the righteous, but they will not take any care to live the life of the righteous; they would fain enter in at the strait gate, but they would be loth to crowd for it; they have longing desires to be in the Church triumphant, which is in heaven, but care not whether they ever make a step or not into that which is militant here upon earth.

DCCCLIV.—*Prosperity of the wicked destructive.*

De Trugillo, *The Natur. Condon.*

PROSPERITY to the wicked is as wind to a bladder, which swells it until it burst; like a ship when she is top and top-gallant, soonest cast away; like a spider in a king's house, soonest swept down. When a wicked man is at the highest, then he is nearest his fall; and usually, when he is in the ruff of all his bravery, God so orders it that he is humbled on a sudden.

DCCCLV.—*God's acceptance of sinners through Christ.*

Plutarch, in *Vita.*

Drexelli *Zadatus Christianus.*

THEMISTOCLES, on a time, having highly offended King Philip, and not knowing how to regain his favour, goes and takes young Alexander, his son, in his arms, and so presents himself before the king, which, when he saw, and perceiving the young child to smile upon him, his wrath was soon appeased towards him. Thus we have all of us highly offended and provoked the King of kings, God Himself. What shall we do to regain His favour? No way so ready as to take His Son Jesus Christ in our arms, and, upon the bended knees of our hearts, to prostrate ourselves before Him; and then we shall find, to our comfort, that, as one looking through a green or red glass, all things will seem to be of the same colour: so God, looking through His Son's righteousness upon us, will, for His sake, accept us as righteous, and so be reconciled unto us.

DCCCLVI.—The Christian's heart *never quiet till it be in Christ.*

THE needle's point in the seaman's compass never stands still, but quivers and shakes till it come right against the North Pole. The wise men of the East never stood still till they were right against the star which appeared unto them, and the star itself never stood still till it came right against that other Star which shined more brightly in the manger than the sun did in the firmament; and Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle-dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world till she have the silver wings of a dove, and with the olive branch of faith fly to the true Noah, which signifieth rest, till Christ put forth His hand out of the ark and, taking her in, receive her to Himself.

Clark's *Serm.*

Matt. ii. 9.

Gen. viii.

DCCCVII.—Christ *the proper food of the soul.*

EVERY kind of living creature hath a kind of food proper to itself. Offer a lion grass and he will have none of it, but give him flesh and he eats it; fodder is for the herds and the flocks of the field, but flesh for the beasts of the woods that hunt for their prey. Thus, offer a Christian heart all the kingdoms of the world and the glory thereof, which is but as the flower of the grass, they will not down, there is no relish in them; but give it Christ, who saith, "*My flesh is meat indeed, and my blood is drink indeed,*" then it falls to very eagerly and makes a comfortable meal thereof.

Diez, *Sum. Predicant.*

John vi. 55.

DCCCLVIII.—*Prayers of the wicked ineffectual.*

IT is said of the precious stone diacletes, that though it have many excelling qualities in it, yet it loseth them all if it be put into a dead man's mouth. And certainly prayer, which is the only jewel of a Christian, though it have many rare virtues in it, many excellencies belonging to it, yet it loseth them every one if it be put in a man's mouth who is dead in sins and trespasses.

Burgund., *Biblioth. Mundi.*

DCCCLIX.—*The ungrateful Christian reproved.*

WE would think that beggar intolerably impudent who, coming to our doors to ask an alms, and when we have bestowed on him some broken bread and meat, yet (like those impudent persons the Psalmist speaks of, that grudge and grumble if they be not satisfied, if they have not their own will and their own fill) he should not hold himself contented unless he might have one of our best dishes from the table. But this is the case of very many amongst us: we come all as so many beggars to God's mercy-seat, "*Quantumvis dives, dives Dei mendicus est; annon mendicus, qui panem petis?*" saith St. Augustine. And God gives us abundance of many good things, as life, liberty, health of body, &c., yet we cannot be quiet, nor think ourselves well unless we be clothed in purple and fare deliciously every day as such and such do, not considering in the meantime many that are below us, and above us too, wanting those things which we comfortably enjoy.

Bernandio., *Senen- sis.*

Ps. lix. 15.

"*Quam cito mortalibus benecium perit?*"—SOPHOCLES in *Ajace.*

DCCCLX.—*The great danger of little sins.*

A LITTLE rope sufficeth to hang a great thief; a little dross abaseth much gold; a little poison infecteth much wholesome liquor; a little heresy corrupteth much sound doctrine; a little fly is enough to spoil all the alabaster box of ointment. So the smallest sin, the least peccadillo, without God's mercy, is sufficient to damn our souls to all eternity.

Boskieri, *Cadus Evang.*

DCCCLXI.—*A worldly-minded man no heavenly-minded man.*Bercnor, *Moralitat.*

THE lark, as long as she sits on the ground, is very silent and still; but having once mounted up into the air, hovering in the golden beams of the delightful sun, then she sets up her pretty little throat and chants it out merrily. It is just so with worldly-minded men: whilst their thoughts and affections are let out upon the things of the world, they are faint and dull, and as even dead to all good works; but when their minds are raised up to higher things, and their thoughts set upon heaven, then their notes are changed, they are put into such a tune as is both sweet and pleasant to God Himself.

"Mundus mundana
quærit."DCCCLXII.—*The great power of fervent prayer.*In *Catech. Majore.*

IT is Martin Luther's saying, that prayer is *bombarda Christianorum* (the Christian's gun-shot). As, then, a bullet out of a gun, so prayers out of the mouth can go no further than the Spirit carrieth them: if they be *timida* (put out faintly), they cannot fly far; if they be *tumida* (hollow-hearted), then they will not pierce much: only the fervent, humble, active devotion hits the mark and pierceth the walls of heaven, though, like those of Gaza, they were made of brass and iron, &c.

Isa. xlv. 2.

DCCCLXIII.—*University learning to be countenanced by men in authority.*Miller's *Serm.*,
Lond., 1627

THE University of Cambridge hath for her arms a book, clasped, between four lions, and Oxford, a book, open, between three crowns, hereby signifying, that Englishmen may not only study the liberal arts closely and quietly, but also profess them publicly and openly, being guarded with the lion and the crown, protected thereby, and encouraged thereunto by royal charters and princely privileges; and thus the University of Heidelberg hath for her arms, a lion holding a book in his paw, intimating that persons in authority ought to be favourers of all good literature. Hence it comes to pass that universities are the nurseries of all sorts of learning, like the Persian tree, which, at the same time buds and blossoms and bears fruit. Some there are ripe for the Church, others drawing on to maturity, some in the flower, others in the bud of hope: all advancing themselves for the service of God and their country.

Theophrast., *Eres.*
*de Plantis.*DCCCLXIV.—*The life of man miserable.*Fonseca's *Serm.*,
Quadrages.

THE life of man may very well be resembled to a river, which, as it comes from the sea, so it returns thither again. And thus the beginning and ending of our days may be said to be full of salt-water, full of crosses, full of misery: our first voice a cry, our last a groan. There may be, haply, some fair, fresh, clear water in the way, some *lucida intervalla*, some seeming delights and pleasures in the middle age of our life, but it passeth away so swiftly, that it is no sooner seen but gone.

"Nascimur in lacrymis," &c.—
ANON.

Job iv. 14. 21.

DCCCLXV.—*Ministers, of all men, to be painful in their calling.*In his *serm.* before
King Edward VI.

ART thou put to be a preacher of the Gospel, thou art a labourer; elders that rule well are worthy of double honour. Many (saith Bishop Latimer) can away with *præsumt*, but not with *benè*: if that *benè* were out of the text, all were well. If a man might eat the sweet and never sweat, it were an easy matter to be a preacher; if there were not *opus*, but *bonum*,

all were well too ; but every clergyman is, or ought to be, *ἐπίσκοπος*. That, as St. Augustine says, is *nomen operis*. To be a steward and overseer in God's house is an office of great employment. Well, art thou a student in any profession, then, as Cato said of Scipio, "Thou must be least idle when thou art most idle." Thou must read diligently, confer often, observe daily ; reading makes a full man, conference a ready man, and writing an exact man.

"Pensate fratres, quanta damnationis est sine labore," &c.—JER.

DCCCLXVI.—Joy, how to be regulated.

As an able workman, in building a house, would not have too many windows, lest thereby he should weaken the house too much, nor too few, lest he should darken it too much : so should a man be not overjoyed upon the access of some prosperous fortune, nor over-much transported upon the income of some happy tidings, lest his too much outward joy should weaken his inward rejoicing ; neither must he not rejoice at all, lest his spirit become dull and stupid. But as the windows of the temple were broad without, yet narrow within, so, in the matter of joy, he must be full within, but somewhat contracted without.

Pet. Abelard, in Rom.

"Pone modum letici."—STAT., Theb. ii.

DCCCLXVII.—The study of divinity most necessary.

He that hath a garden-plot doth sow the pot-herbs as well as the marjoram, the leeks as the lily, the wholesome hyssop as the sweet carnation gillyflower: the which he doth to this intent, that he may have wholesome herbs, as well to nourish his inward parts as sweet flowers to please his outward senses, as well fruitful plants to refresh his body as fair shows to please his mind. Even so, he that hath a capacious brain, a pregnant wit, a fancy that is luxuriant, let such a head-piece apply himself as well to the sacred knowledge of divinity as to philosophy, to a Creator-knowledge as well as a creature-knowledge, that so he may reap, not only pleasure, but profit, not only contentment in mind, but quietness and peace of conscience.

Spencer's *Serm.*, Lond., 1616.

"Theologia est doctrina necessaria homini," &c.—AQUIN., p. 1, q. 1, art. 10.

DCCCLXVIII.—Several varieties to be found in Scripture.

As in Noah's Ark were to be numbered all sorts of creatures, or as, in *eodem prato* (in the same meadow), the ox may lick up grass, the hound may find a hare, the bird may pick up seeds, the virgins gather flowers, and a man find a pearl: so, in one and the same Scripture, are varieties to be found for all sorts of conditions. In them the lamb may wade and the elephant swim, children may be fed with milk and meat may be had for stronger men : there is comfort for the afflicted, and ease for those that are weary and heavy laden, &c.

Camero, de Script.

DCCCLXIX.—Ministers, how to preach profitably.

As in building of a house, first, there must be a respect had to the situation, next, to the foundation, then, to the superstructure, the contriving of lights and several rooms, lastly, the covering to keep all dry : so every minister is to consider the situation of his text, what is the coherence, what is the context, and then, omitting the working of curious cobwebs in the top of the house, he must lay the foundation of sound doctrine, raise it upon strong pillars of reason, glaze it with natural demonstration, and, lastly, cover all with useful application.

Willan, *Psittat. Serm.*, 1622.

"Qui ad vera prædicationis verba se præparat, necesse est," &c.—GREG., in Moral.

DCCCLXX.—The Scriptures *but a dead letter without operation of the Spirit.*

Pier. Charron, *de la Sagesse.*

It is reported of a great person, that, being desirous to see the sword wherewith Scanderbeg had done so great exploits, when he saw it, replied, he saw no such great matter in that sword more than any other sword. "It is truth," quoth one, standing by, "you see the sword, but not the arm that wielded it." So, when we look upon the Scriptures, the bare Word, whether printed in our Bibles or audible in the pulpit, we shall find no such business in it more than in other writings; but when we consider the arm of God's power that joins with it, when we look upon the operation of His holy Spirit working therein, then we shall change our thoughts and say, "*Nec vox hominem sonat, O Deus certe!*" or as Jacob did of Bethel, "Surely, of a certain, God is in this Word!"

"Nisi Spiritus sanctus adit cordi legentis," &c.—GREG., in *Evangel.*

DCCCLXXI.—*The falls of good men presage the nation's ruin.*

Lud. Carbo., *Interior Homo.*

WHEN a man cuts down his chiefest timber trees, it is an argument that he intends to part with his land; and hath not God, of late, cut down many of the tallest cedars in this our Lebanon? And what can we expect, such and so many are our wickednesses, but that He will either part with or depart from this sinful nation of ours? It is high time, therefore, to lay hold upon Him by faith, saying, "*Help, Lord! for there is not one godly man left,*" &c.

Ps. xli. 1.

DCCCLXXII.—*Neutrality in religion dangerous.*

Pliny, *Nat. Hist.*

Aldrovandus, *Ornitholog.*

Harwood's *Serm.*, Lond., 1649.

THERE is mention made of a kind of bastard eagle, that hath one leg like the goose, close at the foot, the other open and armed with talons, like that of the ordinary eagle: with the close foot she swimmeth on the water, and dives for fishes there; with the open foot she soareth into the air, and seizeth on her prey there. But so it is, that, participating thus of two several natures, her strength is weakened, and she herself made at last a prey to every ordinary crow. Thus fares it with all neuters, all hermaphrodites, all ambodexters in religion; such as have one close foot for sea and land, for the world and worldly things, and another open foot for the air above, for heaven and heavenly things. So that they may not be seen to float on the sea of this world altogether, they take themselves to their wing, and will seem to be religious, and make some small fluttering up of their hearts towards heaven, but all in vain; for, being divided in their thoughts, the act of their souls not being set upon the only object, God, and the powers and faculties thereof not contracted to Himward, no marvel if they wax faint in their duty and weak in all holy performances, so that the devil, like the ordinary crow, set upon them, conquer them, and lead them captive at his will.

DCCCLXXIII.—*The devil most busy in time of prayer.*

Perus, *Comedies.*

It is an usual custom that, two being at law together, when the suit comes to trial, the plaintiff, by his counsel, labours all that he can to hinder the defendant, that the judge may not hear him speak out what he is to say in his own defence. So the devil, the common plaintiff and accuser of all mankind, when he sees us upon our knees in addresses unto God, who is the Judge of all the earth, pleading for ourselves by prayer, and seeking the favour of God in the remission of our sins, by the merits of His Son Christ Jesus, then doth he stir most to interrupt us, by weakening our evidence, by throwing strange thoughts into our hearts, and so distracting our devotions, that we may not be heard in what we pray for.

DCCCLXXIV.—Sense of sin *is from God only.*

As, when the pool of Bethesda was troubled, the poor cripples that lay there for cure did absolutely conclude that it was not any natural motion of the water, but an angel that came down at a certain season and did it : so, when the heart of a sinner is troubled for his sin, let him know for his comfort that this shaking of his soul ariseth not from any principle of corrupt nature—that will defend itself—nor from the devil—he will not destroy his own kingdom—but from some seeds of grace sown in the heart, which the Spirit of God greatly breathing upon, the soul is thereby made sensible of sins and transgressions committed.

Paul de Paris, *in*
Matt.
John v. 2.

"Natura sui con-
servatrix."

DCCCLXXV.—Lewd ministers, *what they are like unto.*

LEWD, debauched ministers, whose doctrine and lives are as distant as the two polar lines cosmographically described on the globe terrestrial, are like those *statuæ mercuriales* on the road, that point out unto a man which is the way to London, but move not a foot thitherward themselves; like those carpenters that built the ark to save others, and were drowned themselves; or like porters of great men's gates, that let in others, but lodge without themselves. So that what was said of Christ falsely and maliciously may be spoken of them really and truly: "*He saved others, Himself He cannot save;*" for whereas another by his good life sets a seal to his doctrine, he by his bad life puts a lie upon the truth; his words prove unprofitable, because his life is abominable.

Willian's *Serm.*,
1627.

"Qui curios simu-
lant, et bacchanalia
vivunt."

"Qui sana docet et
turpiter vivit," &c.
—GREG. NAZIAN.

DCCCLXXVI.—*Nor to admit of impediments in our way to heaven.*

A CERTAIN heathen, making an oration, as he was sacrificing to his god, in the midst of his devotion word was brought him that his only son was dead; whereat, being nothing at all moved, he made this answer: "*Scio me genuisse mortalem* (I did not get him to live for ever)," and so went on with his business. Thus, when we are entering into the sight of God's favour, it may so please Him to try us by afflictions: there may news come of a ship wrecked at sea, of a chapman broke in the country, of the death of friends and allies, &c., yet ought we not, for all this, to leave off our course in the service of Him, but rather, whatsoever comes cross, make it, as it were, a parenthesis, an ornament, not *emora* (a hindrance) in our progress to heaven.

Phil. Bosquier, *Tab.*
Naufragii.
Anaxagoras.

Inchini, *Scala Cæli.*

DCCCLXXVII.—*But one sure way to heaven.*

THE Phrygian fabulist hath a story of a fox and a cat, as they were discoursing their evasions in the midst of danger: "I," says the fox, "have many holes to earth in; if hindered of one, I have another to run to. Let me alone to shift for myself, to save my life, and to sleep in a whole skin." "Well," says the cat, "I must do as well as I can; I have but one way to save my life, and that's to climb for it." As they were thus conferring, the toils were laid, the dogs began to open, the hunt was up, and the fox, for all his cunning, for all his tricks and devices, was torn in pieces by the hounds; whilst the cat, getting up into a tree, secured herself from danger. Thus there may seem to be many ways to heaven, but there is one only true, safe way. There is many a man, in these days, that thinks to go to God by the way of two religions—one at home, another abroad; one public, another private—and whilst he is thus divided and halting betwixt two, the hunt is up, that roaring lion, the devil, lays hold upon him and devours him; whereas the true, real, well-affected Christian, cleaving close unto one God, one faith, one baptism, gets upon that *scala cæli*, and so, by prayer and meditation, climbs up to heaven, where the enemy's gun-shot shall never be able to reach him.

De Vulpe et Cato.

Harwood's *Serm.*,
Lond., 1647.

DCCCLXXVIII.—*Love of the world enmity to God.*

Jac. Acontii,
Stratagem. Satanae.

"Mundi amor et
Dei, pariter in uno
corde habitare non
possunt," &c.—
CYPRIAN.

THERE is no one sublunary thing in the world can make an eclipse of the body of the sun but the interposition of the earth betwixt it and the moon. So there is nothing can eclipse the Sun of righteousness, Christ Jesus, but the earth, the love of earthly things, the love of this world being enmity to God. If, then, our conscience tell us that the love of some worldly matter hinders our confidence, darkens our knowledge, and clouds our understanding, so that we cannot see God as He is, let us remove it, and stand up from the dead, that Christ may give us light.

DCCCLXXIX.—*The Papists' abuse of Scripture by traditions, &c.*

White's *Way to the
True Church.*

Gen. xxvi. 18.

It was a very malicious plot of the Philistines to stop the wells of Abraham, and to fill them up with earth, that so the memorial of them might be quite dammed up, whereby Isaac his son might not have the least inkling that ever they belonged to his father, and so they might make a challenge to them as their own. Thus the Papists have, as much as in them lies, stopped up the veins of the springs of life, which flow everywhere in the Sacred Word of God, with the earth of their own traditions, false glosses, and unfit allegories; all this to monopolize the Bible to their own use, shutting up the kingdom of heaven, neither entering themselves nor suffering others to enter therein.

DCCCLXXX.—*Who fit for government in point of temporal estate.*

Val. Max., lib. vi.,
14.

Smith's *Serm.*

Prov. xxx. 8.

WHEN Servius Sulpitius Galba and Aurelius the consul did strive in the senate which of them should be sent into Spain against Viriatum, the senators differing amongst themselves, and waiting which way Scipio would incline, he said: "I give my voice that neither of them be sent." His reason was this: "*Alter nihil habet, alteri nihil sat est* (the one hath nothing, and the other will never have enough)," intimating thereby that it was a dangerous thing to put the government either into the hands of a rich wretch or a wretched poor man. And most true it is that the balance of justice, whether it be in the hands of a covetous rich man or a man of a low estate, it will be very apt to tighten on one side. *Necessitas cogit ad turpia* (poverty is a great temptation to corruption), and riches an incentive to oppression; one, therefore, qualified, like Agur in his prayer, that hath neither poverty nor riches, but a competent estate, is fit for the management of great affairs, and the most likely to do justice according to the merits of the cause before him.

DCCCLXXXI.—*The unthankful husbandman condemned.*

Weems's *Ceremon
Lato.*

"Vivite contenti
casulis et collibus
istis,"—JUVENAL,
xiv.

THE heathens, when they went to plough in the morning, laid on one of their hands to the stils of the plough, and lifted up the other to Ceres, the goddess of corn: this did they by the dim light of nature. What a sad thing, then, is it, in such times of light, that so many husbandmen manuring the ground should be but as so many *fungi*, *αὐτόχθονες*, sprung up out of the ground, like toad-stools, *affixi glebæ, filii terræ*, having their minds fixed to the earth, never elevating them higher than the ox which laboureth with them! But had they hearts to look up to God, and to eye Him in the ways of His providence, *O beatos agricolas!* how happy would they be!

DCCCLXXXII.—*The providence of God to be eyed at all times.*

WHEN Lazarus was dead, his two sisters, Martha and Mary, came to Christ with a doleful noise and pitiful complaint: "*Lord, if Thou hadst been here, my brother had not died,*" saith one; "*Lord, if Thou hadst been here, my brother had not died,*" said the other. And is not this the note and common language of the world when a man is dead? If such a physician had been here, if he had been let blood, if he had not taken such a potion, or eat of such meat, or lived in such a foggy air; if he had not done thus and thus, or so and so, he might have been a live man to this day; not considering, with Job, that the days of man are determined, and his bounds appointed which he cannot pass. The time, the place, and every circumstance of his dissolution is decreed from all eternity; that one man dies in the field, another in his bed; one at sea, another on the shore; one in this manner, another in that: this, and all this, is fore-ordained in heaven; the hand of God is in all, and He it is that, having brought us into the world at His pleasure, will take us hence at His own appointment.

Newsham's *Sermon*, at
Fun. of Sir F. Vincent.

John xi. 21, 32.

"Providentiâ Dei
omnia gubernan-
tur," &c.—JER.,
in Ezek.

DCCCLXXXIII.—*To make Christ our Lord and Master.*

It is said of Mr. George Herbert, that divine poet, that, to satisfy his independency upon all others, and to quicken his diligence in God's service, he used in his ordinary speech, when he made mention of the blessed name of Jesus, to add "*my Master.*" And, without all doubt, if men were unfeignedly of his mind, their respects would be more to Christ's command, to Christ's will, to Christ's pleasure. Could they but lift up their eyes to God, to Him that dwells in the heavens, then, as eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hands of her mistress, so would their eyes wait upon, and their hearts be in a dutiful frame of obedience unto, the commands of Christ their Lord and Master.

Preface to his *Poems*.

Ps. cxxiii. 3.

DCCCLXXXIV.—*A wanting ministry will soon become a contemptible ministry.*

PLUTARCH, in his "*Morals*," tells us of a Laconian, who, seeing a collector going about, and gathering the people's devotions for the use of their gods, "Oh," says he, "I will now make no more reckoning of the gods, so long as I see them go a-begging, and to be poorer than myself." And this will be the case of the service of the great God of heaven, if ever we live to see that the minister's maintenance shall depend upon the people's courtesy, or that ever the offals of any repining Laban's revenues or churlish Nabal's purse become the stay of the ministerial function. This may be so by God's permission, yet great pity it is that it ever should be so; but if it must needs be, then take another story, by the same author, of one Philippus, a priest amongst the heathen, so poor that he begged for his living, and yet he would go about and tell how happy he should be. "When," quoth one, "will this be?" "When I am dead," says he. "Then, poor fellow," quoth the other, "thou art to blame thou diest not quickly, that thou mayest be happy." And thus it will be with the poor, despised, distressed ministers of the Gospel of Jesus Christ. "The Lord is our portion," say they, "and we shall be happy." "But when?" says the world. "When we die," say the ministers. "Why, then," says the world, "ye are to blame that ye die not quickly, to be happy in heaven, whom the world hath taken an order with never to be happy upon earth." This will be the voice of the sons of Belial, who have an evil voice at Sion, and had rather put a church into their purse than any way empty their purses towards the Church's maintenance.

Plutarch, *Moral*.

Adams's *Sermon*.

"Ecclesiam frudare
sacilegum est,"—
JER., Ep. xx.

DCCCLXXXV.—*God to have the glory of all.*

Polyd. Virgil, lib. xix.

Ps. cxv. 1.

Phil. iv. 13.

THAT martial king, Edward III., outwent his fame, and was accounted to have done things more commendable than his victories; for having vanquished the French king by force of battle, he put off from himself the whole glory, and gave it devoutly to God, causing to be sung "*Non nobis, Domine, non nobis, Domine, &c.*" (Not unto us, Lord, not unto us, Lord, but unto Thy Name, be the glory given)!" And thus must every one do, be his achievements never so great, whether private or public, let God have the glory of all; for it is no less than blasphemy in man to attribute either the strength or the glory of success unto himself. St. Paul's *omnia possum* had been over-presumptuous, had he not added "*by Him that strengtheneth me.*"

DCCCLXXXVI.—*How it is that one man censureth another.*

Page 1, lib. iii., cap. 5.

Burton's Melancholy.

"*Aliena judicantes melius quam sua.*"
—TERENCE.

THAT divine Spaniard, in his pleasant but useful fictions of the life of Gusman, makes his rogue wittily discourse of the unconscionableness of the Genoese, and their prying into and censuring of other men's lives; that when they are young and go first to school, they play away and lose their consciences; which their master finding, he lays them up carefully in a chest; but because he hath the keeping of so many, and they mixed one with another, he gives to his scholars, when they go away, such consciences as come first to hand, which they take to be their own, but are indeed somebody's else; whence it comes to pass that, no man bearing his own conscience in his own bosom, every man looks and prys into that of another man's. The truth of this story may be questioned, but the moral is true, without all question; and we have need sometimes of such pleasant passages to tell us the truth, that we may understand ourselves the better. There is hardly the man to be found that is not curious in other men's faults, blind in his own; partial to himself, never without matter against others; still complaining of the badness of the times, the decay of trade, the ripeness of sin, but will not be persuaded that he is any way the occasion of the same.

DCCCLXXXVII.—*To be thankful to God as well in adversity as prosperity.*

Plutarch, in Vita.

Preston, of Mortification.
"Si venerint mala, bene dicite," &c.
—CHRYSOST., in Symb.

THEMISTOCLES was wont to tell his ungrateful countrymen, the Athenians, that they used him like a shady tree, under which, when a storm happened, they would run and take shelter; but when the storm was over, they would be ready to cut it down and burn it. When there were any tumults or uproars in the commonwealth, who but Themistocles? All the people would flock to Themistocles for succour. But when there was a calm in the state, and all things at peace, through his good advice and industry, then, who more base, who more contemptible than poor Themistocles? And is not this the case of many at this day? They will pray unto God in time of adversity, but they will not praise God in time of prosperity. While the corn is growing, the hedge is well fenced; but when it is in, the fields are thrown open. When they stand in need of any blessings, then they are all upon the spur, somewhat careful to please God; but when they have caught what they fished for, then they let the reins slack, and are not so forward in the ways of obedience. So that it is a great blessing of God that we are kept in want of one blessing or other. Were it otherwise, He were likely to have but a little of our company.

DCCCLXXXVIII.—*The doctrine of seducers dangerous.*

Alsted, Theol. Nat., lib. ii., cap. 28, p. 556.

WE may read of a wolf taken in a snare, which, when a man went about to kill with his hunting spear, the wolf breathed in his face, and poisoned him in such a manner that

he presently began to swell all over his body, and was very hardly recovered again. Such is the contagion which the soul of the hearer receives by the poisoned breath of seducers' doctrine. If so be that, coming near such kind of vermin, a man do not wind them, that is, not draw up into his soul the sweet breathings of the Spirit, it is great odds but that he is totally infected thereby, to the irreparable loss both of soul and body together.

Abbot's *Serm.*

DCCCLXXXIX.—*God seeketh His people more especially in His own house, the Church.*

WHEN we receive a summons from any supreme authority, the messenger or officer of the court seeks us not in idling places : he pursues us not into the fields, neither doth he come to our sports to warn us, but to our houses, and there reads his message as if we were there, because we should be there, and then, without any further inquiry, departs, fastening the scrip or writ upon the door. In like manner, the ministers of the Gospel are God's ambassadors and God's messengers. God supposes every man to be at home, and so do they, because, at hours and times set apart for His worship, they are presumed to have no houses but His house, whom they shall meet nowhere nor more certainly find than there. There it is that, more especially when two or three are met together in His name, He will be in the midst of them ; there He will teach them His ways, and there He will give them grace, too, to walk in His ways ; nor can a sermon have any influence upon such as are not there ; so true is that saying of the venerable Bede, that " he that comes not willingly to church shall one day go unwillingly to hell."

Laurence's *Serm.*
1629.

2 Cor. v. 20.
Mal. ii. 7.

Hist., lib. i., cap. 15.

DCCCXC.—*The sincere preacher's comfort.*

IN a great festival, when the expectation was not less than the concourse—both very great—St. Bernard having preached a very eloquent sermon (as that heavenly tongue was able, beyond expectation), while the people admire and applaud, the abbot walks sadly, with a mind not ordinarily dejected. The next day he preaches a lively sermon, full of profitable truth, plain, without any rhetorical dress ; whereupon his meaner capacitated auditors went away very well contented, but curious itching ears were unsatisfied ; but he walks cheerfully, with a mind more than usually pleasant. The people wonder why he should be sad when applauded, and when not, merry ; but he returns this answer : "*Heri Bernardum, hodiè Jesum Christum* (Yesterday I preached Bernard, but to-day Jesus Christ)." It is the same with all preachers of God's Word : there can be no feast within, when a man is conscious to himself of dallying with God. Integrity is that which furnishes out the sweet banquet and heavenly repast of joy. That preacher shall have most comfort that preacheth most of Christ ; and so shall he, too, that lives most to Christ ; when a rotten-hearted Wolsey, whose conscience tells him he served the king his master better than God his Maker, shall languish away in discontent and vexation of spirit.

Gillebert, in *Vita*
Quint.

Holdsworth's *Serm.*
London, 1626.

Godwinus, de *Præf.*
Lib. Anglie.

DCCCXCI.—*God afflicts His children for their good.*

It is the observation of an excellent preacher yet living, that, passing by on a dark night in the streets of London, and meeting a youth who had a lighted link in his hand, who, being offended thereat, because it burnt so dark and dim, the better to improve the light thereof, he beat, bruised, and battered it against the wall, that the wick therein might be spread out, and the pitch, with other combustible matter, which before stifled the light with its over-stiffness, might be loosened, which presently caused the

T. F., in a *Serm.* of
Assurance.

"Aurem cordis
tribulatio aperit
quam sæpe prosperitas claudit."—
GREG., in *Moral.*

link to blaze forth in a brighter flame. Thus God deals with our souls: that they may shine the brighter before men, He buffets and afflicts us with several temptations, to give us occasion to exercise those graces which otherwise would lie dormant within us; and such corrections will, in fine, greatly add to our spiritual light and lustre.

DCCCXCII.—*The godly man is God's favourite.*

Seidan, *Comment.*

LUTHER was known to pray oft with intention of mind and zealous fervency, that so long as he lived Germany might be quiet, and had often professed that he firmly believed it would be so, that so God's Word might have a little freedom and space to spread itself; whereupon one Nicholas Mark, a citizen of Frankfort, was wont, as oft as he heard of any rumours of war, to say: "I fear it not so long as Luther lives." This was the esteem that Luther had of all good men, they thought that God would deny him nothing. And certainly the godly man is God's favourite; God will hear him in a time of trouble; it is he that must stand in the gap to prevent, and that must stand up to take off the hand of God when it lies heavy upon a sinful nation or people, be the judgment near or afar off, imminent or incumbent; it is the godly man, if any, that must be instrumental for delivery.

Udall's *Serm.*,
London, 1634.

DCCCXCIII.—*Christians and their knowledge to be communicative.*

Plin., *Nat. Hist.*

Muffety, *Hist. In-*
sectorum.

THE naturalists do observe that the pismires, which are reckoned amongst the most sagacious creatures, and the bees, which are amongst the most useful, and the elephants, amongst the potent, are for communion, and do gather and keep together. And the excellency of other creatures lies in the communication of themselves, the sun raying out his warm and cherishing beams, the fountain bubbling out his purling streams, the earth yielding forth sovereign herbs and plants, all for the benefit of others. Such are all true Christians: they are then in their excellency, when they are communicative and useful; nay, they increase by communicating, and gain by giving away and imparting their gifts. There is a story of some mountains of salt in Cumana which never diminished, though carried away in much abundance by the merchants; but when once they were monopolized to the benefit of a private purse, then the salt decreased, till afterwards all were allowed to take of it, when it had a new access and increase. The truth of this story may be uncertain, but the application is true: he that envies unto others the use of his gifts decays them, but he thrives most that is most diffusive.

Mart., *Hist. Indis*
Occident.

Reyn. de Pisis,
Fanthologia.

DCCCXCIV.—*The ways of hypocrites not easily traced.*

Torshel's *Hypocrisy*
Unmasked.

A HORSE may be known by the track, and where a cart hath gone you may perceive by the print of the wheel, but we know not the way of a ship: though Hondius, Mercator, and others have delineated in their maps the several voyages of Captains Drake, Cavendish, Scouter, &c., yet the mariner can see no such path upon the sea as they have drawn out. Such are the ways of all hypocrites: though a man may have some directions and marks to follow them, yet may he miss them at the very last; you may search all the rooms of their hearts and yet be at a loss; they have secret and back doors to go out at; they are cunning to keep their secrets, as a harlot doth her lover. The sister of the emperor Henry III., when a great snow fell, carried her lover upon her shoulders, that the fact might not be discovered. The lover is entertained, but nothing can be seen but the print of the lady's feet; and the hypocrite harbours his lust, but there is nothing to be found but the steps of the upright in heart. It is harder to discover the rottenness of his soul than the tricks of a horse-courser in the open market of Smithfield.

Vincent, *Spensl.*,
lib. xxv., cap. 10.

"Intus Nero, foris
Cato."

DCCCXCV.—*Man's inconstancy.*

THERE is a fable how that Inconstancy would needs have her picture drawn, but none would undertake it, because her face and shape altered so often. But, at length, Time took a pencil in hand, and because he had no other table to do it upon he printed her picture upon man. And most true it is that all men and women since that time have had too much of her resemblance, and too many men have her very face to the life: they will be religious, and they will not be religious; there is nobody knows what they will be, or what to make of them; they are constant in nothing but inconstancy: they have their gales of devotion, their breathings of love, one while; at another time, when the fit is upon them, there is nothing but lumpishness of spirit and dullness of affection—now faithful to their promise; anon, fallen off, for one cause or other.

Torshei ut antea

"Herodes devotionem promittit, sed gladium acuit."
—CHRYSOST.

DCCCXCVI.—*The sincere preacher's courage.*

THERE was a nobleman, one Reinard, at Rothenburgh, that much loved Wolfgang Musculus, and was very tender of his safety, as knowing that he had many enemies, because of his revolt from Popery, and perceiving that he was gone abroad, as his use was, into a village to preach, he, disguising himself, because he would not be known, and taking many of his horsemen with him, came rushing in at the church-door, and in a threatening manner bids him come out of the pulpit. Musculus, thinking they were the servants of a popish bishop, who was his violent adversary, desired he might have leave to finish his sermon, and then he would go with them whithersoever they would carry him. And so he went on, being nothing at all daunted, exhorting the people to constancy in the faith, and withal to pray for him who was now, as he thought, in his enemy's hands. When sermon was done, the nobleman discovers himself, hugs him in his arms, admires his courage, tells him he did it to try his spirit, and withal to warn him how easily he might be endangered. See here the courage of sincerity, how the righteous are as bold as lions. It is a gracious God and a good cause that supports them; but, on the other side, how do the wicked fear, even where no fear is! He hath nothing at all left to sustain him, nothing to cover his head when the cloud breaks in upon him; yea, before the appearance of any actual trouble, he creates both fears and jealousies to himself, *sonus excitat omnis suspensum* (he trembles at every motion).

Musculus, in Vita Patrii.

Torshei, ut antea.

"Hic murus aheneus esto, nil concire sibi," &c.
—VIGIL.

DCCCXCVII.—*To make God our counsellor.*

AN ancient able divine reports it of Sir Thomas Thin, a religious Western knight, that he would undertake no business before he was fully persuaded of the lawfulness of it, both by clear texts of Scripture and approbation of the learned; he made scruple of committing not only the least known sin, but of embarking into any action which was questionable amongst those that love the truth in sincerity. This was in him a good frame of spirit, and it were heartily to be wished that men's actions were suitable to their professions; that they would consult with God in all things, that, as they carry a Bible in their hand, so they would make that their master to direct them, not listening to the close whisperings of the Jesuit in one ear for matters of religion, or to Nicholas the Florentine at the other ear in point of policy; but, in all the changes and chances of this mortal life, commit themselves to God's guidance, and so they shall be sure to prosper.

Bernard of Batcomb.

"Quicquid vel dicimus vel facimus, id testimonio Scripturarum confirmari debet."
—BASIL, in Reg. Mon.

DCCCXCVIII.—*Minding of the great day of judgment a means to live godly.*

Vizarus, *de Rebus Persicis*.

"Nihil est quod magis proficiat ad vitam honestam quam ut credamus Christum judicem," &c.—AMBRÓS.

Winuliffe's *Serm. at Court*, 1637.

WHEN Sapores, king of Persia, raised a violent persecution against the Christians, Ust hazanes, an old nobleman, a courtier, that had Sapores' government in his minority, being a Christian, was so terrified that he left off his profession; but he, sitting at the court gate when Simeon, an aged, holy bishop, was being led to prison, and rising up to salute him, the good bishop frowned upon him and turned away his face with indignation, as being loth to look upon a man that had denied the faith. Ust hazanes fell a-weeping, went into his chamber, put off his courtly attire, and brake out into these or the like words, "Ah, how shall I appear before the great God of heaven, whom I have denied, when Simeon, but a man, will not endure to look upon me. If he frown, how will God behold me when I come before His tribunal?" The thought of God's judgment-seat wrought so strongly upon him that he recovered his spiritual strength and died a glorious martyr. Thus, did but men consider that they must one day stand before the bar of God's tribunal, they would then be casting up how things stood betwixt Him and their own souls. Would any man loiter away the day when he knows that he must show his work to his master at night? Let every man, then, in all his doings, remember his end, and so he shall never do amiss; remember that all must come to a reckoning in that great day, and that, though here in this world a man may wear white gloves upon foul hands, and a crooked body may be bolstered under a silken gown, yet, when they shall consider that these gloves shall be plucked off in that day, and the body he showed naked before God, with whom they shall then have to do, it will be a means to order and regulate their lives, so that their appearance may be with comfort.

DCCCXCIX.—*The great power of faith seated in the heart of man.*

Bodin, *de Repub.*

"Quid non inveniat fides? Attingit inaccessible, deprehendit ignotas," &c.—BÉRN., in *Cant.*

THE philosopher, when he would persuade the king to settle his court and place of residence in the heart of his dominion, laid before him a bull's hide, ready tanned, upon which, when he stood upon one side of it, and so kept down, that the other side would rise up; when he removed to the side that rose up and kept down that, then the side he came from would rise as high; but when he stood in the middle, he kept down all alike. Thus faith is this great king, which, being seated in the heart, makes provision against every rebellion, keeps down every mutiny, marshals and orders every action and affection, takes a man off from all servile dependencies and by-respects, and makes him profess God's name boldly, evenly, and without halting; it cleanseth the whole heart, seasons every affection, alters the taste of every appetite, strengthens every propension to good, and fortifies the soul against all evil.

DCCCC.—*Blasphemous language condemned.*

Fuller's *Serm.*, Lond., 1647.

"Non minus peccant, qui blasphemant Christum regnantem in cælis quam qui crucifixerunt ambulantem in terris,"—AUGUST.

CATO, being very much struck in years, would by all means study the Greek tongue; and being asked by one why, in his old age, he would set upon such an exotic language, "Oh," said he, "I am informed that the Greek is a copious and a fluent tongue, and withal such a tongue as the gods speak in; I would therefore learn it, that I may be able to converse with the gods in their own dialect." This was Cato's conceit in those darker times of nature; but there is a generation amongst us in these clearer times of grace such as are great proficients in all manner of blasphemous language, such as belch out nothing but oaths and direful execrations in the very face of heaven. What can this else be, but to practise here on earth what, by a sad prolepsis, they are sure to come to hereafter, that is, to be blasphemers and swearers in hell to all eternity.

DCCCCI.—*Drowsiness in prayer to be avoided.*

It is reported of Queen Katharine, dowager of King Henry VIII., that in her devotions to God she was *poplite flexo nudo*, &c. (on her bended knees, naked, upon the bare floor); it was, without doubt, that she might be the more watchful over her heart, which otherwise might be apt to slumber and take a nod in the performance of so holy a duty. It is not hereby meant to take away the use of cushions, but to remind us that we do not lay cushions of sloth under our knees, nor pillows of idleness under our elbows, nor to be drowsily devoted, but to be active and sprightly upon the bended knees of our hearts, when we approach unto God in the spiritual exercises of prayer and heavenly meditation.

Caussin, *la Cuan. Saincte.*

"Sit oratio pura fervida," &c.—PROSPER.

DCCCCII.—*The least measure of true faith rewarded.*

A MAN having many children, and one amongst the rest a small under-growth, a very weakling, doth he cast off this child? doth he cease to be a father therefore? No; his bowels are the more enlarged. He provides for it, supports it, cherisheth it, more than all the rest, till in some measure it be enabled to help itself. Thus God, if we be weak in faith, though we be but as younglings of Christ's flock, we must not therefore be discouraged; He will take care of us, not cast us off; He hath a crown for the least works. If there be but *singultus fidei*, a sob or a sigh of faith, nay, which is less, if but a panting of faith present itself, "*Surgam, dicit Dominus*, &c. (I will up, saith the Lord, help them, and set them at rest);" yet further, which is the least of all, though the pulse of faith beat not at all, though David be like a deaf man, that heareth not, or as one that is dumb, not opening his mouth, yet God will look down from His sanctuary and make deliverance for David, as He did also for the poor man sick of the palsy.

Gore's *Serm.*, Lond., 1631.

Rev. ii.

Ps. xii. 5.

Ps. cii. 19.
Matt. ix. 2.

DCCCCIII.—*Hypocrisy, the generality of it.*

THE Emperor Frederick III., who, when one said unto him he would go find some place where no hypocrites inhabited, he told him he must travel then far enough, beyond the Sauromatæ, or the Frozen Ocean, and yet, when he came there, he should find a hypocrite if he found himself there. And it is true that *omnis homo hypocrita* (every man is a hypocrite). Hypocrisy is a lesson that every man readily takes out: it continues with age, it appears with infancy; the wise and the learned practise it, the duller and more rude attain unto it. All are not fit for the wars: learning must have the picked and choicest wits, arts must have leisure and pains; but all sorts are apt enough and thrive in the mystery of dissimulation. The whole throng of mankind is but a horse-fair of cheaters, the whole world a shop of counterfeit wares, a theatre of hypocritical disguises.

Imperat. *Vita.*

Plutarch, *Apophtegm.*

Torshel, *ut antea.*

"Serpit hodie purida tabes hypocrisis," &c.—BERNARD.

DCCCCIV.—*The justice of God, what it is, and how defined.*

IN the reign of King Edward I. there was much abuse in measuring by the ell of all sorts of drapery—much wrong done betwixt man and man, by reason of the diversity of their measures—every man measuring his cloth by his own yard; which, the king perceiving, being a goodly, proper man, took a long stick in his hand, and having taken the length of his own arm, made proclamation through the kingdom that ever after the length of that stick should be the measure to measure by, and no other. Thus, God's justice is nothing else but a conformity to His being, the pleasure of His will; so that the counsel of His will is the standard of His justice, whereby all men should regulate themselves as well in commutative as distributive justice, and so much the more righteous than his neighbour shall every man appear by how much he is proximate to this rule, and less righteous as he is the more remote.

Walsingham's *Hist.*

Fuller's *Serm.*, Lond., 1647.
Eph. i. 5.

DCCCCV.—*Justification by Christ, the extent of it.*

As the sun by his beams doth not only expel cold, but works heat and fruitfulness also, thus, in the justification of a sinner repenting, there is a further reach than *tollere peccata* (the taking away of sin); there is also infusion of grace and virtue into the sinner's heart. The father of the prodigal did not only take off all his son's rags, but put on the best he had, and a ring on his finger; and, to say truth, our justification doth not consist only in the taking away of sin, but in the imputation of Christ's righteousness and obedience; for though the act be one, yet for the manner it is twofold—1. By privation; 2. By imputation.

Reyn. de Plais,
Panthologia.

DCCCCVI.—*How it is that the proceedings of God, in His justice, are not so clearly discerned.*

TAKE a straight stick, and put it into the water; then it will seem crooked. Why? Because we look upon it through two mediums, air and water: there lies the *deceptio visus*; thence it is that we cannot discern aright. Thus the proceedings of God, in His justice, which in themselves are straight, without the least obliquity, seem unto us crooked: that wicked men should prosper, and good men be afflicted; that the Israelites should make the bricks, and the Egyptians dwell in the houses; that servants should ride on horseback, and princes go on foot: these are things that make the best Christians stagger in their judgments. And why? Because they look upon God's proceedings through a double medium of flesh and spirit, so that all things seem to go cross, though indeed they go right enough. And hence it is that God's proceedings, in His justice, are not so well discerned, the eyes of man alone being not competent judges thereof.

Fuller, *ut antea*.

Williams' *Serm.* at
Funeral of L. Bayn-
ing, 1629.

DCCCCVII.—*Resolution in the cause of God very requisite.*

JOHN, duke of Saxony, who might have had the world at will if he would not have been a Christian, resolved rather to pass by much difficulty, nay, even death itself, than to desert the cause of God, which afterward he did heroically maintain against all opposition in three imperial assemblies; and when it was told him that he should lose the favour of the pope and the emperor, and all the world besides, if he stuck so fast to the Lutheran cause: "Here are two ways," said he; "I must serve God or the world, and which of these do you think is the better?" and so put them off with this pleasant indignation. Neither would he be ashamed to be seen which way he chose to go; for when, at the public assembly of the states of the empire, it was forbidden to have any Lutheran sermons, he presently prepared to be gone, and professed boldly he would not stay there, where he might not have liberty to serve God. Thus must every good Christian be thoroughly resolved for God, and for the truth which he takes up to profess. Resolution must chain him, as it did Ulysses, to the mast of the ship, must tie him to God, that he leap not overboard, and make shipwreck of a good conscience, as too many have done. It is resolution that keeps Ruth with her mother; it makes a man a rocky promontory, that washes not away, though the surges beat upon him continually. Resolution in the ways of God is the best stimulus of a Christian, and a resolved Christian is the best Christian.

Spangenberg, in
Chron.

Whitaker's *Serm.*,
Westm., 1644.

DCCCCVIII.—*To be careful in the censure of others.*

It is reported of vultures that they will fly over a garden of sweet flowers, and not so much as eye them, but they will seize upon a stinking carrion at the first sight. In like

bolos. and, *ut*.

manner, scarabs and flies will pass by the sound flesh; but if there be any galled part on the horse's back, there they will settle. Thus many there are that will take no notice at all of the commendable parts and good qualities of others; but if the least imperfection shall appear, there they will fasten, that they will be sure to single out of the crowd of virtues and censure. But let such know that *aquila non capit muscas* (the eagle scorns to catch at flies), so that they discover what dunghill breed they are come of by falling and feeding upon the raw parts of their brothers' imperfections, without any moderation at all.

Torshel's *Hypocrite*
Discovered.

DCCCCIX.—*Prejudice in judgment very dangerous.*

THE mad Athenian, standing upon the shore, thought every ship that came into the harbour to be his own. Pythagoras's scholars were so trained up to think all things were constituted of numbers, that they thought they saw numbers in everything. Thus prejudice in judgment and opinions, like coloured glass, makes everything seem to be of the same colour when looked through. And it is most true, that when men have once bound their judgments to this or that error, then they think everything hits right, whether *pro* or *con*, that is in their fancy; all the places of Scripture that they read, all the doctrinal parts of sermons that they hear, make for their purpose; and thus they run into monstrous absurdities and dangers inevitable.

Williams's *Serm.*,
1627.

DCCCCX.—*The hypocrite characteristically laid open.*

HYPOCRITES are like unto white silver, but they draw black lines; they have a seeming sanctified outside, but are stuffed within with malice, worldliness, intemperance; like window-cushions, made up of velvet, and perhaps richly embroidered, but stuffed within with hay; or like some mock-beggar halls or houses in the country built with lofty turrets, that are presently in the travellers' eye, and if they draw nearer to view they find them built with stately porches, neat galleries, fine staircases, curious gate-houses, but not one convenient lodging-chamber, nor any hospitality at all. They have much to entertain the passenger and the viewer; they will entertain you with fine notions, choice discourses; but if ye dwell with them ye shall find very ill accommodation; ye shall hear of them as ye ride through the country, they have the name amongst professors, they carry it away from others; but you shall experience it that they are not such as are spoken of, they are not furnished to be hospitable to the weary Christian, they cannot close with any godly spirit, because they move by a clean contrary principle.

Erasm's *Similia*.

Torshel's *Hypocrite*
Cured.

"Herodes devotionem promittit, sed gladium acuit."
—CHRYSOST., in
Matt. ii.

DCCCCXI.—*The policy of tyrants in doing many good things for the public.*

RICHARD III., that great master of mischief, as Sir Walter Raleigh styles him, having made his way to the crown through an ocean of innocent blood, by the advice of his parliament, enacted many good laws—as yet unrepealed—for the benefit of the people, as the settling of trade, condemning the grievous tax of benevolence, rectifying the credit of jurors, &c. Thus have all tyrants done from time to time: knowing that their actions stink in the nostrils of God and the world, they so perfume them with favours and spice them with acts of grace, that the people can hardly scent them, and by this means they ingratiate themselves in such manner, that they work their own safety.

In *Prefatione*, Hist.
Mund.

"Vultu tyrannus est quidem lætissimus, intus dolorum sed foret," &c.

DCCCCXII.—*To make good use of opportunity.*

In times of dearth, the poor man picks up every grain of corn that falls. "Oh," saith he, "it is dear; none must be lost." But he that should, in the time of famine, give his corn to the hogs, were worthy to be hanged at his own barn door. So are they worthy to lose the reward of well-doing that lose the opportunity thereof. Let no man omit to do seasonable courtesies, because the least crumb of time wherein a man may have occasion to do good is not to be lost. The salve must not be deferred till the sore doth putrify, nor the potion kept back till the patient be endangered. A penny given now may do more good than a hundred pounds hereafter. "*Serò dat qui roganti dat* (Those benefits are slow of foot that come not till they are called for)."

Quirin. Salazar,
Cam. in Prov.

"Data tempore pro-
sunt."—OVID.

DCCCCXIII.—*Not to talk of our good deeds.*

A FRIEND of Cæsar's had preserved a certain man from the tyranny of the triumvirate proscription, but he did so talk of it, that the poor man was enforced to exclaim, "*Redde me Cæsari, &c.* (Prithee, restore me up to Cæsar again! I had rather undergo a thousand deaths than to be thus continually upbraided by thee with my life)." And, to say truth, the frequent commemoration of a benefit doth rack the mind of him that doth receive it. We must not, therefore, make ourselves the trumpet of our benevolence, nor enter our liberalities upon record, or in a calendar register the days of our good deeds, but let them be like John Baptist, the speaking son of a dumb parent—speak to the necessity of our brother, but dumb in the relation of it to others. It is for worthless empiries to stage themselves in the market and recount their cures, and for all good Christians to be silent in their charitable transactions.

Tacitus.

"Eximia est virtus
præstare silentia re-
bus."—OVID.

Tuteville's Essay.

DCCCCXIV.—*God a merciful God.*

THERE happen sometimes in England such assizes as are called the maiden assizes—that is, when the offences brought to the bar do not reach to the taking away of life, so that there is not any execution; whereupon the high sheriff of the county presents the judges, at their departure, with white gloves, to wear in commemoration of the mercies then shown to offenders, which perhaps, by the strict rule of justice, might have been cut off. Such an assizes as this God now keeps. We sin daily, we offend hourly, and therefore guilty of death eternal; but God woos and entreats us to repent; promiseth life eternal—nay, binds it with an oath: "*As I live,*" saith He, "*I will not the death of a sinner.*" Let us, then, return unto Him white hands, candid thoughts, clean hearts, and then rest assured that He will look upon us, neither black with revenge nor red with anger, but, with a smooth brow and smiling countenance, receive us into mercy.

Fuller's Sermon,
London, 1650.

"Quid est peccatum
ad Dei misericordiam?
Tela aran-
earum," &c.—CHRY-
SOST., in Ps. l.

DCCCCXV.—*Change of government not to be affected.*

A CERTAIN rustic, having blamed Antigonus while he lived, grew, after some trial had of his successor, to recant his error or his crime, and, digging one day in the field, was questioned what he did there. "O," said he, "*Antigonum refodio* (I seek Antigonus again)." And is there not many a man at this time that would be glad to delve and dig for peace, if he might have it?—would be joyful to see order and decency both in Church and state restored? But—

1ycosthenes, *Apoph-
thegm.*

Tuteville, *ut antea.*

"Saturnus periiit, perierunt et sua jura;
Sub Jove nunc mundus, jussa sequare Jovis."

Thus Englished

"Saturn is dead, his laws are all decayed;
Jove rules the world, and Jove must be obeyed."

What, then, is best to be done? Seeing the day grows cloudy and overcast, let every man betimes withdraw himself to shelter, and there remain till the storm be past; not complaining of the violence of the tempest, because it may be followed with a worse; not to repine at the present government, but take it as it is; and, since he cannot reform it, by no means be induced to provoke it, leaving all to God's good will and pleasure.

"Principibus placuisse viris, non ultima laus est."—HORAT., l., ep. 17.

DCCCCXVI.—*Like to like.*

AUGUSTUS CÆSAR, being present at a public prize with his two daughters, Livia and Julia, observed diligently what company came to court them, and perceived that grave senators talked with Livia, but riotous and wanton youths with Julia; whereby he discerned their several humours and inclinations, according to the Italian proverb—

Sueton., in *Vita*,

*"Dimmi con chi tu vai,
Et sapro quel che fai."*

"Tell me with whom thou goest,
I'll tell thee what thou doest."

And most true it is, that custom and company are cousins-german, and that manners and meetings, for the most part, sympathise together. He that walks in the sun is sure to be tanned, and he that toucheth pitch shall be defiled, or at least he shall be thought so; for all flesh will resort to their like, and every man will keep company with such as he is himself, saith the wise man.

Tuteville's *Essays*

"Similia similibus."

DCCCCXVII.—*A man full of talk full of vanity.*

A PRATING barber asked King Archelaus how he would be trimmed; the king replied, "Silently." Surely, in much talk there cannot choose but be much vanity; loquacity is the fistula of the mind, ever running and almost incurable. Let every man therefore be a Phocion or Pythagorean, to speak briefly to the point or not at all; let him labour, like them of Crete, to show more wit in his discourse than words, and not to pour out of his mouth a flood of the one when he can hardly wring out of his brains a drop of the other.

Plutarch, de *Garrulitate*.
Feltham's *Resolves*.

"In garrulo, verborum flumen, mentis gutta."—STON.

DCCCCXVIII.—*How to read with profit.*

As it is not the best way for any that intendeth to make himself a good statesman to ramble and run over in his travels many countries, seeing much and making use of little for the improving of his knowledge and experience in state policy, but rather stay so long in each place till he have noted those things which are best worthy his observation: so is it also in the travels and studies of the mind, by which, if we would be bettered in our judgments and affections, it is not our best course to run over many things slightly, taking only such a general view of them as somewhat increaseth our speculative knowledge, but to rest upon the points we read, that we may imprint them in our memories, and work them into our hearts and affections, for the increasing of saving knowledge; then shall we find that one good book, often read and thoroughly pondered, will more profit than by running over a hundred in a superficial manner.

Downham's *Christi Warfare*.

"Hoc lege quod possis dicere jure, meum est."—MARTIAL., x.

DCCCCXIX.—*The several expressions of God in His mercies, and why so.*

Fuller, *ut antea*.

As lawyers, in this captious age of ours, when they draw up any conveyances of lands, or other writings of concernment betwixt party and party, are fain to put in many equivocal terms of one and the same signification, as "to have and to hold, occupy and enjoy, lands, tenements, hereditaments, profits, emoluments; to remise, release, acquit, discharge, exonerate of and from all manner of actions, suits, debts, trespasses," &c., and all this to make sure work, so that if one word will not hold in law another may: thus God, when He shows Himself to His people in love, He varies His expressions as He did to the Israelites:

Exod. xxxiv. 6, 7.

"*The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercies for thousands, forgiving iniquity, transgression, and sin,*" &c. Here is a homonymy of words, all synonyms; and why so? To raise up the drooping soul, to bind up the broken-hearted, that if it chance to stumble at one expression, it may be supported by another; if one word will not reach, another may. His mind is that the poor soul may rather leave than lack, when it comes to draw comfort out of the breasts of mercy.

DCCCCXX.—*Love to Christ, how to be recovered when it is once lost.*

Peter's *Serm.*,
Lond., 1651.

A MAN upon the way, having accidentally lost his purse, is questioned by his fellow-traveller where he had it last: "Oh," says he, "I am confident that I drew it out of my pocket when I was in such a town, at such an inn." "Why, then," says the other, "there is no better way to have it again than by going back to the place where you last had it." This is the case of many a man in these loose unsettled times: they have lost their love to Christ and His truth since their corn and wine and oil have increased, since outward things are in abundance added unto them; they have slighted the light of God's countenance, the love of Christ is defective in their souls; but when they were poor and naked of all worldly comforts, then they fasted and prayed, then they sought God's face both early and late; nothing was more dear and precious unto them than the truth of Christ. Oh, how they loved Him! What, then, is to be done to recover this lost love of Christ? Back again, back again directly where you last had it, to the sign of the broken and contrite heart; there it was that you drew it out into good words and better works; and though it be since lost in the crowd of worldly employments, there and nowhere else you shall be sure to find it again.

Ps. lv. 6, 7.

DCCCCXXI.—*The generality of God's knowledge.*

Sir J. Heyward, in
Vita.

It is said of King Edward VI., that he knew all the ports, havens, harbours, and creeks in and about the English coasts, together with the depth and shallows of the water, as also the several burthens of every ship that could ride there with safety; yet this was but a puny knowledge in that young king, when we look upon the general knowledge of God. He knows all things, all creatures, nothing is hid from His knowledge; He knows the thoughts of man afar off, He knows what he will think many years hence if he live to it; He knows the stars by their names; whereas they are small, the distance great, our eyes are dim, yet His infinite essence is a vast nomenclator of them all. Such and so general is the knowledge of our all-knowing God, that He knows all things, also *simul, semel, et uno intuitu* (all at once, both things past, present, and to come.

Fuller's *Serm.*,
Lond., 1650.

DCCCCXXII.—*God's goodness and man's ingratitude.*

It is storied of a certain king, that, fighting a desperate battle for the recovery of his daughter, injuriously stolen from him, he found but ill success, and the day utterly against him, till, by the valour of a strange prince, disguised in the habit of a mean soldier, that pitied his loss and bore love to his daughter, he recovered both her and victory. Not long after, this prince received some wrong in the point of honour, which he deservedly prized. He made his complaint to the king, desires justice; the forgetful king puts him over to a judge. The prince replies, "Know this, O king! when thou wast lost, I stood betwixt thee and danger, and did not bid another save thee, but saved thee myself. *Ecce vulnera!* behold the scars of those wounds I bore to free thee and thy state from ruin inevitable! And now my suit is before thee, dost thou shuffle me off to another?" Such was our case: Satan had stolen our dear daughter, our soul; in vain we laboured a recovery. Principalities and powers were against us, weakness and wretchedness on our side; Christ, the Son of God, took pity on us, and, though He were the eternal Prince of Peace, disguised Himself in the habit of a common soldier, *induens formam servi* (putting on Him the likeness of a servant), undertook the war against our too strong enemies, set Himself betwixt us and death, and bore the wounds in His own person, which should have alighted upon us. Now that His glory is in question, His honour much concerned in the transactions of these times, we stand by and behold it; He appeals to our hearts, reminds us of the wounds, passions, sorrows, He endured for us; we put off from one another and let the cause of Him that saved us fall to the ground. Who shall plead for our ingratitude? Heaven and earth, sea and stars, orbs and elements, angels and devils, will cry shame upon us.

Specul. Exo. Arum,

Thos. à Kempis' Serm.

Greg. Naz., Tract. Evang.

"Ingratitudo est hostia gratus, inimica salutis."—*BERN., de Mittere cordis, vii.*

DCCCCXXIII.—*The right use that is to be made of dreams.*

THERE are many people that find out more mysteries in their sleep than they can well expound waking. The Abbot of Glastonbury, when Æthelwold was monk there, dreamt of a tree whose branches were all covered with monks' cowls, and on the highest branch one cowl that out-topped all the rest—which must be expounded to mean the greatness of this Æthelwold. If they dream of a green garden, then they shall hear of a dead corpse; if they dream that they shake a dead man by the hand, then there is no way but death. All this is a kind of superstitious folly, to repose any such confidence in dreams; but if any man desire to make a right use of dreams, let it be this: let him consider himself, in his dreaming, to what inclination he is mostly carried, and so by his thoughts in the night he shall learn to know himself in the day. Be his dreams lustful, let him examine himself whether the addictions of his heart run not after the bias of concupiscence. Is he turbulent in his dreams, let him consider his own contentious disposition. Be his dreams revengeful, they point out his malice. Run they upon gold and silver, they argue his covetousness. Thus may any man know what he is by his sleep, for generally men answer to such actually waking, as their thoughts do sleeping.

Malmesburiens., Hist.

"Somnia fallaci ludunt temeraria nocte."—*TIBUL., iii., 4.*

Shute's Serm., Lond., 1633.

DCCCCXXIV.—*Consultation with flesh and blood, in the ways of heaven, is very dangerous.*

Look upon a man somewhat thick-sighted: when he is to pass over a narrow bridge, how he puts on his spectacles to make it seem broader; but his eyes may so beguile his feet, that he falls into the brook. And thus it is that many are drowned in the whirlpool of sin: by viewing the passage to heaven only with the spectacles of flesh and blood, they think the bridge broad, which indeed is narrow, the gate to be wide, which indeed is strait, and so ruin themselves for ever.

Potter's Serm., Lond., 1461.

DCCCCXXV.—*The sad condition of adding sin to sin.*

P. 1404.

MR. FOX, in his "Martyrology," hath a story of the men of Cockram, in Lancashire. By a threatening command from Bonner, they were charged to set up a rood in their church; accordingly, they contracted with a carver to make it. Being made and erected, it seemed it was not so beautiful as they desired it, but with the hard visage thereof scared their children. Hereupon they refused to pay the carver. The carver complained to the justice. The justice, well examining and understanding the matter, answers the townsmen: "Go to! pay the workman, pay him, get you home, and mark your rood better. If it be not well-favoured enough to make a god, it is but clapping a pair of horns on it, and it will serve to make an excellent devil." Thus, when men add one sin to another, when they add superstitious dotage, covetous oppression, and racking extortion to their worldly desires, whereby they gore poor men's sides and let out their very hearts'-blood, they shall find no peace of God to comfort, but devil enough to confound them.

Adams' *Exposit* en
2 *Pet.*

"Montibus accu-
mulant montes,"
Eccl.—OVID, *Met.*

DCCCCXXVI.—*Preaching and prayer to go together.*

Nonius, *de Arte Na-
vigandi.*

Dr. Mart., *Day
Lett.*, 1619.

Rom. xii. 1.

"Quam bene con-
veniunt!"
Prov. xxix. 18.

Matt. xxi. 13.

It is observed by those that go down into the deep, and occupy their business in great waters, that when they see the constellation of Castor and Pollux appear both together, then it is the happy omen of a successful voyage; but if either of them appear single, *actum est de expeditione* (there is small hope of thriving). Thus it is that when preaching and prayer do meet together, and, like Hippocrates' twins, live arm in arm together—not all praying, and little or no preaching, as some would have it; not all preaching, and little or no praying, as others would have it—then is offered up that sacrifice which unto God is made acceptable; for praying and no preaching would not so well edify His Church, because where visions fail the people perish, and preaching without prayer would not well beseem His Church, which is called a house of prayer; but both together will do exceedingly well—the one to teach us how to pray, the other to fit us how to hear.

DCCCCXXVII.—*Man losing himself in the pursuit after knowledge extraordinary.*

Goffe's *Serm.*,
Lond., 1626.

Librorum Heliuones.

Dan. vii. 9.

1 Cor. ix. 24.

HOUNDS that are over-fleet often outrun the prey in the pursuit, or else, tired and hungry, fall upon some dead piece of carrion in the way, and omit the game. Thus man, who only hath that essential consequence of his reason, capacity of learning, though all his time he be brought up in a school of knowledge, yet too often lets the glass of his days be run out before he knows the author he should study. Hence it is that the greatest epicures of knowledge—as children newly set to school turn from their lessons to look upon pictures in their books—gaze upon some hard trifle, some unnecessary subtlety, and forget so much as to spell God. How great a part of this span-length of his days doth the grammatical critic spend in finding out the construction of some obsolete word or the principal verb in a worn-out epitaph, still ready to set out a new book upon an old criticism! How doth the antiquary search whole libraries to light upon some ancient monument, whilst the chronicles of the Lord, who is the Ancient of days, are seldom looked into! all of them so wearying the faculties of their understandings beforehand by over-practising, that when they come at the race indeed, where their knowledge should so run that it might attain, it gives over the course, as out of breath, before it has well begun.

DCCCCXXVIII.—Slanders of wicked men not to be regarded.

LIVIA wrote to Augustus Cæsar, concerning some ill words that had passed of them both, whereof she was over-sensible; but Cæsar comforted her: "Let it never trouble you that men speak ill of us, for we have enough that they cannot do ill to us." And, to say truth, above hell there is not a greater punishment than to become a *sannio* (a subject of scorn and derision). Ill tongues will be walking, neither need we repine at their violence; we may well suffer their words, while God doth deliver us out of their hands. Let it never trouble us that men speak evil of us, for we have enough that they can do no evil to us; and, withal, whilst that the derider dasheth in a puddle, the dirt flies about his own ears but lights short of innocence. The mocker that casts aspersions on his brother over-night shall find them all on his own clothes next morning.

Sueton., *Octa. Aug.*

"Convitia quis facile tolerat," &c.—GREG., *Moral.*, lib. iii. Holdsworth's *Serm.*, Lond., 1627.

"Multi cum aliis maledicunt, sibi ipsi convitiati faciunt!" —SEN., *Ep.* lxxvii.

DCCCCXXIX.—How to be truly humble.

EPAMINONDAS, that heathen captain, finding himself lifted up in the day of his public triumph, the next day went drooping and hanging down his head; but being asked what was the reason of his so great dejection, made answer: "Yesterday I felt myself transported with vain glory, therefore I chastise myself for it to-day." Thus did Hezekiah, thus David, thus Peter, and many others; and so must it be with every truly humbled man. If he have not the proposed or fore-humility to level all his thoughts at the glory of God in the suppression of all self-conceit, nor the opposed or mid-humility to banish all self-confidence and presumption upon his own strength, let him be sure to double the imposed or after-humility, making pride itself to humble him the more. And thus it was that the Psalmist doubles, nay, trebles, his words: "*Non nobis, Domine, non nobis, Domine,*" &c. Feeling some thought of pride, like some fly, alighting upon his soul, he beats it away with a "Not unto us, O Lord." If it alight a second time, he flaps it off again, "Not unto us, O Lord;" but if it come the third time he kills it dead with the next word, "*sed nomini tuo* (but to Thy Name give the glory)." This is the exercise of a threefold humility; and if in any of these there be a failing, the best of our actions will be so far tainted that there will be no remedy to supply that defect but with doubling our after-humility, that, as pride grew up out of humility, so humility may spring out of pride again.

Plutarch, *Apophtegm.*

2 Chron. xxxii. 26.

1 Chron. xxi. 1-8. Cawdrey's *Serm.*, Lond., 1624.

Ps. cxv. 1.

"Erebuscant clati, ubi credunt locum habere superbiam," &c.—CASSIODOR., in *Luc.* ii.

DCCCCXXX.—Men of other callings not to meddle with that of the ministry.

By the laws of the land, a person occupying the craft of a butcher may not use the occupation of a tanner, and a brewer may not deal in the occupation of a cooper; none prescribe physic but such as are doctors, at least practitioners in the faculty; none plead at the bar but such as are learned in the law. It must needs, then, be a great fault, as Jerome complains in an epistle to Paulinus, when every ordinary mechanic takes upon him exact knowledge in theology, and will teach both clerk and priest what they should say, what they should do; when artless men will judge of art, nay, enter upon the work of the ministry, instructing others when they have need to be instructed themselves.

Poulton's *Abridgm. Title Breve*, Butchers, &c.

"When a hatter Will go smatter In philosophy, Or a peddler Wax a meddler In theology." —SIR T. MOORE, in *Juvenilia*.

DCCCCXXXI.—Charity mistaken.

It is reported of those Indians in Jamaica, who, refusing to furnish Columbus, that Genoese, the first discoverer of the new American world, with provisions, that he, seeing the people idolatrously devoted unto the moon, and foreseeing her eclipse by his

Purchase's *Voyage*

ephemerides, told them that if they did not speedily supply him, the Divine anger would suddenly consume them, a sign whereof they should see in the darkened face of the moon within two days. They, silly wretches, being ignorant of the cause, were so terrified at the beholding of the eclipse, that they came to beg pardon of him, and brought him provision in abundance. He made use of their ignorance, supplied his own necessity, and engaged them much unto him. Thus, many there are to be found amongst us, simple men and silly women, ignorant of the wiles of their seducing teachers, laying down all they have at their feet, thinking nothing good enough, all too little to throw upon them; when, such is their preposterous zeal, they will not willingly part with a penny that is due to maintain him that is more orthodox.

DCCCCXXXII.—*The necessity of human learning.*

WHEN St. Paul undertook to make the Corinthians know who was the Lord God, he professed a wealthy variety of much other knowledge besides the Scripture, and thanks God for it, that he spake with tongues πάντων ὑμῶν μᾶλλον more than they all did; he cites their own poets amongst the learned Athenians, and applies a satirical verse out of "Epimenides," to reprehend the lying and bestial manners of the Cretans; so powerful was his language amongst the Lystrians that he gained the repute of Mercury: and, questionless, the sitting so long at the feet of Gamaliel made him *vas electionis* (a vessel fit to hold that divine treasure which the Holy Ghost poured into him). It is but folly, then, for any one to be transported with the pangs of so indiscreet a zeal as to extinguish those first lamps of knowledge, polite and human studies; for they are like the crier in the wilderness before our Saviour, to prepare His way; and though they do not directly teach us to know God, yet are the fittest spectacles for unripe years and tender sights to put on, who are not able to endure at the first, *vehemens sensibile*, so excellently an object as God is. It is true that St. Paul was rapt into the third heavens, but God leads men now with a more apprehensive and ordinary hand than either by taking them up or sending down lights and visions from Himself, to make His Spirit to be at the command of every obstreperous, unlettered extemporist who will undertake to teach before themselves have learnt, whereby it often falls out that whilst such blockheads are about to make known the knowledge of God, though their bodies be confined within the compass of the pulpit, yet is their straggling invention fain to wander for matter, as Saul did over the Mount Gilboa and many other mountains, to seek his father's asses, and yet never found them.

DCCCCXXXIII.—*No man able to free himself from sin.*

It is reported of a prince, with whom a mighty neighbour-king used to pick quarrels by making impossible demands, otherwise threatening war and ruin to him, amongst the rest one was that he charged him to drink up the sea, which a counsellor hearing, advised him to undertake it. The prince replied: "How is it possible to be accomplished?" The sage answered: "Let him first stop up all the rivers that run into the sea, which are no part of the bargain, and then you shall perform it." Much more impossible is it for ourselves to consume and dry up all the ocean of sin in us, so long as lusts remain, like so many rivers, to feed it; for still sin breeds lusts, and lusts increase sin, as the sea sends forth springs that run into rivers, and those rivers return to the sea again. So that to bid a man clear his heart from all sin is to impose upon him *opus Dei*, the peculiar work of grace omnipotent. "Who can say, 'I have made my heart clean?'" "That can I," says the proud pharisee. "And that can I," says the popish justiciary. "*Non habeo, Domine, quod mihi ignoscas* (I have nothing, Lord, for Thee to pardon)," said Isidore, the sinful monk; but so could neither David, Job, nor St. Paul say, for in many things we sin all.

2 Tim. iii. 6.

"Assentatori decem talenta scortorum talentum, sed philosopho triobolum."
—LAERT., in *Vita Cratii*.

Goffe's *Serm.*,
Lond.

1 Cor. xiv. 18.

Tit. i. 12.

Acts xiv. 12.

Matt. iii. 3.

2 Cor. xii. 2.

"Nam videas in ecclesia imperitissimos quosque,"
&c.

1 Sam. ix.

Zuinger's *Theat.*
Hum. Vitæ.

Adams' *Exposit.*, on
2 Pet.

"Nemo sine crimine vivit."

Prov. xx. 9.

Ps. cxxx. 3.
Job ix. 30.
Rom. vii. 15.

DCCCCXXXIV.—*To promise much and perform little reprobable.*

Livy said of Hannibal, that he never stood to his promise but when it made for his profit ; and Antigonus was called Dason, in the future tense, as being about to give, yet never giving ; whereupon grew the proverb upon him that promised much and performed little, that he was a Dason. The world is at this time surely full of such ; such as, one would think, were born in the land of promise, who feed their prisoners of hope with future promises, as Ephraim with wind ; mere alchemists, whose promises are gold, payment but dross, putting off, as the trick is, either with improbable reversions or promises of promises, like the devil's *omnia dabo*, imaginary and delusory ; whilst their patients, like that man of many years' infirmity in the Gospel, fainting by the pool, and none to put him in, lie languishing at Hope's hospital ; like a hungry man dreaming of meat, and when he awaketh his soul is empty ; or like men in a swoon, cheered with strong water, they revive only to bewear their eyes with further expectation, and to witness the fallibility of promise.

Plutarch, in *Vita Paul.*
Erasm., *Adag.*
Senhouse's *Serm. at Court*, 1617.
Hos. xii. 1.
Matt. iv. 9.
John v. 7.
Isa. xxix. 8.

DCCCCXXXV.—*Partial hearers of God's Word reprov'd.*

It is observable that, in great fairs and markets, the pedlar and the ballad-singer are more thronged than the wealthy tradesmen : children and fools hang upon those who sell toys, and neglect those who have their shops furnished with rich and merchantable commodities. And such is the partiality of many hearers of God's Word, that they will crowd to hear a sermon abroad, when they may hear one (perhaps a better) at home, and that, too, with a great deal more ease : and herein they wrong God, His Word, and His ministers—God, to whom only judgment belongs in this case ; for though some may judge of the minister's eloquence, many of his industry, yet none of his faithfulness, which is the chief thing required in a steward : His Word, in not having the faith of our Lord Jesus Christ in respect of persons : lastly, they offer indignities to the preachers of His Word, in over-valuing one man and too much slighting another.

"Auris bona est quæ libenter audit utilia," &c.—BERN., in *Eplst.*
Style's *Serm.*, Lond., 1631.
I Cor. iv. 2.
James ii. 1.

DCCCCXXXVI.—*Afflictions happen to both good and bad, but to several ends.*

THE stalk and the ear of corn fall upon the threshing-floor under one and the same flail, but the one shattered in pieces, the other preserved ; from one and the same olive, and from under one and the same press, is crushed out both oil and dregs, but the one is put into casks for use, the other thrown out as unserviceable ; and by one and the same breath the fields are perfumed with sweetness and annoyed with unpleasant savours. Thus afflictions are incident to good and bad, may and do befall both alike, but, by the providence of God, not upon the same account. Good men are put into the furnace for their trial, bad men for their ruin ; the one is sanctified by afflictions, the other made far worse than before. The self-same affliction is as a loadstone to the one, to draw him to heaven, as a millstone to the other, to sink him down into hell.

Hect. Pintus, *Dan.*
"In eadem afflictione mali Deum detestantur, et blasphemant ; boni autem tem precantur et laudant."—AUG., de *Civitat Dei*, lib. i., cap. 8.

DCCCCXXXVII.—*The study of school-divinity not altogether necessary.*

THERE is an Italian tree mentioned by Pliny, called Staphylodendron, whose wood is fair and white, like our maple, the leaves broad and beautiful, the fruit sweet and pleasant : yet Dodoneus, a good herbalist, saith of it, that it is good for nothing. Such is the study of school-divinity : I will not say good for nothing, but, as Dr. Whitaker, a learned man in his time, said that school-men had *plus argutiarum quàm doctrinæ, plus doctrinæ quàm usus* 'a goodly kind of learning that whetteth the wit with quaint devices, and filleth the head with

Nat. Hist., lib. xvi., cap. 16.
In Vita ejus, præfixa Operibus,

Dr. Holdsworth.
Moss's *Serm.*,
1619.

nice distinctions). "*Multa dicunt set nihil probant*," said another learned man : yet giving them Christian freedom, we may use them as sweetmeats after a feast, rather to close the stomach and to delight with variety, than to satisfy the appetite or support nature.

DCCCCXXXVIII.—*Atheism condemned.*

Laert. *Diog.*, 11
Vita.

PROTAGORAS ABDERITES, because he began his book with a doubt, "*De Diis, neque ut sint, neque ut non sint, habeo dicere*," was banished out of Athens, and his books solemnly burnt to ashes; and the same Athenians committed Anaxagoras to prison, and, but for Pericles, had put him to death, for writing a book of the moon's eclipses, after they had received her for a goddess. Then, do we find such jealousy of the heathens over their feigned gods, and shall the denial and disparagement of the honour of the one true and ever-living God be tolerated among Christians? No, let us know that atheism is the main disease of the soul, not only pestilent to the person in whom it is harboured, but to the whole land where it is permitted.

"Non est cum Dei
hostibus societas
cocunda."—
ZONAR., in *Gra-
tiana*.

DCCCCXXXIX.—*Heaven the inheritance of God's children.*

Gen xxv.
Marc. de Piaz.
Theolog. Moralit.

It is observable, that whereas Abraham gave gifts to the sons of his concubines, and so sent them away, yet he reserved the heritage for his son Isaac, in whom the Covenant was established, the son of promise. So, if God (as oftentimes He doth) give secular things, common gifts, unto bastard-children, yet the inheritance of heaven, the crown of life, He preserveth for them who, after the manner of Isaac, are children of promise; as St. Paul speaks to His Isaacs, in whom He takes pleasure : to those that love Him, saith St. James : to those that love His appearing, saith another; all which hinteth thus much, that heaven is the proper inheritance of God's children.

Rom. ix. 8.
James i. 12.
2 Tim. iv. 8.

DCCCCXL.—*God, in wisdom, ordering all things to work together for the good of His children.*

Heiting, *Panacea
Christiana*.

Look upon the revolution of the heavens, how every planet moves in its proper orbit : their motions are not alike, but various, nay, opposite each unto the other : hence those different conjunctions, oppositions, and aspects of the planets; yet, by the wheeling round of the *primum mobile*, they are brought about to one determinate point. Or do but observe well the wise and politic carriage of a provident governor, who, meeting with opposite factions in the state, while each man takes his own way, one seeking to undermine another, he serves his own ends of both, so wisely managing the good, so powerfully over-awing the bad, that all turn to the common good. Thus it is that, though many and sundry agents are found in the world, whose course and scope, whose aims and ends and actions are not the same—yea, divers, nay, adverse, one thwarting and crossing the other—yet the overruling providence of God so sways all subordinate and inferior instruments, that, in the midst of their mutual jars, they conspire in a sacred harmony, as if they had entered into a holy league or some sacred combination for the good of His chosen. Wherever the enemies be in respect of their places, whosoever they be in regard of their persons, howsoever disjointed in regard of their affections, all their projects and practices tend and end in the good of His elect.

"Providentiâ Dei
omnia gubernantur
et quæ putatur
pœna medicina
est."—JER., in
Exek.

Rom. viii. 28.

DCCCCXLI.—*The unprofitable rich man.*

It is observed by the mineralists, such as dig for treasure, that the surface of the earth is most barren where the bowels are most rich; that where the veins of gold and silver swell the biggest, the body of that earth (as if the treasure had eaten out all its fatness) is made so poor, that it is not capable of the least improvement. Thus it is, not always, but most usual, with rich men: they have full purses but empty souls, great incomes of wealth but small stocks of grace. Judas carried the bag; he was good for nothing else; and a rich man, laden with thick clay, having outward things in abundance, is good for nobody but himself; so true it is, that as greatness and goodness, so gold and grace seldom meet together.

Pintus, in Dan.

“Quid prodest arca plena si Iuanis est conscientia?” &c.
—AUG.
John xiii. 29.
Hab. ii. 6.

DCCCCXLII.—*To beware of erroneous doctrine.*

It is recorded by Theodoret, that when Lucius, an Arian bishop, came and preached amongst the Antiochians, broaching his damnable errors, the people forsook the congregation, at least for the time, having, indeed, been soundly taught before by worthy Athanasius. Thus, it were to be wished that the people of this age had their wits thus exercised to distinguish betwixt truth and falsehood, then false doctrines would not thrive as they do now amongst us; and errors, though never so closely masked with a pretence of zeal, would not so readily be received for truths as they now are by the multitude, nor so much countenanced by those that make profession of better things.

Hist. Eccles., lib. iv., cap. 20.

Denison's Sermon, Lond.

DCCCCXLIII.—*Atheism punished.*

It was somewhat a strange punishment which the Romans inflicted upon parricides: they sewed them up in a mail of leather, and threw them into the sea, yet so, that neither the water of the sea could soak through, nor any other element of nature—earth, air, or fire—approach unto them. And certainly every creature is too good for him that denies the Creator; nor can they be further separated from heaven or fall deeper into hell than they deserve that will believe neither. The God they deny shall condemn them, and those malignant spirits whom they never feared shall torment them, and that for ever.

Wolffg. Lazius, de Magist. Rom.

DCCCCXLIV.—*Truth beloved in the general, but not in the particular.*

As the friar wittily told the people, that the truth he then preached unto them seemed to be like holy water, which every one called for apace, yet, when it came to be cast upon them, they turned aside their faces as though they did not like it. Just so it is that almost every man calls fast for truth, commends truth, nothing will down but truth, yet they cannot endure to have it cast in their faces. They love truth *in universali*, when it only pleads itself, and shows itself, but they cannot abide it *in particulari*, when it presses upon them and shows them themselves; they love it *lucentem*, but hate it *redarguentem*; they would have it shine out unto all the world in its glory, but by no means so much as peep out to reprove their own errors.

Bosquier, Cod. Evang.

Senhouse's Sermon, Lond., 1618.

DCCCCXLV.—*The confident Christian.*

THE merchant adventurer puts to sea, rides out many a bitter storm, runs many a desperate hazard upon the bare hope of a gainful return; the valiant soldier takes his life in his hands, runs upon the very mouth of the cannon, dares the lion in his den, merely upon the hope of victory; every man hazards one way or other in his calling, yet all are but

Hering, Panacea Christiana.

"Confidentia semper est cauta et circumsperta, nec ideo minus pugna et stronua," &c.—
PASCHAL, in *Eibn.*

1 Sam. xvii. 37.

Judges vii. 15.

Dan. iii. 17.

uncertain venturers, ignorant of the issue; but so it often falls out, that the greedy adventurer, seeking to increase his stock, loseth many times both it and himself; the covetous soldier, gaping after spoil and victory, findeth himself at last spoiled, captivated. But the confident Christian, the true child of God, runs at no such uncertainty: he is sure of the goal when he first sets out, certain of the day before he enters the field, sounds the trumpet before victory, and when he puts on his harness dares boast as he that puts it off; witness David's encounter with Goliath, Gideon's march against the Midianites, and the Christian resolution of those three worthies.

DCCCCXLVI.—*To take time while time serves.*

Bellarmin, de *Aeternitate*, grad. vii.

"Temporibus semper cautus servire memento."—PHO-CYLIDES.

It was a curious observation of Cardinal Bellarmine, who, when he had the full prospect of the sun going down, to try a conclusion of the quickness of its motion, took a psalter into his hand, "And before," saith he, "I had twice read the fifty-first psalm, the whole body of the sun was set," whereby he did conclude that, the earth being twenty thousand thousand miles in compass, the sun must needs run in half a quarter of an hour seven thousand miles; and in the revolution of twenty-four hours, six hundred and seventy-two thousand miles—a large progress in so short a time. And herein, though the cardinal's computations (as well as his doctrine in debates polemical) doth very much fall short of truth, yet his experience in this gives some proof of the extraordinary swiftness of the sun's motion. Is, then, the course of the sun so swift, is time so fleeting, then let time be as precious. Lay hold upon all opportunity of doing good, labour while it is day, for night will come and time will be no more. The sun was down before the cardinal could twice read the psalm "*Miserere mei, Deus*," and the light of thy life (such is the velocity thereof) may be put out before thou canst say once "*Lord, be merciful to me a sinner!*"

DCCCCXLVII.—*The workings of God and man very different.*

Gardiner's *Serm.*, Lond.

"Hæremus cuncti superis."—LUCAN.

THE first and highest heaven draws by its motion the rest of the planets, and that not by a crooked, but by a right motion; yet the planets so moved move of themselves obliquely. If you inquire whence is the obliquity of this motion in the planets, certainly not from the first mover, but from the nature of the planets. Thus, in one and the same manner, man aims at one end, God at another; the same that man worketh sinfully God worketh most holily; and, therefore, they work *idem*, but not *ad idem*. The motion of our wills do exceedingly vary from God's will, and seem to drive a contrary end than that which God aimeth at; yet are they so overruled by His power, that at last they meet together, and bend that way where He intendeth.

DCCCCXLVIII.—*A wicked life hath usually a wicked end.*

Stapleton, in *Vita Thos. Mori*.

"Cæpta malè infelix exitus usque manet."—OVID.

THERE is a story of one that, being often reproved for his ungodly and vicious life, and exhorted to repentance, would still answer that it was but saying three words at his death, and he was sure to be saved. Perhaps the three words he meant were "*Miserere mei, Deus* (Lord, have mercy upon me)!" But one day, riding over a bridge, his horse stumbled, and both were falling into the river, when in the moment of that precipitation he only cried, "*Capiat omnia diabolus* (Horse and man and all to the devil)!" Three words he had, but not such as he should have had. He had been so familiar with the devil all his life, that he thinks of none else at his death. Thus it is that usually a wicked life hath a wicked end. He that travels the way of hell all his life time, it is impossible, in the end of his journey, he should arrive at heaven. A worldly man dies rather thinking of his gold

than his God. Some die jeering, some raging ; some in one distemper, some in another. Why? They lived so, and so they die. But the godly man is full of comfort in his death, because he was full of heaven in his life.

DCCCCXLIX.—*The telling of truth begets hatred.*

As the Turk taunted some Christians at Constantinople, who said that they came thither to suffer for the truth, by telling them that they needed not to have come so far for that, for had they but told the truth at home they could not have missed suffering for it : telling truth needs not travel far for enmity ; enmity will encounter it at home, wheresoever it be. Hence is that definition that Luther made of preaching : "*Prædicare nihil est quàm derivare in se furorem,*" &c.—that to preach, and preach home (as he did), was nothing else but to stir up the furies of hell about their ears. Mr. Dering, telling Queen Elizabeth in a sermon that it was once *tanquam ovis*, but now it was *indomita juvenca*, was never suffered to preach more at court. Tell a politician Papinian's truth, that that is the best reason which makes most for religion, that the best policy which makes most for piety ; why, this truth crossing his projects and purposes, the teller may take his bill and sit down quickly and write enmity. Tell a covetous man St. Paul's truth, that "*the love of money is the root of all evil,*" you offer him loss, you touch his freehold, you are a trespasser on his trade, an enemy. Tell the luxurious man that theorem of truth, that temperance is the razor of superfluities and the rule of necessities, and that this whole life ought to be a kind of quadragesimal abstinence : "Away with your threadbare scholars' poesies ! What ! do you bring us into the wilderness to starve us ? You are an enemy." Thus, let the truth-teller never dream of comfits and sweetmeats, but make account to eat his passover with sour herbs ; let him never feed himself with vain expectation that the trade of truth-telling is a plausible, winning, welcome profession, *an expectas ut Quintilianus ametur*. Let him rather account himself to be born, as Jeremy, a contentious man ; one that striveth with the whole earth ; a troublesome companion ; an enemy.

Bosquier, *Orat. Te Sancte*.

Loc. Com.

"Obsequium amicorum veritas odium parit."—TER.

Senhouse's *Serm.* 1620.

DCCCCCL.—*Men not repairing to the church of God reproved.*

THE renowned Captain Huniades, when he felt himself in danger of death, desired to receive the Sacrament before his departure, and would in any case, sick as he was, be carried to the church to receive the same, saying that it was not fit that the Lord should come to the house of His servant, but the servant go rather to the house of his Lord and Master. David's desire was to dwell there ; and Nicodemus, though a ruler, did not send for Christ, but go unto Him,—whose modesty condemns many amongst us, who will not vouchsafe to come to Christ. If He will be served, Christ must come to them ; the Supper of the Lord must be brought to their table ; the ministers of Christ must church their wives at home, baptize their children at home, vainly imagining that they do God a great favour when they tread in His courts, and a grace to His ambassadors when they lend their ears to an hour's audience.

Knoles' *Turk. Hist.*

Ps. xxvii. 4.

Boy's *Postill*.

DCCCCCLI.—*Grace seemingly lost in the soul.*

THE two disciples talked with Christ, yet knew Him not ; Mary, with her blubbered eyes, mistakes Christ for the gardener ; Hagar, in the very midst of her distress, had a fountain of water before her, yet could not see it, till God was pleased to open her eyes. Thus, the least cloud of God's displeasure may, as it were an ecliptic line, seem to darken the splendour of His graces within us. Christ may so hide Himself from our hearts, that

Luke xxiv. 16

John xx. 15

Gen. xxi. 19.

Beller's *Serm.* Lond.

knowledge or faith shall not be able to reach Him; and much of the Spirit may be so darkened, that, though a man have Christ in the promise—O strange detention!—yet he shall not be able to discern Him.

DCCCCLII.—*Men not to run themselves into trouble.*

Hut. Tripartita.

THERE is mention made, in the ecclesiastical story, of a silly woman that must needs spit in the emperor's face, that so she might suffer martyrdom; and it is said of the lion, that, to provoke himself to anger, when there is none to hurt him, he beateth himself with his own tail. But thus must no good Christian do. We must take heed that we do not wilfully run ourselves into troubles, but rather use all lawful means to prevent them before they come, and to be freed from them when they are come; for he shall have sorrow that loves it; and he that runs into danger shall perish in it; and he that voluntarily lays a cross upon his own shoulders, when he needs not, hath no promise that God will take it off. It is true that we must drink of this bitter cup, but we must stay till God puts it into our hands, otherwise we cannot say that we are chastised by Him, but that we scourge ourselves with whips of our own making.

Downham's Guide
to Godliness.

"Non est nostrum
persecutiones arri-
perere, sed illatas ab
aliis," &c.—JER.,
super John.

DCCCCLIII.—*How to behold ourselves in the glass of God's law.*

Fox's Act. and Mon.

ONE of the persecutors in Queen Mary's days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the heretic. She points to a great chest of linen, on the top whereof lay a fair looking-glass. He opens the chest, and asks where the heretic was. She suddenly replied, "Do you not see one?" meaning that he was the heretic, and that he might easily see himself in the glass. And thus God's law is the glass that shows us all our spots. Let us hold it right to our intellectual eye, not behind us, as the wicked do; they cast God's Word behind them; not beside us, like the rich worldling that called to Christ; not to turn the back side of the glass towards us, which is the very trick of all hypocrites; nor, lastly, to look upon ourselves in this glass when we are muffled, masked, or cased, for under those veils we cannot discern our own complexions; but let us set the clear glass before our face, and our open face to the glass, and then we shall soon perceive that the sight of our filthiness is the first step towards cleanliness.

"Lex divina tan-
quam in specula
peccata monstrat."
—AUG.
Ps. l. 17.

Matt. xix. 20.

Luke xviii. 11.

Adams, on 2 Pet.

DCCCCLIV.—*Men of all sorts to stand up for the truth.*

Lib. de Orthod.
Fide.

Acts and Monuments.

Seahouse's Serm.

Gal. iv. 16.

It was the great praise of learned Fulgentius upon young Donatus, that, being set upon by the Arians, though he had not the skill to defend the truth with his tongue, yet he had a will to maintain the truth in his heart; though he could not unloose all their cunning tricks, he could yet hold fast the conclusion: truth. And he that (for he could neither write nor read) could not clerkly subscribe his name to truth's confession could yet manfully draw blood from himself, wherewith to set his mark to it; and he that, for want of learning, could not dispute Christ's cause, could yet be content to die for it. "And were every hair of my head a man, I would burn them all," said a third, "rather than go from truth." Thus it is to be wished that, as this was the first nation that universally received the truth of the Gospel, so to the last it may continue constant to the truth; that every man would stand up for the truth, fight and die for the truth; and happiness it will be found in the end, thus to suffer for so good a friend as truth is, to continue truth's friend, whoever he be that shall become an enemy.

DCCCCLV.—*Kingdom of Christ a peaceable kingdom.*

A CAPTAIN sent from Cæsar unto the senators of Rome, to sue for the prolonging of his government abroad, understanding (as he stood at the council chamber door) that they would not condescend to his desire, clapping his hand upon the pommel of his sword: "Well," said he, "seeing you will not grant it me, this shall give it me." So, when the citizens of Messana, despising Pompey's jurisdiction, alleged ancient orders in old time granted to their town, Pompey did answer them in choler, "What! do you prattle to us of your law, that have swords by our sides?" And thus it is that Mahomet dissolveth all arguments by the sword, and thus all tyrants and potentates of the world end all their quarrels and make their enemies their footstool by the sword; but the sceptre of Christ's kingdom is not a sword of steel, but a sword of the Spirit: He ruleth in the midst of His enemies, and subdueth a people unto Himself, not by the sword, but by the Word, for the Gospel of peace is the power of His arm to salvation.

Plutarch.

Calv. Turciam, lib. i., cap. 3.

Rom. i. 16.

DCCCCLVI.—*Recreation, the necessity thereof.*

It is reported of a good old primitive Christian, that, as he was playing with a bird, two or three youths, as they were passing by, observed it, and one of them says to the other, "See how this old man plays like a child with the bird!" which the good man over-hearing, calls him to him, and asks him what he had in his hand. "A bow," says he. "What do you with it, and how do you use it?" said the other; whereupon the young man bent his bow and notched his arrow, as if he had been ready to shoot, then, after some short time, unbent his bow again. "Why do you so?" said the holy man: "Alas!" says the young man, "if I should always keep my bow ready bent, it would prove a slug, and be utterly disabled for any further service." "Is it so?" said the good old man. "Then, my son, take notice that, as thy bow, such is the condition of all human nature. Should our thoughts and intentions be always taken up, and the whole bent of our mind set upon the study of Divine things, the wings of devotion would soon flag, and the arrows of contemplation fly but slowly towards heaven." And most true it is, that there is *otium* as well as *negotium*, a time of taking pleasure as well as a time of taking pain; *neque semper arcum tendit Apollo*; the bow that stands always bent will become unserviceable; and let but the frame of this body of ours want its natural rest, the roof will soon be on fire. Recreation is a second creation; when weakness hath almost annihilated the spirits, it is the breathing of the soul, which otherwise would be stifled: lawful recreation (such as that *εὐτραπελία* of the philosophers) strengthens labour and sweetens rest, and the blessing of God may be expected therein, as well as in doing the work of our calling.

St. John Evang.

Surius, in *Vita Rheimigii*.

Cassian., col. xxiv. cap. 21.

"Nec semper Causidicus arcu destinat exempto, sed laxat cornua nervo."—LUCAN, Fuller's *Holy State*.

"Major post otia virtus."—SIL. ITAL.

DCCCCLVII.—*The great benefit of devotion at bed-time.*

OVIENS that have been baked in over-night are easily heated the next morning, the cask that was well seasoned in the evening will smell sweet the next day, the fire that was well raked up when we went to bed will be the sooner kindled when we rise. Thus, if in the evening we spend ourselves in the examination of our hearts, how we have spent the time past, and commit ourselves unto the good guidance of God for the time to come, we shall soon find the spiritual warmth thereof, making us able and active for all good duties in the morning, and, by adding some new fuel to this holy fire, we shall, with much facility and comfort, cause it to burn and blaze in all Christian and religious duties.

Downham's *Guide to Godliness*.

DCCCCLVIII.—*To accept the event of things with patience.*

Walchrius, *Decas Fab.*

THE censurers of the world, by way of apologue, being met together, consulted about the redress of divers enormities : one, with the countenance of Heraclitus, was ever weeping for the disorders ; another, with the face of Democritus, was ever laughing at the absurdities ; a third, of a more pragmatistical spirit, was busy where he had no thanks : they all studied and plotted how to reform the ataxy of things, and to bring the world into some peace and order. Princes were implored, philosophers consulted, physicians, soldiers, the eminent in all professions, were convened ; many stratagems were devised ; still, the more they projected to still the world's troubles, the more troublesome they made it. One would have it this way, another that, the next differs from both, a fourth opposeth them three, a fifth contradicteth them all, so that there was nothing else but crossing one another : physicians with their recipes, commanders with their precipes, Jesuits with their decipes, all the rest with their percipes, could do no good at all. At last a grandfather, in a religious habit, presented them an herb of such sovereign virtue, that, when every one had tasted of it, they were all calm and quiet presently : the herb's name he called Bulapatham, the herb patience. And let but this be our diet continually, and we shall find a strange alteration in ourselves ; no troubles abroad or discontent at home shall break our peace, if we be but armed with patience. The Church and people of God are thrown upon sad times, blessings are not denied, though they be not presently granted : some while, God is not ready to give, the time for His greater glory is not yet come ; another while, we are not fit to receive, the time of our preparedness and capacity is not yet come. The Lord looks to be waited on.

"Sciaditur incertum studia in contraria," &c.

Adams, *in Pet.*

"Gaudet patientia duris."—LUCAN.

Ps. xxvii. 14.

DCCCCLIX.—*To be careful in the prevention of danger.*

Benhouse's *Serm. at Court.*

THE boar, in the fable, being questioned why he stood whetting his teeth so, when nobody was near to hurt him, wisely answered that it would then be too late to whet them when he was to use them, and therefore whetted them before danger, that he might have them ready in danger. Thus, as Demosthenes advised the Athenians, οὐ περιμείναντας, ἀλλὰ πρὸς εὐλαβόντας, that they would not expect till evil came, but prevent it, and to deal with dangers as men do with serpents and vipers, of which, though haply they never have been stung or bitten, yet, seeing any of them, they tarry not till it sting or bite, but, before harm done, forthwith seek to kill it, to crush the scorpion at the first appearance, not waiting and gaping after event, the schoolmaster of fools, as Fabius calls it ; but *ante bellum auxilium*, and *ante tubam tremor*, to be affected with what is not yet effected, wary before they be wounded, and prudent in seeing a danger afar off and shunning it.

"Venienti occurrere morbo."

In Poemat.

Prov. xxii. 3.

DCCCCLX.—*The folly of late repentance.*

Boy's *Psall.*

THAT carrier must needs be taken for a fool who, having to go a far and foul journey, will lay the heaviest pack upon the weakest horse : so that Christian cannot be held any of the wisest that lays the great load of repentance upon his faint and feeble dotage, whereas in the chiefest strength of his youth he cannot lift it easily, but is ready to stagger under it.

DCCCCLXI.—*Watchfulness of life rewarded.*

Philostratus, *in Vita.*

THAT famous Apollonius, held in his time for an oracle of the world, coming very early in the morning to Vespasian's gate and finding him awake, conjectured thereupon that he was worthy to command an empire, and said to his companion that went along with him, ἀνὴρ ἀρξεῖ (Undoubtedly this man will be emperor, because he is so watchful). Thus,

whosoever thou art that, with David, doth seek God early, and with those three women that looked after Christ very early in the morning, thou that rememberest thy Creator in the days of thy youth, that art circumspect in walking, careful of thy life and conversation, diligent in thy way, be assured that thou shalt stand before princes; that thou hast not laboured in vain nor spent thy strength for nought; for thy judgment is with the Lord, and thy work with thy God, who will fully reward thee.

Ps. lxxiii. 1.

Mark xvi. 2.

"Vigilare docet hominem, qui vult sua temporis conferre officia."—PLAUT.

DCCCLXII.—How to behave ourselves in the hearing of God's Word.

IT were a great unmannerliness for a man that is invited at a solemn feast to rise before the table is taken away, unless in case of sickness, weakness, or some important affair; and it were a high contempt, even to the most inferior judicature, that a man, being lawfully summoned thither, would depart without license till the court were risen. And shall men dare to sneak out of the church before the sermon be ended, or make haste away after the sermon be ended, rushing out like prisoners or school-boys when the doors are opened, without craving a blessing of God or attending the blessing from God by the mouth of His minister? If this be not a contempt of God's Word and commandments, let any man judge.

Downham's Guide to Godliness.

DCCCLXIII.—Learning and honesty to go together.

FRANCISCUS PETRARCHA, that *scholarium tetrarcha*, a man famous in his time, was put under the scrutiny of men's judgments. Four men undertook the task: one had no learning, the other had a little, a third not much, the fourth somewhat, but intricate and perplexed. Good man! he was not tried by his peers. All their opinions were summed up in this sentence: "*Petrarcha sine literis, vir bonus* (Petrarch, an illiterate good man)." The king stormed at this sentence, the nobles fretted, his friends were vexed, and almost all men threatened revenge upon such saucy judges; but Petrarch himself applauded their judgment, saying, "*O ulinam non verè dixerunt, &c.* (The end of all my study was to be a good man. If learning came in upon the bye, I did not refuse it; but now, seeing by their sentence I may, without learning, have goodness, what a comfort is this to me and thousands more of no better knowledge)!" And most true it is that, of two unhappy disjunctions, it were better to see an honest man without learning than a learned man without honesty; but *quam benè conveniunt*, when learning and honesty meet together, where learning is as the sowing of the ground, and a virtuous and holy life is as the harvest; where knowledge, being married to grace, brings forth a glorious issue, a race of heavenly fruits, a posterity of good works.

In Vita, præf. Op. per Hiron, Scharzschum.

"Vita bona sine doctrina gratiam habet, doctrina sine vita integritatem habet."—GLOS., in Ep. ad Philippens.

DCCCLXIV.—Carnal security reproved.

IT is observable of the smith's dog, that neither the noise of hammers by him, nor the sparks of fire flying about him, nor some that light upon him, do any whit awaken him, but he snorts and sleeps on securely. St. Paul speaks of men *ἀπηλγγκότες*, such as are past all feeling; and Solomon brings in one so insensible, that if he were stricken, he was not sick; if beaten, he felt it not; another, going like a fool to the stocks, not knowing of the danger that he was running into. Such are they that dally and fool with dangers, even spiritual dangers, the harlotry of sin; so that, whether it be that they are besotted with carnal security, or engrossed with covetous secularity, or deafened with the noise of worldly vanity, *nescio quid teneros fascinat*, one thing or other so stupifying and deadening the faculties of their souls, that they are, as it were, benumbed with careless security, that they have little or no sense of any spiritual hazard at all.

Senhouse's Sermon, 1623. Eph. iv. 19.

Prov. xxiii. 35 and vii. 22.

"Mater negligentiam solet esse securitatem."—GREG., in Pas.

DCCCCLXV.—*The time of our youth to be given up to God.*

Boy's Postill,
Exod. xiii. 2.
Gen. iv. 4.

Dan. i. 4.

"Honor adolescentem est, timorem Dei habere." &c.—
AMB., *de Officiis*,
Gen. xliii. 3.

ALMIGHTY GOD ever required in His service the first-fruits and the first-born; the firstlings are His darlings, the fattest lambs are fittest for His sacrifice. If the King of Babel would have young men, well favoured, without blemish, and such as had great ability, to stand before him, shall the God of Israel, even the King of Glory, have none to stand in His courts but the halt, lame, and blind—such as the soul of David hated? "*Ye shall not see my face*," saith Joseph to his brethren, "*except you bring your younger brother with you*." And how shall we behold the face of our blessed Jesus, if we do not remember Him in the days of our youth, if we dedicate to the devil our lovely young years, and offer unto Him nothing else but the dregs of our loathed old age?

DCCCCLXVI.—*Time, the least moment thereof cannot be assured.*

Laert. Diog., in
Vita.

"Quocunque modo rem. Nemosibi perire diem, et nunquam rediturum causetur."—BERN.,
ad Scholares.

ALEXANDER, being much taken with the witty answers of Diogenes, bade him ask what he would, and he should have it. The philosopher demandeth the least proportion of immortality. "That is not in my gift," says Alexander. "No?" quoth Diogenes; "then why doth Alexander take such pains to conquer the world, when he cannot assure himself of one moment to enjoy it?" What the cynic said to this great conqueror may very well be retorted upon many in our age. How do many men turmoil themselves in the pursuit after riches, honours, and preferments, *per fas et nefas*, no matter how they come by them! Yet, when all is done, they cannot add one cubit to their stature, nor one minute to their lives, wherein they may take comfort in them.

DCCCCLXVII.—*Lawful recreation, the benefit thereof.*

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to Godliness.

"Vires instigat alique, tempestiva qui es."—STAT.

THE strings of a lute, let down and remitted, do sound sweeter when they are raised again to their full pitch; and fields, being every year sowed, become at length very barren, but being some time laid fallow, repay the husbandman's patience with double increase. So our bodies and minds, if they have no remission from labours, will make but dull music; and if we do not sometimes let them lie fallow and give them a summer tilth of seasonable recreation, they will soon become barren and fruitless.

DCCCCLXVIII.—*A man not well principled in his religion, unstable in all his ways.*

Adams, on 2 Pet.

"Bene vivere loco, positum est."—
SENEC., in *Epiat*.

THE intemperate man now sucks the grape of Orleans; anon that hotter fruit of the Canaries; then he is taken with the pleasant moisture of the Rhenish plants; sometimes the juice of the pressed apples and pears delights him, which he warmeth with the Irish usquebaugh; and then quenchet it with the liquor made of English barley. Thus, a man not well principled in his religion is unstable in all his ways: he reels like a drunkard from place to place; he hath put so much intoxicating scrupulosity into his head, that he cannot stand on his legs—a drunkard, indeed, not so much for excess as change of liquors, for his soul doth affect variety of doctrines more than the intemperate body doth variety of drinks. He takes in a draught of religion from every country: so much of Anabaptism as may make him a rebel, so much of that loving family as may make him an adulterer, so much of Rome as may make him a traitor, so much of Arianism as may make him a blasphemer; only he will stand to nothing, as the drunkard can stand at nothing. He knows what he hath been, he knows not what he will be—nay, he knows not what he is.

DCCCCLXIX.—*The want of zeal in the cause of God reproved.*

IN the sacking of Troy, Æneas is said first to have exported *θεοῦ πατρός*, then *τὸν πατέρα*, to have carried out his gods, even before his dearest father. Look upon the Turks' eagerness in defending and propagating their law, *non disputando, sed pugnando*, as Mahomet, their prophet, hath taught them. Or if Christian instances may be more operative, look upon the Romanists, their Jesuits' own expression shall evidence their earnestness: Campian, in his epistle to the council of Queen Elizabeth, "*Quandiu unus quispiam è nobis supererit, qui Tiburno vestro fruatur*," &c., saith he (That so long as there was any one Jesuit of them remaining to enjoy Tyburn, any one of them left for the gallows, torment, and imprisonment, they had vowed never to desist endeavouring to set up that religion in the nation). Shall Turks, then, and heathens and Papists solicit their bad cause so earnestly, and we our good cause, our God's cause, so faintly? Oh let it not be said "*Acrius ad perniciem, quam nos ad salutem*," that they should drive like Jehu, fiercely, and we, like Egyptians with their wheels off, heavily! They clamour out for their wooden and broaden god, and we, by our sluggishness and prejudice, betray the cause of our great and glorious God.

Homer.

In Aloran.

Senhouse's *Serm.*
at Court.

"Si videris ethnici-
cum vitæ tem-
peratæ," &c.—
B.A.S., *Serm. de Zelo.*

DCCCCLXX.—*How faith alone may be said to justify.*

JUDITH cut off Holofernes' head alone: she commandeth all her attendants, as well great as little, to stand without her tent, and to go forth of her presence; but when once the deed is done, when the serpent's head is broken and trod under foot, her whole troop runs to her, and stands about her. Thus, albeit faith, apprehending God's sure mercy, for the full and free pardon of sins, is in our justification *sola*, yet in our conversation it is not *solitaria*, but ever accompanied with cleanness of hands, which is ready to do that which is right, and with a graciousness of tongue, which is ready to speak that which is true, neither deceiving our neighbour nor blaspheming God by lifting up the soul unto vanity, *i. e.*, taking His name in vain, as some divines expound it.

Chap. xiii. 3.

Boy's *Pestill.*

Bucer, Moller,
Calvin, Bellarmine,
Genebrard, &c.

DCCCCLXXI.—*The commandments of God, the reasonableness of them.*

THERE is mention made of one who willingly fetched water near two miles every day for a whole year together, to pour upon a dry dead stick, upon the bare command of a superior, when no reason could be given for so doing. How ready, then, should every one be to do God service, to be at the command of Jesus Christ, whose service is perfect freedom, whose commands are backed with reason, and whose precepts are attended with encouragements! Never did any man serve Him in vain, never was any man's labour in and for the Lord forgotten; nay, as He doth not let obedience go unrequited, so doth He not require it with a little, or measure out His rewards by inches and scantlings, but such as shall be pressed down, shaken together, and running over.

Cassian., *de Institut.*
Renunciati, lib. iv.,
c. 24.

"Pater adsum, im-
pera quid vis."—
PLAUT.

Luke vi. 38.

DCCCCLXXII.—*To be fervent in prayer.*

AN arrow, if it be drawn up but a little way, it goes not far, but if it be pulled up to the head it flies strongly and pierceth deeply. Thus prayer, if it be but dribbled forth of careless lips, it falls down at our feet; it is the strength of ejaculation that sends it up into heaven and fetches down a blessing thence. The child hath escaped many a stripe by his loud cry, and the very unjust judge cannot endure the widow's clamour. Heartless motions do but bespeak a denial, whereas fervent suits offer a sacred violence both to earth and

Hall's *Contemplat.*
Wom. of Canaan.

heaven. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, the sweetness of our voice; nor the logic of our prayers, and the method of them; but the divinity of our prayers, which God so much affecteth. He looketh not for any James, with horny knees, through assiduity of prayer; nor for any Bartholomew, with a century of prayers for the morning and as many for the evening; but St. Paul's frequency of praying, with fervency of spirit; that is it which availeth much.

"Non chordis musica, sed cor," James v. 16.

DCCCCLXXIII.—*Parents not to be over-careful to make their children rich.*

De Wann's Serm. de Tempore.

THERE is a true story of a rich oppressor who had stored up a great mass of wealth for his only son. This man falling into sickness, and thereby into some remorse, called his son to him, and told him how abundantly he had provided for him, withal asking him whether he did truly and really love him. The son answered that nature, besides his paternal indulgence, bound him to that. The father, being now in his sick bed, further puts him to it, how he would express his love to him. The son answered and said, in anything that he should command him. Hereupon his father chargeth him to hold his finger in the burning candle but so long as he could say one *Pater noster*, without removing it. The son attempted it, but could not endure it. "Yet," says his father, "to get thee wealth and a large estate upon earth I have hazarded my soul to hell; for the welfare of thy body I have ventured my soul. Thou canst not suffer the burning of a finger for me; I must burn body and soul for thy sake; thy pain is but for a minute, mine must be unquenchable fire, even torments for ever." By this consideration, being melted into repentance, he restored all the gains of his injustice, made the poor partakers of his riches, abandoned all worldliness, and was recovered both in soul and body to the Lord. As this man hath many followers in his base avarice, so it were to be wished of God that he had some in His gracious repentance. Little do griping fathers think that what was forty years a-gathering will be spent in a few days' revelling. And so it comes to pass, as by daily experience may be seen, that when men are over-careful to provide for their own, by taking away another man's, *vix gaudet tertius habes*; he that buys a patrimony for his child with the loss of his own soul hath but a dear purchase, a very hard bargain.

"Quocunque modo rem."

"Malè paria malè dilabuntur."

DCCCCLXXIV.—*To be zealous in the cause of God.*

Sleidan's Com., lib. iii.

In Epist

Acts xxi. 13.

Philo. Jud., de Vita Contemplat.

MEMORABLE is that Christian resolution of Martin Luther, that he would enter into the city of Worms, in the name of the Lord Jesus, though there were as many devils as tiles to cover the houses; and that of Calvin, "*Nè decem quidem maria*," &c. (that it would not grieve him to sail over ten seas, about an uniform draught for religion)." And the blessed apostle was not only ready to be bound, but to die also, for the name of the Lord Jesus. And thus must every good Christian do: be zealous in the cause of God, contend for the truth of His Word, spare no cost, leave no stone unmoved. "*Ubi de religione, ibi quoque de vita agitur*" (holding even their very lives to hold upon religion)," serving God with all their might, and, as is commanded, ready to run through fire and water for their holy profession.

DCCCCLXXV.—*Christ to be received into our hearts by faith.*

Boy's Pothil.

Luke vii. 44.

IN the Gospel history we find that Christ had a fourfold entertainment amongst the sons of men: some received him into house, not into heart, as Simon the Pharisee, who

gave him no kiss, nor water to his feet ; some into heart, but not into house, as the graceless, swinish Gergesenes ; some both into house and heart, as Lazarus, Mary, Martha. And thus let all good Christians do : endeavour that Christ may dwell in their hearts by faith, that their bodies may be fit temples of His Holy Spirit, that now in this life, whilst Christ stands at the door of their hearts, knocking for admission, they will lift up the latch of their souls, and let Him in ; for if ever they expect to enter into the gates of the city of God hereafter, they must open their hearts, the gates of their own city, to Him here in this world.

Matt. x. 14. 24.
John. xii. 8.
Eph. iii. 17.
1 Cor. vi. 19.

DCCCCLXXVI.—Sermon not done till practised.

It is reported of a good man, that, coming from a public lecture, and being asked by one whether the sermon were ended, made this answer, fetching a deep sigh : “ Ah, it is said, but not done ! ” And, to speak truth, the sermon cannot be said to be done till it be practised. But herein, the Lord be merciful to most of us ! We are apt to think that when a sacrament-day is over, all the sacrament duties are over too ; when the discourse from the pulpit is finished, the sermon is finished ; as if, when the ordinance were at an end, there were an end of the ordinance, and of us with the ordinance also.

Goodwin's Evang.
Com.

“ Audire, est obedire.”—ISTIDOR.

DCCCCLXXVII.—Christ the poor man's object as well as the rich man's.

A low man, if his eyes be clear, may look as high, though not so far, as the tallest ; the least pigmy may, from the lowest valley, see the sun or stars as fully as a giant upon the highest mountain. He that stands by may see as far into the millstone as he that picks it. Christ is now in heaven ; it is not the smallness of our person nor the meanness of our condition can hinder us from beholding Him ; the soul hath no stature, neither is heaven to be had with reaching. If God be but pleased to clear the eyes of our faith, we shall be high enough to behold Him :

Hall's Contemplat

Zaccheus.

DCCCCLXXVIII.—Ministers to be encouraged and protected against the plots of wicked men, and why so.

PHILIP OF MACEDON, besieging Athens, sent legates to the city, conditioning with them that if they would deliver into his hands ten of their orators, such as he should choose, whom he pretended to be the disturbers of the common-weal, he would raise his siege, and be at peace with them. But Demosthenes smelt out his plot, and, with the consent of the Athenians, returned him this apologetical answer : “ The wolves came to treat of a league with the shepherds, and told them thus : ‘ All the feud and discord betwixt you and us ariseth from a certain generation of dogs, which you maintain against us ; deliver up those dogs, and we will be good friends with you.’ The dogs were delivered up, the peace was concluded, the shepherds, as they thought, secure. But oh the woeful massacre that was presently made amongst the poor lambs ! They were all devoured, the shepherds undone, and all by parting with their dogs.” Thus, if the popish or the peevish party could but once get the ministers of the Gospel to hold their peace, or procure them to be muzzled by authority, or to be delivered over to their wolfish cruelty, woe were it to the souls of the poor people ! Error would then play *rex*, darkness triumph, hell make play-day, truth would languish, and all goodness fall flat to the earth. As little as they are now regarded, men would miss them, and wish for them, and be glad to protect them if they had them.

Plutarch, in Vita
Demosthenis.

Justinus, ex Trog.

DCCCCLXXIX.—*Meditations of death, the benefit thereof.*

Flac. Illiic, Cat.
Test. Verit.

* Such as suffered
in Savoy, anno
1655.

Potter, at Funeral
Serm.

"Ipse jubet mortis
te meminisse Deus."
—CHILLO, per Au-
sonium.

PETER WALDO, a rich merchant of Lyons, in France, being invited to a great supper, where one of the company fell suddenly dead at the table, was so taken with the sight that he forsook his calling and fell to study the Scripture, trading for the pearl of the Gospel, whereby he became an excellent preacher and the first founder of those ancient Christians called Waldenses.* Such is the benefit that cometh by the meditation of death. Let but a man behold the bones of the dead, and make a Christian use thereof, he must needs fall into a pathological meditation within himself, as thus: "Behold, these legs, that make so many journeys, this head, which is the receptacle of wisdom, and remembereth many things, must shortly be as this bare skull and dry bones are! I will, therefore, betimes, bid worldly things adieu, betake myself to repentance and newness of life, and spend the rest of my days in the service of my God and thoughts of my dissolution." Away, then, with that sad, and too, too usual expression, "I thought as little of it as of my dying day." Let Otho think them cowards that think on death, but let all good men think and meditate on death, what it is unto all men by nature, what unto good men, what unto bad, and great will be the comfort arising thereupon.

DCCCCLXXX.—*Men to be helpful one to another.*

Augustin, in Ps. xli.

Plin., Hist. Nat.,
lib. viii, cap. 32.

Ps. xlii. 1.

"Concors sic præ-
stat uterque."—
ALCIAT, Emblem.

Ps. xxxvi. 8.

It is reported of harts, that having to travel far by herds on the land, or else to pass over some great water, they go behind one another, and when the foremost is weary then he resteth his weary head upon the hindmost, and so, mutually bearing one another's burden, they come happily to the place where they would be. Thus, as the souls of holy men long and thirst after God, with whom is the well of life, like as the harts desire the water-brooks, let them, as deer, support the sick head and heavy heart of one another, bear up a brother who is falling, strengthening one another in the way of this earthly pilgrimage, until they all rest upon God's holy mountain, where they shall be satisfied with the pleasures of his house, drinking out of the comforts thereof as out of a river.

DCCCCLXXXI.—*Graces, to stock them up against a day of trouble.*

Epist. cxxx. ad
Cyrilic. Episcop.

Ps. xxiv. 1.

Job i. 21.

Acts vii. 59.
Mark vi. 24.

ST. CHRYSOSTOM, suffering under the Empress Eudoxia, tells his friend Cyriacus how he armed himself beforehand: *εἰ μὲν βούλεται ἡ βασίλισσα ἐξορίσαι μέ, &c.* "I thought, Will she banish me? 'The earth is the Lord's, and the fulness thereof.' Take away my goods? 'Naked came I into the world, and naked must I return.' Will she stone me? I remembered Stephen. Behead me? John Baptist came into my mind," &c. Thus it should be with every one that intends to live and die comfortably: they must, as we say, lay up something for a rainy day; they must stock themselves with graces, store up promises, and furnish themselves with experiences of God's loving-kindness to others and themselves too, that so, when the evil day comes, they may have much good coming thereby.

DCCCCLXXXII.—*Man, since the fall of Adam, subject to the creatures.*

Ovid, Hist.

ACTEON, in the fable, goes abroad a-hunting, but unhappily lights upon Diana, in the midst of his game, as she was naked, bathing herself in a fountain; the goddess is angry, and transforms him into the shape of a hart; the dogs, not knowing their master, being thus changed, hunt him down and tear him all in pieces. Thus man, before his fall, was

God's viceregent over all His creatures; they did homage and fealty unto him, as their liege lord and sovereign; but since Satan hath obliterated the image of God, wherein he was first created, and drawn his own in the room, the creatures, seeing him thus altered, one snaps, another snarls at him, nay, the weakest of all the creatures are able to undo him, as the spider to poison him and the fly to choke him. But, for our comfort, we may recover ourselves by the Second Adam, Christ Jesus. Get but an interest in Him, and then that lion which tore the prophet in pieces shall do us no more hurt than he did Daniel when he had him in his den, and those dogs which eat up Jezebel shall lick our sores as they did those of Lazarus; no creature shall have power to hurt us without God's especial dispensation.

Drexell Zedikus.

1 Kings xlii. 24.

Dan. vi. 22.

DCCCCLXXXIII.—*To trust in God only.*

THE foresters, knowing that the elephant useth to sleep leaning against some tree, are wont to cut the likeliest tree with a saw so deep, that the unsuspecting beast, thinking to rest upon it, falls down with it, and so is surprised by them. Thus they that put their trust in man or in any other creature shall soon find him hewn down by death, and then there lies all their hope in the dust. It is ill sticking to anything but God; all other props will fail us: we are sheep, apt to wander; we shall not if we keep to our shepherd. There is no trust but in God only.

Adams' Serm. on
2 Pet.

Ps. xxxiii. 18.

DCCCCLXXXIV.—*Insensibility of death reprov'd.*

IN a good pasture, where many good oxen are, the butcher comes and fetcheth away one and kills it; next day, he fetcheth away another, and kills that too. Now, those which he leaves behind feed and fat themselves, till they are driven to the slaughter, not considering what is become of their fellows or what shall become of themselves. So, when Death comes amongst a multitude of men, here taking one and there another, we pamper up ourselves till he overtakes us also. We live as though, like Adam and Abel, we never saw a man die before us, whereas every churchyard, every age, every sickness, should be a preacher of mortality unto us.

Alphons. ab Aven-
dan, Com. in Matt.
vi.

DCCCCLXXXV.—*Men to bear with one another's infirmities.*

A BLIND man and a lame man (as it is in the fable) meeting upon the way, the lame man said, "If thou wilt be feet unto me, then I will be eyes unto thee;" so, the blind man carrying the lame and the lame guiding the blind, both arrived at their journey's end in a good hour. Thus it is that men, especially Christian men, must bear with one another—yea, bear and forbear. If a brother, in his unadvised anger, use thee roughly, rudely, bear with him, and thou bearest his burthen; if thou be too silent in thy conversation, and thy brother, on the contrary, too full of prattle, bear thou with his loquacity, that he may bear thy pertinacy. A magistrate in the commonwealth and a master in his family must have patience to see many things and not to see them; hence that motto of Frederick I., "*Qui nescit dissimulare, nescit imperare*," may be digested easily with a little salt; for when small faults are winked at in time and place wisely, sovereign and subject, master and man, one and another, according to that apostolical injunction, may be very well said to bear one another's burthen.

Æsopus, in *Fabula*
de Cæto et Claudio.

Anselm., in *Gal.* vi.
2.

Reusneri, *Symbola*.

Gal. vi. 2.

DCCCCLXXXVI.—*The great danger of slighting the least sin.*

Fuller's *Serm.*,
Lond., 1650.

GENERAL NORRIS, one of the ancients of that noble family, having (as he thought) received a slight wound in the wars of Ireland, neglected the same, presuming, belike, that the balsam of his own body, without calling in for those other auxiliaries of art, would have wrought the cure; but so it was that his arm gangrened, and both arm and life were lost together. Thus it was with him in the body natural, and thus it will be, too, in the body spiritual; the least of sin, therefore, is to be avoided, the least growth of sin to be prevented: the cockatrice must be crushed in the egg, else it will soon become a serpent; the very thought of sin, if not thought on, will break out into action, action into custom, custom into habit, and then *actum est de corpore et anima*, both body and soul are irrecoverably lost to all eternity.

"Principiis obsta."

DCCCCLXXXVII.—*Marriage to be sought of God by prayer.*

Fawcett's *Serm.*,
Lond.

Gen. vi. 1, 2.

"Sic dos non uxor
amatur."—JUV.

It came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God (men well qualified) saw the daughters of men (very lewd ones) that they were fair (that is all they aimed at), and, therefore, they took them wives (hand over head) of all which they chose; but, being not of God's providing, they had better been without them. Thus, when men send out lusts to seek them wives, and unclean spirits to woo for them; when men send out ambition to make their houses great, and covetousness to join house to house and land to land; when men send out flattery, lying and deceitful speeches, and do not send out prayers and loud cries unto Almighty God, to direct them in their choice, they may thank themselves if they meet with wives, but not such helps meet as God otherwise intended for them.

DCCCCLXXXVIII.—*The height of patience.*

Baker's *Collect. of
Hist. of England.*

"Gaudet patientia
duris."—LUCAN.

QUEEN ANNE BOLEYN, the mother of the blessed Queen Elizabeth, when she was to be beheaded in the Tower, thus remembered her thanks to the king: "From a private gentlewoman, he made me a marchioness; from a marchioness, he made me a queen; and, now he hath left no higher degree of earthly honour for me, he hath made me a martyr." Here was patience in the highest degree, such a patience as had its perfect work and came up to its full growth—when punishment becomes preferment; when, for Christ's sake and His Gospel's, persecution shall be held a honour and misery a dignity, *ipsamque crucem, coronam* (and the very cross a crown). This is the patience of the saints.

DCCCCLXXXIX.—*The prevalency of a good example.*

Euseb., *Hist.*, lib.
iv., cap. 8.

"Qui sanctum vi-
rum imitatur."—
Isid., *de Sum. Bnæ*,
lib. i., cap. 11.

1 Pet. ii. 12.

JUSTIN MARTYR confesseth that he left philosophy and became a Christian scholar through the admiration that he had to behold the innocent and godly lives of the primitive Christians, hearing them pray unto God for the good and welfare of those who, to the utmost of their power, endeavoured and wrought their ruin. Thus forcible, thus effectual, thus prevalent is the example of a holy life, when men and women live so chastely, walk so circumspectly, and order themselves so holily, so meekly, so blamelessly, that men that are even strangers to a godly life are strongly wrought upon, and very much affected with; and won to Christ by their religious and gracious conversation.

DCCCCXC.—*Faults in manners and errors in doctrine to be distinguished in the matter of reproof.*

It is observable that Almighty God hath, in old time, dispensed with some precepts of the second table concerning our duty to men, as in bidding Abraham to kill his son Isaac, contrary to the sixth commandment; and in suffering the fathers to have many concubines, contrary to the seventh commandment; and in advising the children of Israel to take from the wicked Egyptians their jewels, contrary to the eighth commandment. But He who cannot deny Himself, as the apostle speaks, never dispensed with any precept of the first table concerning His own true honour, worship, and holiness. Thus it is that there must be a difference put betwixt faults in manners and errors in doctrine; for principles of faith are like a mathematical point, which admits of neither lessening nor addition. To be patient in suffering a private wrong only concerning our own person is commendable—yea, noble; but when once the quarrel is made God's and the Church's, *injuriæ Dei dissimulare nimis est impium* (it is too great impiety for any man to bear). In such a case, the prophet Elijah called for fire from heaven upon his enemies; in such a case, St. Paul, in sight of the whole Church of Antioch, withstood Peter to his face; "In such a case, God assisting me," saith Luther, "I am, and ever shall be, stout and stern. Herein I take upon me this title, '*Cedo nulli* (I give place to none);'" and in such a case renowned Jewel, sweetly to the same purpose: "I deny my learning, I deny my bishopric, I deny myself: only the faith of Christ and truth of God I cannot deny. With this faith, and for this faith, I trust I shall end my days."

Mart., *Lec. Com.*,
p. 1, cap. xvii.
Gen. xxii. 2.

Exod. xi. 2.

2 Tim. ii. 13.

Lutheri *Lec. Com.*
Tit. de Zelo.

"Discamus exem-
plo Christi," &c.—
ST. CHRYSOS., in
Mat.

2 Kings i.

Gal. ii. 11.

In *Vita ejus*, per
Anonym.

Ant. to Harding's
Pref.

DCCCCXCI.—*Judgment-day, the terrors of it to the wicked.*

It is reported of Zisca, the valiant captain of the Bohemians, that he commanded, after his decease, his skin should be flayed from his body, to make a drum of it, which they should be sure to use when they went out to battle; affirming, that as soon as the Hungarians, or any other of their enemies, should come within the sound of that drum, they would never be able to abide it. Now, if Zisca's drum and the beating thereof was so terrible to the poor Hungarians, how fearful shall the sounding of the last trumpet be to the wicked, when the Lord Jesus shall show Himself from heaven, with His mighty angels, to judge the quick and the dead! Saul was astonished when he heard Jesus of Nazareth but calling unto him; Herod was affrighted when he thought that John Baptist was risen again; the Carthaginians were troubled when they saw Scipio's sepulchre; the Saxons were terrified when they saw Cadwallon's image; the Philistines were afraid when they saw David's sword; the Israelites were appalled when they saw Aaron's rod; the Romans were dashed when they saw Caesar's bloody robe; Judah was ashamed when he saw Tamar's signet and staff; Belshazzar was alarmed when he saw the handwriting on the wall; and all the enemies of God and goodness, look they never so high, wax they never so big in this world, shall be then confounded, when they shall see Christ appearing in judgment.

Dubravius, *Hist.*
Peric. *Ecles.* Bo-
hem., lib. iii., cap. 6.

Acts xxii. 8.

Mark vi. 6.

Hollingshead's *Chron.*

1 Sam. xxi. 9.

Numb. xvii. 10.
Dion., lib. xlv.
Gen. xxxviii. 26.

Dan. v. 9.

"Heu miser pecca-
tor, quo fugies,"
&c.—ANSELM.

DCCCCXCII.—*Christ seen more clearly under the Gospel than under the law.*

As a king, in his progress, coming to some great city, divers of his train ride before him and many more come after him, yet all come to the same place, but those that are before do not see what entertainment is made in the way so well as they that come behind: thus it is that Christ is seen more clearly under the Gospel than under the law. The patriarchs and the Israel of God saw somewhat of Christ, as they were before Him, but not one half which we see, that are behind. Moses was then under a cloud, but his face is now unveiled.

"Judæi legi stu-
dentibus quasi can-
delæ assistentes,"
&c.—CHRYSOST.,
Hom. liv., in Gen.

Dr. Holdsworth.

It was a good observation of an acute preacher (now with God), then lying on his death-bed: "Oh, how happy," said he, "are the people of this age, that see more of Christ than ever their predecessors did—more than the patriarchs and people of old! They had only Moses, the Psalms, and the Prophets, but we the Books of the New Testament, setting out Christ before us."

DCCCCXCIII.—*Not to give occasion that religion be ill spoken of.*

Adams' Serm. on
2 Pet.Conrad. Zuingeri,
Theatrum Hum.
Vitæ.

WHEN a pagan beheld Christians receiving the blessed sacrament, and observed with what deference and devotion they demeaned themselves in that holy business, he was inquisitive what that action meant. It was answered by one of them, that God, having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest, did now enter into them Himself, with a purpose to dwell there. He was silent for the present, but followed and watched them whom he saw to be communicants in that action for two days together; and perceiving some of them to fall into quarrels, uncleanness, rapacity, and drunkenness so soon, he declared his censure of them with this exclamation: "I confess that your religion may be good, your devotion good, your profession good; but sure your hospitality is stark naught, *apud quos ne Deus quidem biduo commorare permittitur* (that you will not give your God two days' lodging)." Here, now, was a sad occasion given for the enemies of God so to judge of them that seem to make profession of His holy name. This, the shame of Christians, the disparagement of religion, when it is forced, against the nature of it, to encourage lewdness; this, an abuse of the promises of grace, of the covenants and pledges of grace, which are the sacraments, when encouragements to evil are derived from so merciful indulgence. Again, it is a dishonour done to the honour of grace and godliness, when, from the sermon which forbiddeth such a sin, we shall immediately run into the sin forbidden by the sermon, and so give an unhappy occasion for weak ones to be offended.

"Scandalum proximo hec in vultu nec in doctrina ponendum est."—BEDA.

2 Pet. ii. 3.

DCCCCXCIV.—*The loss of a faithful ministry not to be slighted, and why so.*

Imperator Vltis, per
Phil. Nepotem.Flavius Vopiscus, in
Hist.

Matt. ix. 36.
Isa. xl. 1, 2.
Act. iv. 36.
1 Cor. iv. 16.
Isa. lviii. 12.
Ezek. xxii. 30.
Jer. viii. 22.
Rom. x. 15.

GALIENUS the emperor, when tidings were brought him of the loss of Egypt, "Well," said he, "let it go. Cannot we live without the flax and hemp of Egypt?" And when he had also lost France (two great and mighty countries), "What!" said he, "cannot the land stand *sine sagis trabeatis* (without those soldiers' cassocks which France doth send us)?" This was a piece of heathenish stupidity; but if ever it shall come to pass—*quod avertat Deus*!—that the ministers of the Gospel should be driven into corners, let no good Christian make slight of it, but be deeply affected and affectionately taken with the loss; for they are such as watch for our souls; the comforters of Zion; the sons of consolation; spiritual fathers; repairers of the breach; such as stand in the gap of God's anger; spiritual physicians; doves which bring the olive-leaf of peace to the troubled soul—and what not? They are *sanguis mundi*; when they die or fail, a man may justly fear the world's dying: they are the buttresses and pillars to uphold it from ruin and confusion; grievous, then, must it needs be, and matter of great concernment, when such are taken away.

DCCCCXCV.—*The secure worldling's sudden ruin.*

Stapleton, Prompt.
Moral.

Look upon a weary traveller, scorched with the heat of the sun, how he resteth himself under the shady leaves of some fair spreading tree, and there falls asleep so long, that the sun coming about heats him more than formerly, so that he is ready to faint, his head aches, and all his body, as it were, stewed even in its own moisture. Thus it fares with the

men of this world, such as, having wearied themselves in heaping up the things thereof, lie down and sing a foolish requiem to their souls: meanwhile, the course of their life runs on, the sun comes about, death overtakes them, and instead of a comfortable shade to refresh them, they may easily perceive the fire of hell, if God be not the more merciful, ready to consume them.

"Sape mens dum virtutis sue securitate resolvitur, insidiantie adversario," &c.—GREG., in *Moral.*

DCCCCXCVI.—*A child of God preserved by God, though never so much slighted by the world.*

THEY that work in gold or silver let fall many a bit to the ground, yet they do not intend to lose it so, but sweep the shop, and keep the very sweepings safe, so that that which they cannot at present discover the finer brings to light. Thus, the world is God's work-house: many a dear child of God suffers and falls to the ground by banishment, imprisonment, sorrow, sickness, &c., but they must not be lost thus; God will search the very sweepings, and cull them out of the very trash and preserve them. What though they be slightly set by here in this world, and lie amongst the pots, no better accounted of than the rubbish and refuse of the earth, God will find a time to make them up amongst the rest of His jewels.

Fawcett's *Sermon*, Lond.

"Mundus Dei officina."—AUG.

Ps. lxviii. 17.

Mal. iii. 17.

DCCCCXCVII.—*True knowledge never rests on the creature till it centres in God the Creator.*

As the legend speaks historically (which is only true symbolically) of St. Christopher, that, before he was converted to the faith, he would serve none but the strongest. He had for his master a man of great strength and puissance, but a king subdued him; him he forsook for that king, but finding him to be overcome by a neighbour, he betook himself to that other pagan conqueror. This conqueror was also tyrannized over by the devil, to whom he was a mere slave, doing all his base commands; this he could not endure, but entered into service with the devil. For a while he admired the power of his new master, and what a dominion he exercised over the sons of men, but in a short space he found out his weakness also: so feeble was he and fearful of a piece of wood, he durst not pass by the cross, but when that stood in his way he must by all means back again. Now, the weary servant longed to know what this cross meant, that he might find a more potent lord. It was told him that Christ was the Lord of that ensign, and that the cross was His banner. Thither he flies, and there he found out a most mighty, yea, an almighty Master. So, true knowledge never rests on the creatures till it centre in the Creator, aims at none but the highest, and climbs from strength to strength, from height to height, till it appear before God in Zion; higher than riches in their treasury, than princes on their thrones, than stars in the firmament, fetching all her light and comfort from God in Christ Jesus.

Adams' *Sermon*, on 2 *Pet.*

Surius, in *Vita*.

Aloys. Lippoman, in *Viti Fratrum*.

"Hæc tota scientia hominis, scire, quia ipse nihil est," &c.—AUG., super *Pet.* lxx.

DCCCCXCVIII.—*How it is that wicked men are said to hasten death.*

BERNARDINUS SENENSIS, a devout man, tells of a stripling in Catalonia, being eighteen years of age, that, having been disobedient to his parents, fell to robbing; and being hanged on the tree, and there remaining for a spectacle to disobedient children, on the next morning, a formal beard and gray hairs appeared on him, as if he had been much struck in years; which, the people hearing of and wondering at the suddenness of the change, urging how young he was at his death, a grave, reverend father of the Church being then present, said that he should have lived to have been so old as he then appeared, had he not been disobedient. The devout man, it is probable, may be out in the story, but the other was in

Tom. ii., in *Dom. ii.*

Quadragesimal Sermon, xvii.

"Cunctis stat terminus ævi,"—SEF.

Job xiv. 5.

Ps. xxxix. 4.

1 Sam. iv. 11.

Gen. xv. 16.

Ps. lv. 23.

at the application, for *stat sua cuique dies* (every man's days are determined), the number of his months is with God. He hath appointed him his bounds, that he cannot pass; there is a measure of his days in respect of God's prescience and providence; but, in respect of the course of nature, the thread of life, which might have been lengthened, is cut off by God's command for sin, as in the family of Eli and the people of the Amorites, not living half their days.

DCCCCXCIX.—*How to be made like unto Christ.*

Stapleton, *Prompt.
Moral.*

HE that intends to have his picture drawn to the life must not wrest and writhe his body this way and that way, but sit still, with a composed, settled countenance, having his eye fully set upon the painter; otherwise, the resemblance will be false and the work much misshapen. So, he that would have the image of Christ truly stamped on his soul must eye Christ, as He is the perfection of all graces; do as the prophet did by the Shunammite's child, lay his mouth to his mouth, his eyes to his eyes, his hands to his hands; say as he said, do as he did; "*Sic oculos, sic ille manus*;" propose Him as a pattern in all things imitable: otherwise, if he gaze upon the vanity of the creature, and spread his thoughts at large upon earthly things, there will be much of mammon, but little or no likeness of Christ appearing upon his soul.

2 Kings iv. 34.

Virgilius, in *Æneid*,
lib. ii.

M.—*The certainty, not the time of our calling, to be so much looked into.*

Fawcett's *Serm.*,
Lond., 1644.

John ix.

John ix. 10.

John ix. 15.

John ix. 24.

WHAT a deal of ado did the Pharisees make with the poor man that was born blind: first, his neighbours began with him, "How were thine eyes opened?" then the Pharisees asked him how he had received his sight. The poor man tells them that one called Jesus made clay and anointed his eyes, &c. After many questions, they bid him give God the praise, for they knew that that man Jesus was a sinner. "Well," says the poor man, "whether He be a sinner or not, that is more than I know; but so much I know for certain, that, whereas I was blind, now I see." It mattered not with him what the Man was that cured him, nor the place where, nor the time when; this he took notice of, that he was blind, but now he did see. So the question is not when or how any man is called of God; but the main will be whether he is yet called. A woman with child, if the babe stir in her womb, she takes no thought when it was that the child first quickened, but is glad that it is quickened. If a man can but see marks and signs of salvation within him, and perceive that the blessed Spirit of God hath wrought wonderfully on his soul, he may certainly conclude that he is called, let the time, place, and manner be never so uncertain.

MI.—*Without faith, impossible to please God.*

Esther ii. 4.

Adams' *Exposit.* on
2 Pet.

OF all the virgins presented to Ahasuerus, none was so pleasing as Esther. "*Let the maiden that pleasest the king be queen, instead of Vashti.*" When that decree was published, what strife, what emulation, may we think, was amongst the Persian damsels that either were or thought themselves fair! Every one hoped to be a queen. But so incomparable was the beauty of that Jewess, that she was not only taken into the Persian court as one of the selected virgins, but had the most honourable place in all the seraglio allotted unto her. The other virgins pass their probation unregarded. When Esther's turn came, though she brought the same face and demeanour that nature had cast upon her, no eye saw her without admiration. The king was so delighted with her beauty, that, contemning all the others as vulgar forms, his choice was fully fixed upon her. Thus, faith is that Esther to which God holds out His golden sceptre. He is pleased with all graces; hot zeal and cool patience

* Sine fide pemo ad
filium Dei num-
quam pervenire po-
test." &c.—AUG.,
de Fide ad Petrum.

please Him ; cheerful thankfulness and weeping repentance please Him ; charity in the height and humility in the dust please Him ; but none of them are welcome to Him, without faith in Christ Jesus. Heb. xi. 6.

MII.—*All alike in death.*

As trees, while they grow, are apparently known by their fruits, as to their several kinds, and so are commonly called by their names, but when once the axe comes amongst them, and they be felled, fired, and consumed, none can distinguish of their ashes : so, though men, whilst they live, do very much differ in office, title, place, and power, yet when they be dead and resolved into cinders, their dust admits of no separation, it can by no means be divided—as there is the like ashes of the shrub and the cedar, so the like dust of the king and the beggar. “*Mors sceptrā ligonibus æquat* (Death is the head of the levelling party) ; ” makes all men alike ; the mightiest have no more privilege than the meanest.

Alphons. ab Aven-
dano, *Moralitat.* in
Mait. v.

“*Æquo pede pulsat
pauperum taber-
nas,*” &c.—HORAT.

MIII.—*Ingratitude reproved.*

AN empty bucket that is let down into a well doth, as it were, open its mouth to receive the water, but being drawn up full, sheweth its bottom only to the well that gave it ; the sea receives her moisture from heaven sweet and pleasant, but returns it salt and brackish ; the clouds, by the power of the sunbeams, are exhaled from the earth, but, being once mounted, they darken that air and obscure that sun that raised them ; the frozen snake in the fable stingeth him that refreshed it. Thus it is with all unthankful men, men ungrateful to God : He ladeth them daily with benefits and blessings, and they lade Him with sins and trespasses. God would have them to be righteous, but they will not part with their inventions. So ungrateful, so swinish are they, that, having acorns to feed on, mercies to encourage them, promises to support them, they will not so much as look up to the Tree, will not be thankful to God, that hath so richly provided them.

Stapleton, *Prompt
Morale.*

“*Adverte homo
quia limus es et non
sis superbus,*” &c.
—BEZA.
Ps. lxxviii. 19.
Eccles. vii. 29.

MIV.—*God's fundamental love of election and actual love of adoption, how distinguished.*

It so falleth out sometimes that a great person of quality hath a purpose to marry a poor kitchen maid ; he provides her clothes and all things suitable for such a state. She, poor wretch, little dreams of any such matter—is in the kitchen about her drudgery, and it cannot be said but that he loves her still. Here, now, is an intentional love, a virtual and fundamental affection ; but there will be another manner of love when she comes to be his wife, and lie in his bosom. Thus wretched, sinful man, he is under wrath ; a very bond-slave of Satan ; in a sad condition by nature ; hath nothing in him that may deserve love ; yet God, intending to adopt him for His son, looks after him, and treasures him up in Christ Jesus. The poor sinner, all this while, knows little of it : he is not justified, because he is not called ; but when God shall be pleased to manifest Himself, by the operation of His blessed Spirit, the love of election, which was virtual and fundamental from all eternity, will break out, and he shall be actually adopted a child of God and heir of eternal salvation.

Fawcett's *Serm.*,
London, 1645.

Rom. viii. 30.

MV.—*Faith the root of all graces.*

THE root of a tree is a ragged and a jagged thing, no shape, no proportion, no comeliness in it, and therefore keeps itself in the earth, as unwilling to be seen ; yet all the beauty that is in the tree, the straightness of the bulk and body, the spreading fairness of

Adams' *Exposit.* on
2 Pet.

the branches, the glory of the leaves and flowers, the commodity of the fruits, proceed from the root; by that the whole subsisteth. So faith seems to some to be but a sorry grace, a virtue of no regard. Devotion is acceptable, for it honours God; charity is noble, for it does good to men; holiness is the image of heaven, therefore beauteous; thankfulness is the tune of angels, therefore melodious. But *ad quid fides* (what is faith good for)? Yes, it is good for every good purpose, the foundation and root of all graces. All the prayers made by devotion, all the good works done by charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith; that is the life of them all. Faith doth animate works as the body lives by the soul. Doubtless, faith hath saved some without works, but it was never read that works saved any without faith.

"Fides radix est
omnium virtutum,
et quod super hoc
fundamentum," &c.
—AMBROS., de
Cain et Abel.

MVI.—*The minister's partiality in the reproof of sin condemned.*

Cælius Rhodogin,
Van. Elect.

Featly's *Serm.*,
Lond., 1621.

THERE is mention made of a sort of people called Gastromantæ, such as speak out of their belly, so hollow, that a stander-by would think that somebody else spoke in the next room unto them. Just such are those biased ministers, the trencher chaplains of our days, that when they speak of sin—especially in great ones—they may be said to speak out of their bellies, not out of their hearts. A dinner, or a great parishioner, or a good dame, will make them shoot the reprehension of sin like pellets through a trunk, with no more strength than will kill a sparrow. Hence is it that there are so many no-sins, so many distinctions of sins, that, with a little of Jezebel's paint, Adam's weakness in regard of his wife is called tenderness; Abraham's lie, equivocation; Lot's incest and adultery, good nature; Noah's drunkenness, the weakness of age; Aaron and Solomon's idolatry, policy; oppression, justice; treason, religion; faction, faith; madness, zeal; pride, handsomeness; and covetousness, good husbandry: whereas sin should be set out in its right colours, and the sinner pointed out, as Nathan did David: "*Thou art the man!*"

2 Sam. xlii. 7.

MVII.—*To be charitable Christians, and why so.*

Stapleton, *Prompt.*
Moral.

"Disce ad singula
dona gratias agere."
—BERN., super
Canticæ.

IF a man should, at his own proper cost and charges, build a fair bridge upon some river, in a convenient place thereof, leading the ready way to some city or market town, can it be thought amiss if he should demand a small kind of tribute or pontage for horse or man that should pass over, whether it were to keep the bridge in repair, that so posterity might have the benefit thereof, or for the acknowledgment of so great a benefit, or for the satisfaction of the builder? Surely, it could not. Thus Christ Jesus, our blessed Saviour and Redeemer, hath, with the price of His own most precious blood, built a bridge of mercy to pass over, and is Himself become a new and living way for all repentant sinners to walk in, there being no other way, no other bridge for passage into heaven. It is but just, then, that something should be done on our parts—not that He hath any need, but because He looks for it—some tribute, something by way of acknowledgment, something as a toll-penny for the relief of His poor distressed members—with this assurance, that "*elemosyna, viaticum in mundo, thesaurus in cælo* (what we lay out in this world by way of charity shall be doubled in the next by way of retribution)."

MVIII.—*Regeneration, the necessity thereof.*

Skinner's *Serm.*,
Lond., 1623.

ONE bargained with a painter to paint him a horse, running as it were in a full career. The painter, having done his work, presents it with the heels upward. "Why," said the man, "I bespake the picture of a running horse, but thou hast brought me a horse kicking his heels!" "Oh, but," quoth the painter, "turn the frame, set the picture right, and

then you shall find it to be a running horse, such a one as you bespake." Such is every son of man in his natural condition ; his head and his heart are all downward, grovelling on the earth, whilst his heels are kicking at heaven : but let the table be once turned, let but God come into his soul by the operation of His blessed Spirit, then there will be a renewing of the mind, then that tongue, which ere while was set on fire of hell, will become a trumpet of God's glory ; those hands which were once reached out to do wickedly will now work that which is honest ; those feet which were swift to shed blood will now walk in the paths of peace ; instead of an itching ear there will be an attentive ear ; instead of a wanton eye there will be a covenanting eye not to look upon a strange woman ; there will be a new will, new affections, new qualities, a new disposition—all new.

"Sunt res non tem-
pora rerum obser-
vanda tibi."—
MANT.

MIX.—*A man of learning speaks little.*

WHEN a rabbi, little learned, and less modest, usurped all the discourse at table, one, much admiring him, asked his friend in private whether he did not take such a man for a great scholar ; to whom he plainly answered : "For ought I know he may be learned, but I never heard learning make such a noise." So, when a modest man gave thanks to God with a low and submissive voice, an impudent critical gallant found fault with him, that he said grace no louder ; but he gave him a bitter reply : "Make me but a fool and I shall speak as loud as you, but that will mar the grace quite." Thus it is that the sun shows least when it is at the highest ; that deep waters run most silent ; but what a murmur and bubbling, yea, sometimes, what a roaring do they make in the shallows ! Empty vessels make the greatest sound, but the full ones give a soft answer ; profound knowledge says little ; and men, by their unseasonable noise, are known to be none of the wisest, whereas a man of parts and learning says little.

Adams' *Exposit*, on
2. Pet.

"Vir, loquitur qui
paucal, sapit."

MX.—*Death the end of all.*

MAN is, as it were, a book : his birth is the title-page ; his baptism the epistle dedicatory ; his groans and crying the epistle to the reader ; his infancy and childhood the argument or contents of the ensuing treatises ; his life and actions are the subject ; his sins and errors the faults escaped ; his repentance the correction. As for the volume, some are in folio, some in quarto, some in octavo, &c. ; some are fairer bound, some plainer ; some have piety and godliness for their subject ; some, and they too many, are mere romances, pamphlets of wantonness and folly ; but in the last page of every one there stands a word, *finis*, and this is the last word in every book. Such is the life of man : some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, some profane ; but death comes in, like *finis*, at the last, and closes up all, for that is the end of all.

Fitz-Geffrey's
Serm., 1622.

"Mors ultima linea
rerum est."—
HORAT., l., *Epist.*
xvi.
Eccles. vii., 2.

MXI.—*The incorrigible sinner's stupidity.*

It is reported of silkworms that, at the noise of thunder, they are oftentimes terrified even unto death, insomuch that they which keep them are used to beat a drum amongst them, that they, being accustomed to the softer noise of the drum, may not be daunted with louder noise of thunder. Thus it is with incorrigible sinners of all sorts : they are so affected with the whisperings of worldly pleasures, so taken up with the jingling noise of riches, so delighted with the empty sound of popular applause and secular preferments, so sottish and besotted are they, that they are not sensible of God's anger against them. The very custom of sin hath so taken away the sense of sin, that they do not as much as hear that which all the world besides heareth with trembling and amazement, the dreadful voice of God's wrathful and everlasting displeasure.

Aldrovandus, *Hist.*
de Insectis, lib. 1., 2.

Stapleton's *Prompt.*
Moral.

"Consuetudo pec-
candi tollit sensum
peccati."—ISIDOR.

MXII.—Regeneration *the work of God's Spirit only.*Aldrovand., Lib.
de Quadruped.

Gesnerus.

"Nulla in disce-
ndo mora est, ubi
Spiritus doctor
adest."—BEDA,
in Luc., Hom. ix.

It is said of the bear, that, of all creatures, she bringeth forth the most ugly and misshapen whelps, but by licking them she brings them to a better form; yet it is a bear still. Thus, all of us are ugly and deformed in our inward man. It is true, good breeding, learning, living in good neighbourhood, may lick us fair, and put us into a better shape, but shall never change our nature, without the operation of the blessed Spirit. A man may be able to discourse of the great mysteries of salvation, yet not be changed; may repeat sermons, yet not be renewed; partake of the ordinances, yet not be regenerated: not any of these, nor all of these put together, will stand in stead till it hath pleased God to square them and fit them and sanctify them unto us by the blessed assistance of His Holy Spirit.

MXIII.—Scripture comfort, *the only true comforts.*Adams' Exposit. on
et."Nihil in hac vita
dulcius sentitur,
nihil avidius sumi-
tur." &c.—HUGO,
Lib. de Anim.

It is storied of an ancient and reverend rascal, who, that he might by some demonstration win the people to look after Scripture knowledge, put himself into the habit of a mountebank, or travelling *aqua-vitæ* man, and in the market-place made proclamation of a sovereign cordial, or water of life, that he had to sell. Divers call him in, and desire him to show it; whereupon he opens the Bible, and directs them to several places of comfort in it: and, to say truth, there is the greatest comfort to be had, seeing it is the Word of the everliving God; the waters of life, which are to be thirsted after, whereby we may learn to live holy and die happy.

MXIV.—The deaths of friends and others not to be slighted.

Æsopus.

Fitz-Geffrey's
Serms., Lond., 1622."Miser homo,
quare omni hora te
non disponis!" &c.
BERN., in Serm.

THE frogs in the fable desire a king; Jupiter casteth a stock amongst them, which, at the first fall, made such a plunge in the water that, with the dashing thereof, they were all affrighted and ran into their holes; but seeing no further harm to ensue, they came forth, took courage, leapt on it, and made themselves sport with that which was first their fear, till at length Jupiter sent a stork amongst them, and he devoured them all. Thus it is that we make the death of others but as a stock, that somewhat at first affecteth us, but we soon forget it, until the stork comes, and we ourselves become a miserable prey. Do they who close the eyes and cover the faces of their deceased friends consider that their eyes must be closed, their faces thus covered? or they who shroud the corpse remember that they themselves must be so shrouded? or they who ring the knell consider that shortly the bells must go to the same tune for them? or they that make the grave, even while they are in it, remember that shortly they must inhabit such a narrow house as they are now a-building? Peradventure, they do a little, but it takes no deep impression in them.

MXV.—Prayer, *is to be made unto God in Christ's name.*

Gen. xlii.

Stapleton's Precept,
Moral.Gen. xlviii.
Isa. xxxvii.
Job x.
Ps. lxxix.
Isa. lxlii.
Jer. xxxii.
1 Cor. xii. 31.

JOSEPH gave strict command unto his brethren, that if ever they looked for him to do them any good, or to see his face with comfort, they should be sure to bring the lad Benjamin, their brother, along with them. Thus, if ever we expect any comfortable return of our prayers, we must be sure to bring our elder brother, Christ Jesus, in our hearts by faith, and to put up all our requests in His name. They of old called upon God, using the names of Abraham, Isaac, and Jacob, three of God's friends; afterwards, they entreated God for His servant David's sake; others drew up arguments to move God drawn from the creation of the world and from His loving kindness. These were very good ways then, and very good to engage the great God of heaven to men; but unto us is showed a more excellent way,

by how much the appellation of an only-begotten Son exceeds that of friend and servant, and the benefit of redemption excels that of creation and favour. "*Dulce nomen Christi!*" (Oh, the sweet name Jesus Christ!) "No man ever asked anything of God truly in that name but he had his asking." John xiv. 14.

MXVI.—*To be mindful of death at all times.*

THERE was once a discourse betwixt a citizen and a mariner: "My ancestors," says the mariner, "were all seamen, and all of them died at sea: my father, my grandfather, and my great-grandfather were all buried in the sea." "Then," says the citizen, "what great cause have you then, when you set out to sea, to remember your death, and to commit your soul to the hands of God." "Yea; but," says the mariner to the citizen, "where, I pray, did your father and your grandfather die?" "Why," says he, "they died all of them in their beds." "Truly, then," says the mariner, "what a care had you need to have, every night when you go to bed, to think of your bed as the grave, and the clothes that cover you as the earth that must one day be thrown upon you; for the very heathens themselves, that implored as many deities as they conceived chimeras in their fancies, yet were never known to erect an altar to death, because that was ever held uncertain and implacable." Thus, whether it be at sea or land, that man is always in a good posture of defence who is mindful of death; who so lives in this world as though he must shortly leave it; who concludes within himself, "I must die; this day may be my last day; this place the last that I shall come in; this sermon the last sermon that I shall hear; this Sabbath the last Sabbath that I shall enjoy; the next arrow that is shot may hit me; and the time will come (how soon, God knows) that I must lay aside this clothing of mortality and lie down in the dust."

Fawcett's *Serm.*,
Lond., 1646.

Cæsl. Rhodogin,
Var. Lect.

"Sera nimis vita est
crastina."—MART.

"Sic mors ipsa
quum venerit vincitur," &c.—GREG.,
Moral., lib. iv.

MXVII.—*Scripture knowledge to be put in practice.*

MUSICAL instruments, without handling, will warp and become nothing worth; a sprightly horse will lose his mettle by standing unbreathed in a stable; rust will take the sword that hangs by the wall; the cynic, rather than want work, would be still removing his tub. Thus, it is not God's meaning that any grace should lie dead in us, much less the knowledge of Divine truth; that should break out into practice: for happiness is not entitled to those that know, but those that do what they know.

Westfield's *Serm.*,
Lond., 1617.

"Me plus didicist
qui plus facit,"—
JER., in *Pr.* xxii.

MXVIII.—*God's omniscience.*

PLINY makes mention of a silly bird, that, if she can but get her head into a hole, she thinks nobody sees her, and that all is safe, whilst she becomes a miserable prey to her common adversary. And this is the folly of many men amongst us, such as would be counted wiser than indeed they are; close politicians, that dig deep in their councils and draw the curtains over their deeds of darkness; subtle Machiavellians, that spin their mischievous design as fine as a spider's web, and many times under the veil of religion too; painted hypocrites, that, under the pretence of gravity, think they dance in a net unseen of all men; prostitute strumpets, that first sacrifice and then commit lewdness; soul dissemblers, that, under pretence of long prayers, devour widows' houses; and such as, with demure looks, think to deceive Christ Jesus Himself. But let such know, that God can find Jonah in the bottom of the ship, and Jeroboam's wife in her disguise; He sees and knows of the diversity of weights and measures in tradesmen's shops and warehouses, the least dash of an erring pen in the matter of accounts, the least sin of looseness; and, on the other side, our alms, though perhaps they make no great noise in the world, are in debenture with

Lipsius, in *Plinii*
Paneg.

Edlin's *Serm.*,
Lond., 1653.

Aug., *super Matt.*
vi.
Prov. vii. 14.

Matt. xxiii. 14.

Jonah i.

1 Kings xiv. 6.

"Deo nihil est oc-
cultum."—COMIN.,
de Belle Neapolitano,
lib. iv.

Ps. lvi. 8.
Rev. iv. 6.

Him; He hath a bottle for our tears, a book for our deeds, whether good or evil; the whole world is to Him as a sea of glass, *corpus diaphanum* (a clear, transparent body): there is nothing hid from His eyes; so that, find but out a place where He sees not, then sin and spare not.

MXIX.—Worldly things cannot really help us.

Mine Her. Paw,
1652.

It was wittily painted, by way of emblem, upon the Dutch ambassador's coach: a woman sitting in a forlorn posture, close to the body of a tree, on the shady side, the sun shining out in the strength of its heat, with this motto, "*Trunco non frondibus*," intimating thereby that she was more beholden to the trunk than the leaves of that tree for succour. Thus it is that all good men make God only to be their support in the midst of danger, their refuge in time of trouble, the rock of defence and their strong tower, whereas others cleave close unto the leafy creature, trust in uncertain riches, put their confidence in an arm of flesh, and bear themselves high upon their friends in court, their preferments in the state, and such like miserable comforters, which will nothing avail them in the day of wrath, when they should have most need of them.

"Fallax est hic
mundus, finis dubius
exitus horribilis,"
&c.—PET. BLES.

MXX.—Whether it be lawful to desire death.

Salp. Sec., Hist.
Sacra.

It is written of Martyrius, that, being on his death-bed, he desired that God would be pleased to release him out of the miseries of this sinful world; but his auditors, standing by, said, "What will become of us and our poor souls when you are gone? your loss will be a great prejudice to us; you cannot conceive what hurt we shall receive by your death." "Well," says he, "if my life may be profitable to God's people, I will do anything He will have me do." He desires to live, so as it may stand with God's good pleasure; and a man may wish to die, for it is good or sinful so to do as the grounds are whereupon the desires are settled. It is an expression of faith to be freed from sin and to have a closer communion with God. Thus it is that the Bride in the Revelation says "Come," and the Spirit says "Come," and both the Spirit and the Church take hands together and say, "*Come, Lord Jesus! come quickly.*" "*No man,*" says Christ, "*can see my face and live.*" "Oh, then," says the Church, "let me die, that I may see Thy face." But such is the frailty of man, that even strong desires and unadvised wishes are to be found amongst the people of God, such as wish for death, in regard of carnal ends: thus Elijah, because of Jezebel's frowns, cries out, "*Lord, take away my life,*" &c., and Jonah, in a pettish humour, thinks it better to die than to live, not considering that Patience is the daughter of Hope and grandchild of Faith; so that he that believeth maketh no haste. "There is heaven," says Hope. "It is mine," saith Faith. "Yea, but," saith Patience, "I will wait till God's appointed time come."

Fawcett's Serm.,
London, 1646.

Rev. xxii. 20.

"Nonne mori sa-
tius, vitæ quam
ferre pudorem?"—
CLAUDIAN.
1 Kings xix. 4.

Jonah iv. 3.

MXXI.—Knowledge in political affairs very uncertain.

Adams' Exposit. on
2 Pet.
"Incerti quo sata
ferant,"—VIRGIL.

THE CHIRURGEON that deals with an outward wound can tell whether he can cure it and guess in what time; but the physician that undertakes the cure of a fever can neither see the time of his patient's recovery nor assure him that he shall be recovered at all. The artisan, with his convenient shop and tools, can make up his day's work, if he be not hindered, but the merchant adventurer can promise to himself no such matter; he must have one wind to carry him out of the haven, another to carry him about to the land's end, and, perhaps, another to drive him to the place of traffic: so that he can promise nothing, neither for the time of his return nor the vending of his commodity, but as the wind and the weather and the mariners and the seas and the time of trade will give him leave.

"Anceps eventus
rei."—AUL. GEL.
HOR.

Thus, the uncertainty of our knowledge in secular and political business doth appear; the most wise God hath hidden from us the event of things. *Caliginosa morte premit.* All politic successes are conjectural, not demonstrative, they stand in need of the concurrences of many things and causes which are casual, and of many men's minds which are mutable, and of many opportunities which are accidental, so that we cannot build upon them. There is no policy so provident, no providence so circumspect, but is subject to error and much uncertainty.

MXXII.—Sacramental bread and wine, how differenced from others.

AN instrument or conveyance of lands from one party to another, being fairly engrossed on parchment, with wax fastened unto it, is no more than ordinary parchment and wax: but when it comes once to be sealed and delivered to the use of the party concerned, then it is changed into another quality, and made a matter of high concernment. Thus, the elements of bread and wine are the same in substance with the other bread and wine, before and after the administration is past: the same in quality—the bread dry, the wine moist: the same in nature—the bread to support, the wine to comfort the heart of man; but being once separated (not by any spells or signing with the sign of the cross, not by any Popish, carnal, sensual transubstantiation, nor any Lutheran consubstantiation) from a common to a holy use, when Christ's name is set on them in regard of institution, consecration, operation, and blessing attending on them, then they become Christ's bread and God's wine, and the tables God's tables too—not the bread of the buttery, but of the Sanctuary; not the wine of the grape, but of the Vine Christ Jesus, sealing unto us the pardon and remission of our sins: so that in the right receiving thereof we must make it a work, not *dentis*, but *mentis*—not so much to look on the elements what they are, but what they signify; look through the bush and see God, through the Sacrament and see Christ Jesus, to our comfort.

Edlin's *Serm.*,
 Lond., 1652.

"Accedit verbum
 ad elementum et fit
 sacramentum," &c.
 —AUG., *Tract.* 80,
 in *John*.

"Sicut communis
 panis corporis est
 vita, sic panis iste
 supersubstantialis."
 &c.—ST. CYPRI-
 ANUS, *de Euchar.*

MXXIII.—Worldly things, their sudden downfall.

AMONGST many other significant devices, some beyond the seas have the picture of a man with a full blown bladder on his shoulders, another standing by and pricking the bladder with a pin: the motto, "*Quam subito?*" hinting thereby, the sudden downfall of all worldly greatness. How soon is the courtier's glory eclipsed if his prince do but frown upon him? And how soon the prince himself becomes a peasant if God give way unto it? How soon are the windy hopes of sinful men let out upon the least touch of God's displeasure? Riches, honours, preferments, if God be but pleased to blow upon them, are suddenly reduced to nothing.

Hollanders at Am-
 sterdam.

"Res nullæ sta-
 biles sunt, quæ cum
 fluxu hujus tem-
 poris confluxibiles
 sunt," — ARISTOT.

MXXIV.—Magistrates called to do justice at all times.

It was a piece of good counsel that Mordecai gave unto Esther: she was fearful to go in to the king, because he had made a law, that whosoever came into the inner court without his leave should be put to death. But what says Mordecai? "What is it that troubles thee? Why dost thou shrink for fear? Who knows whether thou art come to the kingdom for such a time as this?" So it may be truly said of all magistrates, of all that are in place of government, whether it be in Church or commonwealth, that they are in their places for such a time as this, that *occasiones Dei nutus* (occasions are God's beckonings). As it is said of a king of Persia, that he would many times alight off his horse only to do justice to a poor body: a good copy for magistrates to write by, to be ready to do justice and judgment at all times, upon all occasions, while they have time—that is, while they have

Volter's *Serm.*,
 Lond., 2619.

Esth. iv. 14.

Preacher's Travels,
 "Non differendo
 judicium, quousque
 marsupia eorum qui
 causantur exhau-
 riant." — ISIDOR,
de Sum. Bmo., lib. iii.

season. They may have time to live in, but they may outlive the season to do good in : to work for God and act for Christ, to relieve the oppressed, and therein not to be overpoised by any power, or biased by any respects whatsoever.

MXXV.—*All knowledge but in part.*

Cælius.

Diog. Laert.

Baleas, *de Script.*

Plantaviti *Bibliotheca Rabbini.*

2 Sam. xvi. 23.

"Dun cognitionem universalem habemus, decipimur particulari."—ARISTOT., *de Resolut.*, lib. ii.

1 Cor. xiii. 9.

AMONG the Romans, Nasica was called *Corculum*, for his pregnancy of wit ; among the Grecians, Democritus Abderita was called, not σοφός, but σοφία (not wise, but wisdom itself) ; among the Britons, Gildas was called *Gildas sapiens* (Gildas the sage) ; among the Jews, Aben Ezra was called Hechachan : they said of him, that if knowledge had put out her candle, at his brain she might light it again, and that his head was the throne of wisdom ; before him, among the Israelites, Ahithophel was the man, his counsel an oracle. Here, now, was a pack of wise men ; but why the Nile should overflow in the summer, when waters are at the lowest, or why the loadstone should draw iron to it, or incline to the pole-star, which of them, with all their knowledge, can give a reason for either ? And as in human, so in Divine knowledge : the most acute and judicious have and must acknowledge their ignorance and deplore their errors in divers points—we know but in part. Then, if he that learned his divinity among the angels, yea, to whom the Holy Ghost was an immediate tutor, did know but in part, it is well for us if we know but part of that part.

MXXVI.—*To be deliberate in our prayers unto God.*

White's *Serm.*,
London, 1644.

Acts and Mon.

"Non erga Deum afficitur qui aliud cogitat, aliud rogat."—THRYVERI *Apoph.*, lxxv.

It is observable that when a man is to swim over some river, having thrown himself into the water, he passeth as far as he can by the strength of his first stroke, and then, being as it were at a stand, he fetcheth another stroke, and so a third, and a fourth, till he come to the place where he would be. So, in the matter of prayer, in our addresses unto God, we must do as that godly martyr of Christ, Mr. John Bradford, was said to do, not to ramble from one petition to another till he had brought his heart into a perfect frame of Prayer, so that every passage of prayer had its full work ; as, for instance, in the Lord's prayer, when a man shall say, "*Thy kingdom come*," and then shall be thinking with himself, "Oh, but if it should now come, what a case I am in, that am thus unprovided !" then, in the midst of these thoughts, say, "*Thy will be done on earth, as it is in heaven*," letting the tongue go on whilst the heart is on somewhat else—this is an error, a green wound easy to be cured, being one good thought instead of another, which is to be corrected by serious and deliberate attendance and careful dwelling on one particular till another be presented.

MXXVII.—*Merit-mongers confuted.*

King, Bishop of
London, *Serm.* at
St. Paul's before K.
James.
Gen. xi.

"Si vis excidere gratiâ, jacta tua merita."—AUG., in
Pi. xxxi.

THOSE of the old world, to get them a name upon earth, made brick of their own devising, and built them a Babel, a tower that must reach up to heaven ; and when they had all done they had but brick for stone, and slime for mortar, and the end was confusion. And such there are who, to get them a name and an opinion of being more holy than other men ("Touch me not ; I am of purer mould than thou art," make brick of their own natural parts and inherent righteousness, to build up a Babel of merit that shall gain them the kingdom of heaven ; and when they shall have all done it is but the brick and slime of mortal corruption, and they can prognosticate to themselves no fairer end than that of Babel was—confusion.

MXXVIII.—Humility occasioned by the consideration of our former and present condition.

JACOB humbled himself when his brother Esau came against him; he knew himself to have been poor and in a low condition: "*O Lord,*" says he, "*I am not worthy of the least of all Thy mercies, and of all Thy truth, which Thou hast showed unto Thy servant: for with my staff I passed over this Jordan, and now I am become two bands.*" And are there not many in this great city that came hither with a stick in their hand, a frieze coat on their backs, and a little spending-money in their purses?—poor servants, then, God wot!—but now they have gotten two bands, wife and children, money and trading. The consideration of these things, how God hath dealt with them from time to time, in the time of sickness and sorrow, in the time of health and prosperity; how He hath brought them from one condition to another, from a condition of want to a condition of plenty, and from a condition of abundance to a condition of want again: I say, the consideration of these things, if they have any grace, is matter enough to humble them.

Fawcett's *Serm.*,
Lond.

Gen. xxxii. 10.

"Tanto quisque
debet esse humilior," &c.—GREG.,
Homil. ix., in Matt.
xv.

MXXIX.—Profession to be joined with practice.

It is commonly seen upon those bells that hang out for signs, upon the one side is written, "*Fear God;*" on the other, "*Honour the king.*" Aaron the high priest had upon his vestment bells as well as pomegranates. Oh that those bells might strike on both sides with a holy profession, which is one stroke: and a holy conversation, which is another stroke. While we only say we fear God and glorify Christ, all this while the bell doth but toll, it strikes but on one side; but when we come to honour the king, to do good to all men, which is the practice and exercise of holy works, then the bell rings out to God's glory: if otherwise, we shall be no better than dissolute choristers, that sing "*Gloria Patri*" in the choir, but chant "*Carmina Bacchi*" in the tavern. And, indeed, to have a good heart to God and a lewd life, as some suppose they may, and that, *intus si rectè non laborandum* (if all be well within, they need care for no more)—and so, if they wear holiness next their skin, no matter what profane stuff their lives be made of—this is not to join profession and practice together.

Adams's *Serm.*,
Lond., 1619.
Exod. xxviii. 34.

"Omnia virtus in
actione consistit,"
—CICERO, *de Offi.*
ciii., lib. i.

MXXX.—Time to be well husbanded.

IN the country, if a man have a thousand acres of ground, he can then spare some of it to lie waste, so much for a bowling-green, so much for a tennis-court, so much for a court-yard, and so much for his mansion-house, with the appurtenances thereunto belonging; but let a poor man have but a hemp-pleck, a small burgage, or garden-plot, he cannot spare one foot of it, but looks to it and husbands it to the best advantage. And so ought we to make much of that little time which we have in this world—*hoc est momentum*. Eternity rides upon the back of time; then, we ought not to squander that little time away, *aut malè, aut nihil, aut aliud agendo*, so that the candle of our life burning low, we may not be like foolish children, play it out, and then go darkling to bed—comfortless to our graves.

Culverwell's *Time*
Well Spent.

"Utendum est
estate, citò pede
labitur ætas."—
OVID., iii., *Art*.

MXXXI.—The sad condition of Church and State not to be slighted.

WHEN the body of slaughtered Asahel was left in the highway side there was not a man who came by but stayed. When Jacob had the sight of Joseph's bloody coat he mourned, and would go down into the grave after him, refusing to be comforted. The showing of Cæsar's bloody robe in the market-place set all the Romans in a tumult. And is it possible that

2 Sam. ii. 32.

Gen. xxxvii. 35.

Sueton., in *Vita*
Cæsaris.

"Tu quibus ista
legas, incertum
est, lector oculi-
lis.
Ipse quidem sic-
cis scribere non
petui." —
OVID.

any true-hearted Christian now living can, with dry eyes, behold the scissures and maims which every corner, both of Church and state, is subject to? to see the tattered rags and relics of a wounded, bleeding, dying Church? to see churches made dunghills, and the temple a stable for horses? *Horresco referens!* The stories of the ancients are full of examples of this nature; and, which is to be lamented, we were not, till of late years, unfurnished therewith.

M XXXII.—*The great comfort of a good conscience.*

Squire's *Serm.*,
Lond., 1639.

A PRISONER standing at the bar, in the time of his trial, seemed to smile when heavy charges were laid against him; one that stood by asked him why he did smile. "Oh," said he, "it is no matter what the evidence says, so long as the judge says nothing!" And, to speak truth, it is no matter what the world says, so long as conscience is quiet; no matter how cross the wheels go, so as the clock strikes right. Unspeakable is the comfort of a good conscience; inconceivable is the joy when God and a good conscience smile upon a man in the midst of reproach and trouble and false imprisonment; for those cannot be scandals where a good conscience speaks fair; that cannot be a prison where a good conscience is the keeper; but that is a sad case when there are clamours abroad and a noise within, when a man is outwardly smitten with bitter things and inwardly tormented with a guilty conscience.

"Conscientia bona,
hortus deliciarum,
thesaurus regis, au-
la Dei," &c.—
HUGO, *de Anima*,
lib. ii.

MXXXIII.—*Active Christians the only Christians.*

Cicero, *de Clar. Ora-
toribus et ad Attic.*

Quintilianus Victo-
rius, *Var. Lect.*,
lib. xviii., cap. 4.
Adams' *Expositi.* on
2. Pet.

EPHORUS, an ancient historian and scholar to Isocrates, had no remarkable thing to write of his country, and yet was willing to insert the name of it in his History, and therefore brings it in with a cold parenthesis: "Athens did this famous thing, and Sparta did that; and at that time my countrymen, the Cumins, did nothing." God forbid that England and Englishmen should be so recorded in ecclesiastical story as to have their names put in with a blank! Such a Church did thus nobly, and such a people suffered thus pitifully, and at that time the men of England did just nothing. To be more particular: Such a man did so much, and such a man gave so much for the glory of Christ and succour of poor Christians; and at that time thou didst nothing, thou gavest nothing. Thou professest thyself to be a Christian, to be an active Christian! There are not only walls upon earth, but a book in heaven, wherein the names of Christian benefactors are written: let it be thy care to find thy name there, otherwise it will be no more honour for thee to be put into the chronicle than it was for Pontius Pilate to have his name mentioned in the Creed.

"Convenit omni
ratione et arte a-
mantis patriam sa-
lutem ejus moliri."
—EURIPIDES.

MXXXIV.—*Sin not consented unto excusable before God.*

Deut. xxii. 25.

Basilius Monnerus,
de Matrim.

King's *Lect. on Jerah.*

"Haud est nocens,
quicunque non
sponte est nocens."
—SEN., *Hercul.*

Rom. vii. 23, 24.

Ametat. *Minist.*
Lond. in *Lecur.*

IN Moses' law it is provided that if a woman, being in the field, shall be forced by a man against her consent, and she cry out, the man shall be adjudged to death, but she shall be free, as having done nothing worthy of death. As it was well observed upon the rape committed by Tarquin upon Lucretia, that gallant Roman dame, "*Duo fuerunt in actu, &c.*" (There were two in the act, and but one in the adultery)." So that sin which a man abhorreth from his heart and consenteth not unto, but, so far forth as infirmity and weakness of flesh give way, cannot properly be called his sin, but the devil's sin, it being the devil's rape upon the precious soul; for being tempted, he cries out unto the Lord for help, his heart smites him speedily, and he falls to repentance immediately; so that it is no more he, but sin that dwelleth in him, that *ἑτερος νόμος* (that other law in the members), that *σῶμα τοῦ θανάτου* (that body or remains of sin), according to which he is confident that God will not judge him, but according to the better and sounder part, which is that of the spirit most prevailing within him.

MXXXV.—*Humility advanced.*

THAT little *humi repens*, the grasshopper—the silliest of all creatures—is, for all that, advanced in the principal city, and in a principal street of that city, and a principal building of that street, and in a principal place of that building, as a golden object of magnificence to be gazed on. Such a thing is humility, that, like the violet, is poor in show, grows low by the ground, and hangs the head, as willing to live unseen, yet is never out of the way of preferment, is still upon the advance, as may be seen in the lives of Joseph, Moses, Mordecai, and many others, in all succeeding ages.

Royal Exchange, in London.

“Excelsa est patria, humilis est via; ergo qui querit patriam quid recusat viam.” —AUG., *ad Discipulorum*.

MXXXVI.—*Negligent hearing of God's Word condemned.*

IN the twelfth chapter of St. Luke's Gospel, you shall find Christ preaching an excellent sermon. One would think that, when He preached, all should be ready to hear. One of the company, in the midst of the sermon, thought Him too long, his mind being on something else. Whilst Christ was encouraging His disciples that, in the discharge of their duty, they should not fear the face of man, he runs upon His face with an impertinent demand: “*Master,*” says he, “*speak to my brother, that he may divide the inheritance with me:*” as if he had said, “My father died, and left me a portion; I would have Thee to set all down, and be an arbitrator betwixt us.” The motion was good, and might, in all likelihood, have wrought with Christ at another time; but now, in the midst of a heavenly sermon, to talk of an earthly inheritance was that which Christ reproved. Thus there are many that, though they do not ask downright questions of the minister, yet they sleep or gaze and prate out the sermon; they sit on their seats in the church, but their hearts are rambling out of the church. Like those that were buying and selling in the temple, they, whilst the minister is proposing the best bargain, the riches that are to be found in Christ Jesus, are trading with the devil about worldly contentment and earthly vanities; and that is the reason they benefit so little by what they hear, and have so little comfort in the performance of all other religious duties.

Luke xii. 14.

Fawcett's *Serm.*, Lond., 1626.

Matt. xxi. 12.

“Nec retinent patulæ commissæ fideliter aures.” —HIERON., *Ep.* 18.

MXXXVII.—*To persevere in goodness to the end.*

THE philosopher being asked, in his old age, why he did not give over his practice and take his ease, answered, “When a man is to run a race of forty furlongs, would you have him to sit down at the nine-and-thirtieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening, when it is coldest, but then rather lay on more fuel, that we may go warm to bed.” Thus, he that slakes the heat of zeal in his age will go cold to bed, and in a worse case to his grave. To continue in giving glory to Christ is no less requisite than to begin; though the beginning be more than half, yet the end is more than all. The God of all perfection looks that our *ultimum vitæ* should be His *optimum gloriæ*, that our last works should be our best works, that we should persevere in goodness to the end.

Adams' *Exposit.* on 2 Pet.

“Non progredi est regredi.”

“Finis coronat opus.”

MXXXVIII.—*Prayer the only means to supply all defects.*

IF a man lose all his personal estate and save his real, if he be robbed of all his goods and save his lands, he may buy more goods, and supply the loss with the income of his rents. Or suppose one that, being an able penman, should by his writing get fifty pounds per annum, and lending his supposed friend such a like sum should lose it, he would in a short time make it up again; but if his hand were cut off, there would be small hopes of any further earnings. Thus prayer is, as it were, the right hand, the only means to supply

White's *Serm.*, Lond., 1652.

"Omnes medici pecuniis, Deus autem sola oratione placatur." — CHRYS., in Matt. ii.

all defects; it gets all, and makes up the loss of all. As a poor woman said, in her distress, "I have no friend, but I have a prayer, that will get favour with my God; so long as I can find a praying heart, God will, I am sure of that, find a pitying heart and a helping hand." And thus it is that, when all outward comforts fail and sorrows multiply on all sides, then it will be found that great is the benefit of prayer.

MXXXIX.—*The faithful servants of God well rewarded.*

Sutton's *Military Sermon*, 1617.

Esther viii. 15.

Ps. xxxiv. 10.

Judges xiv. 7.

1 Kings xvii. 6.

Acts xvi. 25.

2 Sam. v. 3-7.

WHEN a man hath spent himself in some great man's service, either he will not do him the good he can or cannot do him the good he would, or, if both willing and able, yet is ignorant what is best to do. Mordecai wears the king's apparel, rides upon the king's horse, with a royal crown on his head; what could be done more? Yes, all this, and much more, shall be done to him that serveth God; he shall be sure to have whatsoever is good. Imagine the happiness of Haman in his prince's favour, the contentment of Samson with his Delilah, the comforts of Elijah, preserved by ravens; the joy of Paul and Silas, visited by angels; the honours of David, advanced to a crown. Such honours, such pleasures, such comforts, such inward joys, such, and infinitely greater, lasting and everlasting happiness will God bestow upon all those that faithfully serve Him.

MXL.—*Sins of infirmity, how to be known from other sins.*

Westfield's *Serm.*, Lond., 1628.

Jer. i. 5.

Rom. vii. 17.

A TRAVELLER, in his journey, thinks of nothing so much as his journey's end: if he stumble by the way, that is against his will and more than he intended; and if he chance to get a fall or to go out of his way, he rests not till he be up and in again. So, look but upon a hunter: he hath no design to follow his way at all, whether in the way or out of the way, his mind is upon the game; an archer bends his bow, delivers his arrow, and though it fall short or over, on one side or other, his aim was at the mark. Thus it is with the children of God: their aim is at heaven, their thoughts upon Zion, their looks towards Jerusalem, and their faces thitherward; and if there be any aberrations or turning aside, it is no more they, but sin, that dwelleth in them. *Non sic impii non sic* (it is not so with the ungodly): they have no such design as God's glory, the desire of their hearts is the satisfaction of their lusts and sinful pleasures; they aim at nothing else but sin, and so in the end reap the wretched fruit of their own wicked ways.

MXLI.—*Christ the only object of the devout soul.*

Adams' *Exposit.*, on 2 Pet.

"Nihil aliud desiderat anima, nihil aliud a Deo querit, quam Deum ipsum." — BERN., *Serm. de Divers. Affect. Anim.*

A STATIONER, being at a fair, hung out the pictures or small printed counterfeits of men famous in their kinds; among which he had also the picture of Christ. Divers men bought according to their several fancies: the soldier buys his Cæsar, the lawyer his Justinian, the physician his Galen, the philosopher his Aristotle, the poet his Virgil, the orator his Cicero, and the divine his Augustine—every man after the addiction of his own heart; the picture of Christ hung by still, of less price than the rest. A poor chapman, that had no more money than would purchase that, bought it, saying, "*Quando quisque Deum abstulit suum, &c.*" (Now every one hath taken away his God, let me have mine)." Thus, whilst the covetous repair to their riches, like birds to their nests; and the lustful to their brothels, like flesh-flies to the larder; the ambitious to their honour, like butterflies to a poppy; the strong to their holds, as snails creep into their shells; the learned to their arts, as bees to their hives; atheists to their sensual refuges, as dogs to their kennels; and politicians to their wits, as foxes to their holes;—the devout soul will know no other sanctuary, fix upon no other object, but Christ Jesus, not pictured in her chamber, but planted in the inner chamber of her heart.

MXLII.—*God a just God, as well as a merciful God.*

As the lion hath his paw to imprison, his voice to terrify, and his teeth to tear his prey, yet *satis est prostrasse* (commiserateth the woes of the prostrate) and suffereth no ravenous beast to devour that which he hath protected; the eagle hath his talons to strike, and his wings to shadow from danger; the leopard hath comely spots, but an ill-favoured countenance; the panther hath a sweet-scented breath, but a rotten, deceitful heart: thus God is just as well as merciful—the Lion of the tribe of Judah, that can as well encounter His foes with terror as entertain his friends with peace; He that threats to chastise, and favours to encourage; a terrible countenance to beget a dread of His might, and variety of mercies to breed a delight in His majesty; and whomsoever the beams of His bounty cannot warm into affection, the flames of His fury shall pursue to destruction.

Aldrich and, *Plinius*.

Dalton's *Serm.*,
Lond.

MXLIII.—*The minister's duty.*

It is reported of the nobles of Polonia, that, when the Gospel is read, they clap their hands upon their swords, and begin to draw them out, intimating, by that ceremony, their resolution to defend the faith and willingness to hazard their lives for the Gospel's safety. Thus God hath given every minister a sword to slay Agag and all his cattle, original impurity and all his droves of unhallowed thoughts: he must maintain the faith by preaching truth and confuting error, by commending virtue and disparaging vice, by confirming the weak and confounding the obstinate, by proving orthodox conclusions, approving innocency and goodness, improving labour and pains, reproving sin and profaneness: if he do otherwise, he is not *præco*, but *prædo*; not a pastor, but an impostor; not a keeper, but a deceiver of the people.

Bucholcer, in *Chronol.* Anno 965.

"Qui animarum curam pro Domino suscipit, ut errantes doceat," &c.—*GLOS.*, *super Prov.* xi.

MXLIV.—*God bringing order out of confusion.*

PAUL and Barnabas continued a long time in the work of the ministry together; at last they fell out about a motion to visit the churches where they had formerly preached: Barnabas will by all means have Mark along with him. "No," says Paul, "that shall not be; because he was not at the planting of the Churches." One will not go without him, and the other will by no means go with him. The contention, at last, grows so high, that it comes to a non-communion; they departed asunder, one from the other: one went one way, and the other went another, and by this means the knowledge of God was more spread abroad, the Gospel of Jesus Christ further dispersed. "*O felix contentio*," &c., said a good old Christian (Oh, happy falling out of two, that was the falling in of so many unto Christ). And thus God, when His own time is, can bring good out of evil, light out of darkness, and order out of confusion, in making up the breaches and composing the differences both in Church and commonwealth.

Fawcett's *Serm.*,
Lond., 1647.
Acts xv.

St. Augustin.
"Dissociantur isti, sed ea occasione plures inveniuntur, et confirmantur in doctrina."—*GUALTH.*, in *Locum*.

MXLV.—*The lawfulness of stage-plays questioned.*

WHEN one accused the comical poet, that he brought a lewd, debauched ruffian on the stage, and so gave bad example to young men, he answered, "True, I brought such a man on, but I hanged him before he went off, and so gave good example to young men." Thus it is to be supposed, that he that goes to see a play, intends not to see a truth, but a fable, a moral presented to his eye, that should convey some profitable document to his heart. But that any man should say he can learn so much good at a play as at a sermon, this is a wretched blasphemy, able to rot out the tongue of him that speaks it. Again, when a

Adams' *Exposit.*,
2 *Pet.*

Lucianus, de *Sala*,
time.

tyrant objected to a player's sauciness, that he durst personally tax men on the stage, he made him this answer, "Be content; for while the people laugh at our foolery, they never mind your villainy." Thus, there are some that seek to defend stage-playing, saying, "Cities are populous, and where there are many men most commonly there are many lewd men; if their time were not spent so, it might in all likelihood be spent worse." But this is no argument to defend sin by sin, to prevent an evil not allowable by allowing an evil that is preventable. In a word, that which makes a man evil is his own evil mind.

"In omni re fide et
intentione spectari de-
bet."—POLYB.,
lib. i.

MXLVI.—Ministers to be painful in the discharge of their duty.

Usserius, de Ecdes.
Christ. Statu.

Gen. iii. 19.

"Vos quoque ab-
esse prout jubeo,
discedite ab aia."
—TIBUL., ii. 1.

THE Waldenses, in an apology of theirs, make mention of a better kind of abbey-lubber, *qui ex sacerdote, agricola factus est* (that of a priest, became a husbandman); and his reason was, because he found it written, "*In the sweat of thy brow shalt thou eat thy bread*"—a strange humour. Had he so diligently discharged his calling as he ought, he never should have needed to have turned husbandman; he might have eaten his bread in the sweat of his brow and his brains too; but as, haply, he, so a number there are that live with such dry brows in the ministry that dry bread in another calling would yield them more comfort and content than all their fullness in the ministry, because they make no conscience to fulfil their ministry.

MXLVII.—Danger of distracted prayer.

Gen. xxiv. 2.

Fletcher's Serm.,
Lond., 1649.

"Despicuntur ora-
tiones leves, facili
curæ anxiam," &c.
—AMBROS., in Ps.

As long as Dinah stayed at home in her father's house she remained a chaste and beautiful damsel; but when a gadding fit came upon her, that she must range abroad to see fashions, Shechem, prince of that country, met with her, and forced her virginity. This is the right condition of every prayer that men put up unto God Almighty: so long as we commune betwixt God and our own hearts, and keep close unto Him, there will be a comfortable return made of that we pray for; but if, Dinah-like, our hearts must needs be roving after vanity, and taken up with the thoughts of worldly things, then it is no wonder if the devil, that prince of air, seize upon us, and lead us captive at his will; so that it were better not to have prayed at all than to have offered the sacrifice of such foolish and distracted devotion.

MXLVIII.—The danger of self-confidence.

Fox's Acts and Mon.

"Expediit multo
benè timere quam
malè timere," &c.
—AUG., de Sing.
Cleric.

It is storied of two men, named Denton and Wolsey, that the one was very fearful that he should deny the cause of Christ were he but called to make profession thereof. The other, which was Denton, showed a great deal of confidence, as being able to stand upon his own legs; but being both cast into prison, and put to the trial, Wolsey stands up for the cause of God, and having no other foundation but what was laid in Jesus Christ, suffers martyrdom; whilst Denton, for all his great show, played the *renegado*, and turned, like a weathercock, with the time. But it so fell out that he who would not willingly burn for religion was afterwards unwillingly burned, in the saving of his own house, then on fire. Thus, it is a very dangerous thing for any man to rely upon his own strength; the danger of self-confidence is very great—it hath but one foot to stand on, and therefore apt to stumble and catch a fall; whereas a child of God, just like a little child, will desire the hand of God's good guidance, if he be to pass over the bridge of any difficulty whatsoever.

MXLIX.—The devil's plot to root out learning.

1 Sam. xiii.
Edlin's Serm.,
Lond., 1652.

SAD was the condition of the Israelites under the tyrannical government of the Philistines, when they voted that there should be no smith in Israel, lest they should make them swords

and spears; nay, when the lawful use of ploughs, coulters, axes, and mattocks—instruments of husbandry—were to be laid aside, except they would come to their forges to whet them. Such is and hath been the devil's policy, and of his instruments, such as Julian,* and the like, in all ages, to put out, if possible, the eyes of learning, and to dam up the fountains of good literature, lest men should make them swords and spears, furnish themselves with arguments and reasons, to confute and convince the Jesuitical doctrines, the atheistical practices, and schismatical opinions of such as are the grand sticklers and promoters of his diabolical kingdom.

* "Qui Christianorum illis literarum cultu interdixit," &c.—SOZOMEN., lib. v.

ML.—*Ministers of God's Word to be constant in the preaching thereof.*

ERNESTUS, duke of Luneburg, caused a burning lamp to be stamped on his coin, with these four letters, "*A. S. M. C.*," by which was meant, "*Aliis serviens meipsum contero* (By giving light to others, I consume myself)." Now, if he thought this to be the duty of a secular prince, how much more of a spiritual prophet, one that is set apart for the holy function of the ministry, to spend his strength in God's service, to preach in season and out of season, never to give over, but to run the race with cheerfulness, being constant unto the end, knowing that his labour shall not be in vain in the Lord.

Rerum Germ. Scriptores.

Acts xiii. 2.
2 Tim. iv. 2.

MLI.—*The heart of man author of all good and bad actions.*

APOLLODORUS dreamt one night that the Scythians took him and flayed off his skin, with an intent to boil him; and, as they were lifting him into the cauldron, his heart said unto him, "*Εγώ σοι τούτων αἴτια*" ("It is I that have brought thee to this sorrow; I am the cause of all the mischief that hath befallen thee). And it is most true that the heart of man is the forge where all our actions are hammered out at large; it is out of the abundance of the heart that the mouth speaks, either good or bad. The centurion had not readier servants at command than the heart hath upon all occasions; the eye, ear, tongue, hands, feet, knees, all of them move, and are at the heart's devotion.

Plutarchi Moralia.

"Plura machinatur cor uno in mento," &c.—HUGO, de Anima, lib. i.

MLII.—*Custom of sin no excuse for the committing of sin.*

It is said of a prisoner, that, standing at the bar, indicted for felony, he was asked by the judge what he could say for himself. "Truly, my lord," says he, "I did mean no hurt when I stole; it is an evil custom that I have gotten; I have been used to it ever since I knew anything." "Why, then," says the judge, "if it be thy custom to steal, it is my custom to hang up thieves." So, if it be any man's custom to swear upon every slight occasion, it is God's custom not to hold them guiltless that take His name in vain. Is it any man's custom to whore and be drunk, it is God's custom to judge them. Whatsoever the sin be, there is no pleading of custom to excuse it—as, that they meant no harm, it was against their will, &c. All the fig leaves that can be gathered, and sewed never so close, will not hide their nakedness from the eyes of heaven; God will certainly bring them to judgment.

Fawcett's *Serm.*, Lond.

"Nil consuetudine pejus."—OVID, *Art.*, lib. ii.

MLIII.—*People's ingratitude to their minister condemned.*

WHEN Homer had spent many lines in disparaging the body of Thyrsites, he briefly describes his mind thus: that he was an enemy to Ulysses, a wise and eloquent man. And there can be no more said of a bad man than this: that he is an enemy to his pastor. That is enough to brand him. "*Væ illi qui minxerit in fontem* (There is a curse pronounced against him that shall pollute the fountain)," cast aspersions on the minister, who, like

Skinner's *Serm.*, Lond., 1628.

1 Sam. xvi. 23.

"Occasiones ingrati-
tudinis iavest-
gantes."—BERN.,
in *Die Fejunit.*

David, is tuning his harp to drive away their melancholy, and they, like Saul, dart their javelins the whilst at his body. Whilst he is studying to apply the warm blood of Jesus Christ to their hearts, they are endeavouring to vex the best blood in his heart; he is taking care how to save their souls, and they—ungrateful men!—are troubled how they may vex and perplex his very thoughts, which are merely intended for their good.

MLIV.—Self-seeking men reproved.

David Pareus, in
1 Cor. iii. 6.

Ps. x. 4.

Cæd. Rhodogin,
ex *Pausanias*,
Acts v. 2.

Ps. lv. 2.

It is said of Hadrian VI., that, having built a stately college at Louvain, he set this inscription on the front, in golden letters: "*Trajectum plantavit, Lovanium rigavit, sed Cæsar dedit incrementum* (Utrecht planted me," for there he was born; "Louvain watered me," for there he was bred; "but Cæsar gave the increase)," who, from the ferula, brought him to the crosier—of a schoolmaster, made him Pope of Rome. A merry passenger, reproving his folly, underwrote: "*Hic Deus nihil fecit* (Here was no room for God to do anything)." Thus, God may be said not to be in all the thoughts of self-seeking men. They do not, with those ancients, preface to their works, *Θεός, Θεός*, but intervert a great part of the price; with that ill couple, turning God's glory into shame, loving vanity, seeking after lies; such as, in the original, will deceive their expectations: of which sort, by a specialty, is that smoke of popular applause, which, the higher it mounts, the sooner it vanisheth and comes to nothing.

MLV.—The true cause of Christian thankfulness.

Mars. Ficinus, in
Vita.

2 Tim. i. 9.

Baily's *Spiritual*
Marriages; a Sermon,
Lond.

Exod. x. 22, 23.

Judges vi. 40.

PLATO, looking through the dim spectacles of nature, gave thanks unto God for three things: first, that God had created him a man, and not a beast; secondly, that he was born a Grecian, not a barbarian; thirdly, that not only so, but a philosopher also. But Christians, that are better bred and taught, turn the stream of their thanks into another manner of channel: first, that God hath created them after His own image; secondly, that He hath called them out of the common crowd of this world, and made them Christians; thirdly, and more especially, that amongst those who bear the name of Christ He hath made them faithful ones—like a few quick-sighted men amongst a company of blind ones; like the light in Goshen, when all Egypt was dark besides; or like Gideon's fleece, only watered with the dew of heaven, whilst the rest of the earth was dry and destitute of His favour. Great cause of thankfulness, indeed!

MLVI.—Perjury attended by God's judgments.

Knoles' *Hist. of*
Turks in the Life of
Amurath II.

*Oli sunt perjuro-
rum vindicæ.*—
JUST., *Hist.*, lib. xiv.

VLADISLAUS, king of Hungary, one that professed Christ, covenanteth with Amurath, emperor of the Turks; articles are drawn up betwixt them; a peace is concluded for ten years. Vladislaus swears to the agreement, signs it as his act and deed, and delivers it to the emperor; but the Pope Eugenius, not well liking the business, dispenseth with the king's oath, whereupon provision is made for war, the Turk is met with a great army, the battle is joined. The service grew hot on both sides, and the Turk is worsted at the first, which Amurath, their emperor, perceiving, draws the articles out of his bosom, spreads them in the face of heaven, with these words: "O Jesu Christ! these men call themselves Christians, and they have sworn in Thy name not to have war upon us for ten years. If Thou be Christ, as they say, and we dream, show Thyself upon this people, in the breach of their covenant!" whereupon the battle turned, and there were eleven thousand Christians slain upon the place in that day. Thus it is that perjury hath ever been attended with God's judgments, who will not part with His honour, though it be in the midst of a company of infidels. Can a perjured man prosper? Was it ever heard that any false, forsworn,

perjured wretch did prosper? And if he did, all that he got by it was put into a bag with holes: Witness Zedekiah. Where was it that the flying roll of curses light? Where? Where, but in the house of him that sweareth falsely? Perjury may be carried off smoothly here in this world, and walk up and down with an impudent face, but yet, for all that, judgment dogs it at the very heels; so that one may easily read the father's fault many times in the son's punishment, even to the ruin of posterity.

Ezek. xv. f.

Zech. v.

Jer. xxxiv.

"In prolem dila-
târunt perjuri patris."—CLAUDIAN.

MLVII.—Swelling, big words of wicked men not to be regarded.

AFTER the defeat of that great armada, in '88, the Duke of Ossuna presented himself to the King of Spain, with a distaff at his side and a spindle at his back, instead of a sword and dagger. The king, hereby understanding that *dux femina facti* (a woman had foiled them), hastily stepped to the altar, and, taking a silver candlestick up in his hand, swore a monstrous oath that he would waste all Spain—yea, his whole Indies—to that candlestick, but he would be revenged on England. But—praised be God!—those high words were but the effects of his malice, without England's ruin; and had not a seasonable peace, not many years after, been concluded, he might, for all his far-stretched greatness, have been reduced to a kingship of oranges and lemons. And thus the swelling, big words of wicked men are not to be regarded. It were no living for any good man, if the hands of foul-mouthed men were as bloody as their hearts. Men and devils are under the restraint of the Almighty; neither are their words more high, or their designs more lavish, than their achievements be vain and their executions short. Like the reports of ordnance, they blaze and crack and smoke and stink and vanish away.

Adams' Serm. on
2 Pet.

An. Reg. R. Jac. I.

"Præter ostenta-
tionem et ventosam
jactantiam nihîl habent superbi."—
PLIN.

MLVIII.—Men of self-ends condemned.

It was a sweet and savoury saying of Ecclapadius, "*Nolui aliquid loqui vel scribere, &c.* (I should be loth to speak or write anything that Christ should disallow)." He is that Master to whom every man must stand or fall. One good look from Him is beyond all vulgar acclamation. According to that of the apostle, "*Not he that commendeth himself* (nor he whom the world commends) *is approved, but he whom the Lord commendeth.*" Reprovable, then, are the Gnostics of old, who gloried in themselves, and our modern Jesuits, who vaunt that the Church is the soul of the world, the clergy of the Church, and they of the clergy. And many amongst ourselves, that have, as our English Seneca said, "Eve's sweet tooth in their heads," would be more than they are, *τις* or *ὁ* (the man or somebody); such as are never well but when they are setting their good parts a-sunning, to gain the applause and admiration of the world; such as turn the perspective glass—see themselves bigger, others lesser than they are; sacrificing to themselves, as those Babylonians, and setting up and serving themselves of Christ and His service; as Judas and his successors, that rob Him of His rents and run away with His glory.

Melch. Adamus, in
Vita.

2 Cor. x. 18.

Iren., lib. i., cap. 24.

Sand's Relation of
West. Relig.

Bp. Hall.

Hab. i. 16.

MLIX.—Good Christians always thankful unto God.

It was an ancient custom amongst us, though now much slighted, upon every New-Year's Day, mutually to give and receive gifts, as lucky pledges of a hopeful year to come, according to that of the poet—

Buchananus Poemat.

"*Mos vetus est Jani dare mutua dona calendis,
Annus ut auspicio prosperiore fluat.*"

Yet good and faithful Christians are not contented to give thanks unto God only on the first day of the year, the first month of the year, the first week of the month, the first day of the

"Ad singula dona
gratias agunt."—
BERN., in Cant.

week, or the first hour of that day, but always, at all times, upon all occasions, they do but "think and thank." * God loads them daily with benefits, and they press Him daily with thanks: be it prosperity, they look upon it as a pledge of His favour; be it adversity, they entertain it as a trial of patience, still thankful.

* A motto often recited in Mercers' Chapel, London.

MLX.—Parents to be careful what they say in presence of children.

Fawcett's Sermon,
London.

ELIJAH was taken up to heaven in a fiery chariot, and having left Elisha behind him in his room, there was no want of mockers and jeerers in Israel, that were ready to laugh at any goodness, such as made themselves sport with the prophets of God, saying that Elisha should be taken up into heaven too; and this they did in the hearing of their children. No sooner was Elisha come to Bethel, but a company of children meet him, saying, "*Go up, thou bald pate! go up, thou bald pate!*" "Do as thy master did; thou must be in his room, forsooth; then thou mayest mount as he did." The prophet, hearing this, turned back and looked on them (it had been better for them if he had looked another way), and cursed them, whereupon there came forth two she bears out of the woods and tore forty-two of them asunder. Here was a company of ill-bred children: their fathers had, in their hearing, abused the prophet, and they, like ready scholars, were not long in taking out such a lesson, though they paid very dear for their learning. Let parents, therefore, be careful what they say or do in presence of their children: it cannot be imagined what large ears such slender pitchers have—how apprehensive, how imitable they are, especially in that which is bad.

2 Kings ii. 24.

"Corruptum vitiorum exempla domestica,"—JUV.

MLXI.—To beware of relapses in sin.

Adams' Exposit, on
2 Pet.

THE workman's first care is to lay the foundation sure, *ne corruiat*, lest it fall like the house built on the sands; the next, to perfect the roof, *ne perpluat*, that it do not rain through and rot the principals. The poet did put no less virtue into *lueri* than into *querere*; nor will the lawyer pass a conveyance with a mere *habendum*, but he will have a *tenendum* too; the physician ends not the cure of his patient with the cure of his disease, but, after all, minds the preventing of a relapse. And so must we, though we stand, take heed lest we fall, beware of relapses in sin. St. Peter's *caveat ne excidatis* is but an exposition of his Master's *memores estote*, both as fortifications against recidivation (backsliding). We may fall, therefore let us look to our standing; we may be led away—the devil will venture to try us—therefore let us not budge nor give him one foot of ground, but, if he beckons one way, be sure to take the other. He labours to trip up our heels, and it must be our care to take heed of falling; and as we desire to have our faith blessed into vision, our hope changed into fruition, our love into perfect comprehension, our repentance comforted with pardon, our charity crowned with glory, and all our services rewarded with eternal life, let us keep the graces of God's Holy Spirit ever in breath and motion, always in the ascendant, climbing higher and higher, till they come to the top of immortality; and as when rivers, towards their end, approach near unto the sea, then the tide comes and meets them, so, when the course of our piety draws near to the end of our life, God comes and meets us, comforts us with a taste of heaven before our death, and gives us, after death, the everlasting possession of it, through Jesus Christ.

2 Pet. iii. 17.

Luke xvii. 32.

Bargrave's Sermon, at
Court, 1627.

"Omnia in actione
virtus consistit,"—
CIC., *Offic.*, i.

MLXII.—Excellency of the Scripture-phrase.

Cicero.

"EURIPIDES," saith the orator, "hath in his well-composed tragedies more sentences than sayings;" and Thucydides hath so stuffed every syllable of his history with substance, that the one runs parallel along with the other; Lysias's works are so well couched that you

cannot take out the least word but you take away the whole sense with it; and Phocion had a special faculty of speaking much in few words; the Cretians, in Plato's time (however degenerated in St. Paul's), were more weighty than wordy; Timanthes was famous in this, that in his pictures more things were intended than deciphered; and of Homer it is said that none could ever peer him for poetry. Then how much more apt and apposite are these high praises to the Book of God, rightly called the Bible! As if it were, as indeed it is, both for fitness of terms and fullness of truth, the only Book to which (as Luther saith) all the books in the world are but waste paper. It is called the Word, by way of eminency, because it must be the butt and boundary of all our words; and the Scripture, as the lord paramount above all other words or writings of men collected into volumes, there being, as the Rabbins say, a mountain of sense hanging upon every tittle of it, whence may be gathered flowers and phrases to polish our speeches with, even sound words, that have a healing property in them, far above all filed phrases of human elocution.

Plutarch, in *Vita Demetrii*,
Plato, de *Leg.*, lib. i.
Tit. i. 12.
Xenophon, *Memorabil.*, lib. i.

Com. in *Gen.* xix.

"Major est Scripturæ autoritas," &c.—AUG., in *Gen.*

2 Tim. i. 13.

MLXIII.—*Christian apparelling.*

THEY that put on the Lord Jesus are clothed with a fourfold garment:—1. With a garment of Christ's imputed righteousness; 2. With a garment of sanctification; 3. With a garment of protection; 4. With a garment of glory. The first garment may be called a winter's garment, *quia tegit*, because it covers us; the second, a summer's garment, *quia ornât*, because it adorns us; the third, a coat of armour, *quia protegit*, because it keeps us safe; the fourth, a wedding garment, *quia admittit*, because there is no admission to the Supper of the Lamb without it. The first three may be called our work-a-day suits, because we must put them on all the days of our lives; but the fourth, our holiday suit, because we must not put it on till the week of our pilgrimage in *Baca* be ended, and the Sabbath of our eternal rest in the New Jerusalem begun.

Daylie's *Sermon*,
Westm.

Matt. xxii. 11.

Ps. lxxxiv. 6.

MLXIV.—*Changing of this life for a better no matter of grief.*

IF a man should come to a merchant, and of two stones laid before him, the one false and counterfeit, the other true and precious, and laying down the price of the worse should get the better, would ye think the merchant had dealt hardly with him? No, he could not; but would rather admire his love and courtesy in the bargain. In like manner, there are two lives proposed to all men, the one temporal, the other eternal; both these He sets to sale, but He sells us the eternal. Why, then, like silly children, are we sad because we have received the best, it being a great favour to be taken from the evil to come?

Chrysostom, ad
Populum Antiochen.
xxxviii.

"Pretiosa morantur
quam finis laborum,
vitæ janua," &c.—
BERN., *super Cant.*

Cat. *Test. Verit.*
tom. ii.

Mat. Paris, in *Vita
Hen. III.*

Sch. Munster's *Cosmograph.*

MLXV.—*Drunkenness, whoredom, &c., the generality of them amongst us.*

THERE is a tale of St. Bridget, that she heard the blessed Virgin say to her Son, "Rome is a fruitful land;" to whom He answered, "*Sed zizanias tantum* (Only fruitful of tares):" and as Hugo Cardinalis said of Innocentius, when he departed from Lyons, in France, that whereas there were four stews at his coming thither, he had left them but one—*urbs sola lupanar*; that one reached from one end of the city to the other. Thus it is that drunkards were heretofore as rare as wolves in England, now they are as common as hogs; whores were like owls, only night birds, now they keep open house, pay scot and lot with their honest neighbours; heretofore we had but some families of Papists, schismatics, and sectarians, now there are whole colonies, streets, lanes, and parishes of the brood of that spotted, harlot, and crooked generation.

MLXVI.—Ministers to preach plainly as well as learnedly, to the capacity of their hearers.

It is observable that the profoundest prophets accommodate themselves to their hearers' capacities, as of fishes to the Egyptians, droves of cattle to the Arabians, trade and traffic to the Tyrians. So our blessed Saviour tells His fishermen, that they shall be fishers of men; and after many plain parables to the people (as if the Father, the essential Word, had been at a loss for a fit word, familiar and low enough for our dull and shallow apprehensions), "Whereunto," saith He, "shall we liken the kingdom of Heaven?" Yea, the Evangelists spake vulgarly many times for their hearers' sakes, even to a manifest incongruity. In after ages, those two great lights of the Church, St. Augustine and St. Ambrose, the one confesseth that he was fain to use some words sometimes to those Roman colonies in Africa, where he preached, that were not Latin, as *ossum* for *os*, *dolus* for *dolor*, *floriet* for *forebit*, to the end they might understand him; and the other, remembering that he was a minister, stood not always upon the pureness of his style, but was far more solicitous of his matter than of his words. Thus, as children use money to jingle with, and men use flowers for sight and scent, but bees for honey and wax, not to gild their wings as the butterfly, but to fill their combs and feed their young, in like sort there are those that tip their tongues and store their heads, some for show and some for delight: but ministers, above all men, have these talents in trust, that therewith they may save themselves and those that hear them. They must condescend to the capacities of their hearers, stoop to the apprehensions of the meanest, become all things to all men, in St. Paul's sense, that they may win some: hence was that saying of a reverend bishop, "Lord, send me learning enough that I may preach plain enough."

Mark iv. 30.

Beza, in *locum*.

Brerew's *Inquiries into Languages*.

Lud. Vives, *de Tractat. Disciplinæ*, lib. ii. 3.

"Dehinc ad infirmitatem audientium descendere," &c.—GREG., *Moral.* super *Job* xxix.

1 Tim. iv. 16.

1 Cor. ix. 22.

Arth. Lake, Bath.

MLXVII.—The sinner's wilful blindness condemned.

THE lioness will not company with the lion, after she has been with the leopard, till she wash herself in water, unwilling that her adultery should be manifest by her scent; and the viper is so wise, that, before its union with the fish *muræna*, it first vomits and casts out all the pernicious and venomous poison that is within it; but oh, the wilful blindness of poor sinful man, by nature more adulterous than the lioness, more venomous than the viper, going a-whoring after every sort of vanity, full of hatred and malice, suffering strange lords to tyrannize over him without repugnancy—yea, and such cowardly lords, that if but resisted would flee from him; yet he gives way to them, not fearing that his disloyalty shall be perceived and revenged by his righteous Lord and Master, whose patience will at last break out into fury and break him, too, into a thousand pieces!

Aldrovand., *de Quadruped.*

Oppian, *de Piscat. et Venat.*
"O pectora cæca."
—LUCRET., *de Nat. Rerum*, lib. ii.

MLXVIII.—The hasty, unexpected death of friends not to be matter of excessive sorrow.

ABIJAH the prophet meets with Jeroboam's wife, and tells her that he was sent with heavy news, and with that especially, "Thy child shall die," and, which might add the more unto her sorrow, "Thy child shall die as soon as thou enterest thy foot into the city," so that she could not so much as speak to him or see him alive; and it was so, which was the occasion of a national mourning, there being in him bound up the hopes of Israel. And thus it is that many judge it very heavy tidings to hear of the early, untimely deaths of friends and acquaintance, that, like grapes, they should be gathered before they be ripe, and as lambs, slain before they be grown. But why should they judge so? Why take on so with grief and sorrow? It is true that tears are suitable to a house of mourning, so that moderation lends a napkin to dry up the excess of weeping. Consider, then, that nothing hath

1 Kings xlv. 6.

Stock's *Funeral Sermon*.

"Muliebrem tollit luctum."—HORAT., *Ode* xvi.

befallen them, but that which hath done, may do, and often doth betide the best of God's dear children. No man grieves to see his friend come sooner than ordinary, more speedily than usually others do, to be rich and honourable, or to see his friend or child outstrip others in learning and wisdom, to have that in a short time which others long labour for; why, then, should any man be troubled, but rather count it a matter of joy, when their children or friends, by death, obtain so speedily such a measure of spiritual riches and such a height of heavenly glory in so short a time. Besides, they have this benefit before those that live longer: they are freed from the violence of the wine-press that others fall into, and escape many storms that others are fain to ride through.

"Illi deplorandi sunt in morte, quos miseros infernus ex hac vitâ recepit," &c.—*ISID.*, *Ad Sum.*, *Bona*, lib. iii.

MLXIX.—Death, the meditation thereof, profitable to the soul's conversion.

THERE is a story of one that gave a young gallant a curious ring, with a Death's head in it, upon this condition, that, for a certain time, he should spend one hour every day looking and thinking of it. He took the ring in wantonness, but performed the condition with diligence: it wrought a wonder on him, and, of a desperate ruffian, he became a conscionable Christian. It were to be wished that men of all sorts would think more of death than they do, and not make that the farthest end of their thoughts which should always be the nearest thought of their end, but to spend some time fixedly every day on the meditation of death, and then, by God's grace, they would find such an alteration in their lives and conversations, that there would be gladness in the Church, peace in their own souls, and joy before the angels in heaven for their conversion.

Theod. Zuingeri, *Theat. Hum. Vita*, lib. xxvii.

"Nihil sic revocat à peccato, quam frequens mortis meditatio."—*AUG.*, *Lib. Exhortat.*

MLXX.—The great usefulness of Scripture-phrase.

It is very remarkable how God Himself, the greatest Master of speech, and Maker of it too, when he spake from heaven, at the transfiguration of His Christ, our Jesus, made use of three several texts of Scripture in one breath, as in Matt. xvii. 5, "*This is my beloved Son,*" "*In whom I am well pleased;*" "*Hear ye Him.*" No doubt but God could have expatiated as He pleased, but this may reprove the curious queasiness of such nice ones as disdain at the stately plainness of the Scripture, and to show of what authority Scripture-phrase is with God. Happy, then, is that man, that minister, that can aptly utter his mind in pure Scripture-phrase, in that heavenly dialect, the language of Canaan; it is not the froth of words, nor the ostentation of learning (though useful in its time and place), nor strong lines, that will draw men up to heaven; but strong arguments and convincing downright truths, drawn out of the treasury of God's Word—as when a sermon is full of the bowels of Scripture, so that God and Christ may, as it were, seem to speak in the preacher.

Cartwright, in *locum*, Exod. iv. 11.

Ps. ii. 7.
Isa. xlii. 1.
Deut. xviii. 15.

Malcolmus, in *Acta*.

"Qui verè prædicat necesse est ut omne quod loquitur ad divinæ auctoritatis fundamentum revocet, et in cæ ædificium locutionis firmet."—*GREG.*, *Moral.*, lib. viii.

MLXXI.—Conversion of a sinner painfully wrought.

IF a woman cannot be delivered of her child, which she hath carried but nine months in her womb, without pain and peril of life, though she conceived it in great pleasure, we must not think, then, to be delivered of sin, which is a man, an old man, a man that we have carried about in our hearts ever since we were born, without any spiritual pain at all. The conversion of a sinner is no such easy matter: there must be the broken heart, the contrite spirit, the mourning weed, the pale countenance, the melting eye, and the voice of lamentation; pain for sins past, pain for the iniquities of the wicked, pain for the abominations of the land and place where they live, pain to see the distractions both of Church and state, and, finally, pain for their absence from their heavenly country. These are the pangs and throes of the second birth, the dolours that attend the conversion of a sinner.

Denison's *Serm.*, Lond.

Ps. li. 17.

"Strangulat inclusus dolor atque cor æstuat intus," —*OVID*, *Trist.* v.

MLXXII.—*The hypocrite characterized.*

Deut. xiv. 5.

Plin., *Nat. Hist.*,
lib. viii., cap. 18.Corn. à Lépide, in
Deut.

THERE is mention made of a beast, called by the best translators chamois, by some others cameleopard, a kind of camel, that hath a horse's neck, an ox's foot, a camel's head, and is spotted like a panther or a leopard. Just such are all hypocritical wretches: they have many shapes wherein to act the part of their deep dissimulation. If you look upon their devotion, they appear to be saints; in their dealings, you shall find them devils; oracles in their discourse, goats in the bed, snares at the board, heavy censurers of others for slight faults, boasters of their own goodness; the beating of whose pulse in matters of piety is unequal; in public actions hard, strong, and quick; in private matters weak, soft, and dull; shrinking in persecution: for painted faces cannot endure to come nigh the fire.

MLXXIII.—*Scripture knowledge and Scripture practice to go together.*Erasm., *Colloquia*.“Egens benignæ
tantalus semper
dapis.”—HORAT.,
Epid. xvii.“Bis meminit legis
qui memor est
operis.”—BILLIUS,
in *Antholog. Sacra*.

ERASMUS, in a dialogue, makes mention of a swaggering ruffian that would be thought a good Christian, whom he calls Cyclops Evangeliphorus, and says of him that he had hanging at his girdle, on one side, a New Testament, fairly gilt and embossed; on the other side, a bottle of rich sack. To convince him, he is asked what if he were tied to carry that bottle always at his girdle, and never to taste of it; or to taste it only, and never to drink it down; were not this a punishment as real as that of Tantalus' was poetical? But what if he did, as his manner was, drink soundly of it? Would it not then warm his heart, quicken his spirits, and cheer his countenance? Yes; but much more would that Book do so if he would but spiritually feed thereon, concoct, digest, and turn into nutriment in his life and conversation; otherwise, it was but a poor use and benefit that he made of his Bible, when one day, in a rage, he broke a fellow's head with it that inveighed against the Gospel. Thus, alas! to carry a Bible in our hands and not to have a lesson of it in our hearts, not to be mindful of the doctrine in our practice, were but to be like that ass that carries rich burdens and feeds upon thistles. In effect, a man knows no more than he does. Two things are the *esse* of a Christian—profession and practice of the truth. The best argument of our conversion is our good conversation. The apostles did not only preach heavenly sermons, but did gracious deeds, and thereby a whole book was written of them, called The Acts of the Apostles.

MLXXIV.—*Eloquence, if not affected, an excellent gift of God.*Beza, in *locum*.Niceph., *Hist.*, lib.
viii., cap. 4.^{2a}
Mark ii. 4.“Rostra disertus
amat.”

Job xxxiii. 23.

Prov. xxv. 11.

Eccles. xii. 10, 11.

It was certainly a great fault in Spyridon, bishop of Cyprus, though otherwise a very godly man, that when Triphillius, his brother bishop, more eloquent, haply, than himself, was preaching on that text of the paralytic, “*Take up thy bed, and walk,*” where, instead of κράββατος, he read σκίμπος, the words being synonymous, not brooking that he should vary the least tittle of the text, though for another of the self-same signification, said unto him, “What art thou better than Christ Himself, who used the word κράββατος?” and thereupon rose up off his seat, and departed in great discontent. This was somewhat too much; for certainly there is some latitude, some Christian liberty, left wherein to expatiate. Eloquence, without all doubt, is a singular gift of God, if not affected, idolized, abused, and becomes no man better than a divine, whose part it is, by the tongue of the learned, to time a word and to set it upon its circumferences; to declare unto a man His righteousness, when not one of a thousand can do it like him; to seek to find out acceptable words, such as have goads and nails in them, being neither *lecta* nor *neglecta* (too curious nor too careless), because that God's holy things must be handled *sanctè magis quam sciè* (with fear and reverence), rather than with wit and dalliance.

MLXXV.—*Profession, without practice, signifieth nothing.*

WHEN we see an image stand still without motion, be it the effigy or portraiture of any emperor or king, or (if possible to be contracted within the bounds of human limits) the picture of some commonwealth exquisitely graven in metal or painted out in lively colours, we know that, for all the eyes and mouth and nose that it hath, it hath no life in it. So, when we see professors of religion without the powerful practice of godliness, and supreme officers of state without the administration of justice, we know, and can safely conclude, that the life of God is not in them; that they are not actuated by any divine principle within, but are mere idols and images of vanity.

Ycelle's Sermon at Court, 1621.

MLXXVI.—*The heart of a true Christian restless without Christ.*

THE sea works, the heavens move, the fire is active: only the earth stands still. Thus, the heart of man is always in motion, and never rests, sleeping or waking; it fancieth more in a moment than all the men in the world are able to compass in many years. Lust enticeth it, vanity possesseth it, curiosity leads it away, anger disquiets it, concupiscence polluteth it, pleasure seduceth it, envy torments it, sorrow and sadness vex and molest it. "*Atque hi sunt manes quos patitur;*" for, having set itself upon the right object, Christ Jesus, it is dispersed and scattered through many things, seeks for rest, and finds none till it return unto Him who is the True Rest indeed.

Bowyer's Sermon, Lond., 1631.

MLXXVII.—*A busy-body described.*

THE squirrel, as naturalists say, is a witty, nimble creature; and some write of her that, because she cannot swim well, when she would cross a brook, she gets a piece of the bark of a tree, puts it into the water, and herself into it, as in a boat, and then holds up her bushy tail instead of a sail, that so the wind may drive her over. A busy, active creature it is. And thus the pragmatistical busy-body hath an oar in every man's boat, an eye on every man's window; is here and there and everywhere but where he should be; is still busy, but never hath any thanks for his labour.

Olaus. Mag., lib. xviii., cap. 18.

"Aliena curando, et quæ nihil ad illum pertinent."—TERENT.

MLXXVIII.—*God rewarding the least of faithful service done unto Him.*

NEBUCHADNEZZAR, the tyrant, going upon God's errand, shall have Egypt as his pay for his pains at Tyre; and Simon of Cyrene, for that involuntary service he did our Saviour in carrying His cross, shall not only himself, but his two sons also, Rufus and Alexander, have a nail and a name in God's house better than that of sons and of daughters. How much more, then, will God gratify, graciously accept, and liberally reward the small offerings of His weak servants, when He sees them to proceed from great love! He takes goats'-hair from some hands as well as jewels, and two mites from a mean body in as good part as two millions from those that are more able, to note that a ready heart sets a high price with Him upon a low present. Doth Job serve God for nought? Doth any so much as shut the door or kindle a fire upon His altar unrewarded? They do not. God is a liberal Paymaster, and all His retributions are more than bountiful, even for the least of service that can be done unto Him.

Trapp's God's Love-Tokens, Ezek. xxix. 18.

Mark xv. 21.

Beza, in Isaiam.

*Job i. 9.
"Ante Dei oculos nunquam vacua est manus à munere," &c.—GREG., Mor. Mal. i. 10.*

MLXXIX.—*God accepts the meanest of graces.*

ABEL offers unto God the firstlings of his flock, and God had respect unto Abel and his offering. Though the earth was but newly cursed for the sin of man, yet God accepts the

Gen. iv. 4.

Leslie's *Serm.*, at
Glast., 1627.

first-fruits thereof, well knowing there were no such things in the offerer's power to perform but that which He had commanded the earth to yield. So shall those mean graces that are in us be accepted of God, though too, too much they savour of the naughtiness of our nature. And why so, but because they proceed from His special blessing, and are the work of His Spirit. A great comfort for such as feel in themselves reluctances and spiritual assaults, by reason of the corruptions and imperfections that cleave unto the best things they do !

MLXXX.—*The name of God to be had in reverence.*

Rayment's *Serm.*,
Lond., 1630.

JEHOVAH is a name of great power and efficacy, a name that hath in it five vowels, without which no language can be expressed ; a name that hath in it also three syllables, to signify the Trinity of Persons, the eternity of God, One in Three and Three in One ; a name of such dread and reverence amongst the Jews, that they tremble to name it, and therefore they used the name *Adonai* (Lord) in all their devotions. And thus ought every one to stand in awe, and sin not, by taking the name of God in vain ; but to sing praises and honour, to remember, to declare, to exalt, to praise, and bless it ; for holy and reverend, only worthy and excellent, is His name.

Ps. iv. & cxlviii. 13.

MLXXXI.—*Slanderers discovered.*

In *Var. Hist.*

Udall's *Serm.*,
Lond., 1439.

"Inimici famam
non ita, ut nata est,
ferunt."—PLAUT.

It is *Ælian's* observation, how that men, being in danger to be stung by scorpions, use to place their beds in water ; yet the politic serpents have a device to reach them. They get up to the top of the house, where one takes hold, the next hangs at the end of him, a third upon the second, a fourth upon the third ; and so, making a kind of serpentine rope, they at the last wound the man. And thus it is that, amongst scandalizers and slanderers, one begins to whisper, another makes it a report, a third enlargeth it to a dangerous calumny, a fourth divulgeth it for a truth. So the innocent man's good name, which, like a merchant's wealth, got in many years and lost in an hour, is maimed, and so secretly traduced, that it is somewhat hard to find out the villain that did it.

MLXXXII.—*God only to be eyed in the midst of afflictions.*

Gen. xxviii. 13.

2 Sam. xxi. 1.

Trapp's *God's Love-
Tokens*.

Job i. 21.

"Ista ferenda tibi
est, sic erat in falis."
—OVID., *Fast.*

1 Sam. vi. 9.

Matt. x. 30.

JACOB, when he saw the angels ascending and descending, inquired who stood at the top of the ladder and sent them. David, though he knew the second cause of the famine that fell out in his days to be the drought, yet he inquired of the Lord what should be the cause of that judgment. And Job could discern God's arrows in Satan's hand, and God's hand on the arms of the Sabæan robbers. So should we do in like case : see God in all our afflictions ; in the visible means see, by faith, the invisible Author ; and not look so much upon the malice of men or rage of devils, as if either of them were unlimited—not upon chance, as if that idol were anything in the world, or that things casual unto us were not fore-appointed by God, even to the least circumstance of the greatest or least affliction—to the falling of a hair from off our heads.

MLXXXIII.—*Great sins attended by great judgments.*

Ph. Nepotem, Im-
peratorum *Vitia*.

WHEN Calais was taken from England by the French, in the time of Charles V., one asked the English, by way of scorn and derision, when they would win Calais again. A wise captain, hearing it, made this answer : "*Cum vestra peccata erunt nostris majora, &c.* (When your sins shall be greater than ours, then there will be large hopes of gaining Calais

again)." And what, then, can we expect in this sinful land of ours? Were but our forefathers alive, they would blush to see such a degenerate posterity. Their sins were ignorance, ours presumption; theirs omission, ours commission: they were righteous in respect of us. Their hospitality is now converted into riot and luxury, their frugality into pride and prodigality, their simplicity into subtlety, their sincerity into hypocrisy, their charity into cruelty, their chastity into chambering, their modesty into wantonness, their sobriety into drunkenness, their church-building into church-robbing, their plain dealing into dissembling, their works of compassion into works of oppression. It is almost—if not altogether—out of fashion to be an honest man. Such and so great, so superlative, so ripe are the sins of this nation, that it is high time for the angel to put in his sickle and reap, for God to pour down the heaviest of His judgments upon us.

Hampton's *Serm.*,
Lond., 1626.

"Ingentia flagitia,
ingentia supplicia,"
&c.—AUG.

MLXXXIV.—*The mystery of the blessed Trinity inconceivable.*

It is—though somewhat fabulously—recorded, that when St. Augustine was writing of the blessed Trinity, walking by the seaside, he saw a little child digging a hole in the ground, and, taking water with a spoon out of the sea, poured it into the hole. St. Augustine demanded of the child why he did so, and he answered, that he would lade the whole sea into it. "The sea," said he, "is too great, and the hole, the spoon, and the child too little." To whom the child replied thus: "Just so art thou, to write of the Holy Trinity;" and so vanished. Thus, whosoever thou art, canst thou empty the ocean of this great mystery into thy oyster-shell? Canst thou define how the Begetter should not be before the Begotten? Canst thou dream how generation and proceeding differ?—how there should be a Trinity in Unity and Unity in Trinity—Three in One and One in Three? This is a mystery of mysteries, not far to be dived into. It is impossible to sound the bottomless depth of such divine mysteries with the plummet of our short-lived and short-lined reason, or think to pierce the marble hardness of God's secrets with the leaden point of our dull apprehension; yet, so far as the Scriptures have revealed necessary to be understood, we may look into it. And, to be sure, he that hath two or three walks a day upon Mount Tabor, and, with holy Moses, converseth with God in Three Persons on the Horeb of both Testaments, shall find the peace of God the Father, the love of God the Son, and the fellowship of the Holy Ghost, to his eternal comfort.

Surius, in *Vita*
AUG., xxviii.

"Inquirere de Te-
hitate perversa cu-
riositas est; sed cre-
dere et tenere sicut
sancta Ecclesia, fides
et securitas est."—
BERN., in *Separat.*
Serm.

MLXXXV.—*A man to be wise for himself as well as for others.*

WHEN an orator, with great store of wisdom, had bitterly declaimed against folly, and somewhat abused his auditors, it was afterwards replied upon him by one of them, "Sir, your discourse of folly may well be divided into three parts: one part you have declaimed against in all men, one part you have bestowed upon us, and the other part you have kept to yourself." Here was some wit in this: but when a man shall commend wisdom to all his hearers, and keep no part of it to himself for his own exercise, is it not great madness? For a man to have a full brain and an empty heart, a library of divinity in his head and not so much as the least catechism in his conscience, is as if one were to tell heads, and to number the company, and should forget to reckon himself. When an inheritance is to be divided among many children, will any co-heir set out the portions of the rest and forget his own? We say for temporal things, when a man spends or gives away all, it was but his kind heart; but in the distribution of things spiritual, to leave ourselves none argues not a kind, but a stupid heart. Heavenly knowledge is not lost by communicating; we may give all and keep all: Lord, enable us, therefore, to give so much as may make others rich in grace, and yet keep so much as may make ourselves rich in glory!

Adams' *Exposit.* on
2 *Pet.*

"Hoc non est par-
ta tueri."

"Bonum sui dif-
fusivum."—ARIST.

MLXXXVI.—*To be patient under God's afflicting hand, and why so.*

1 Sam. iii. 12.

Ps. xxxix. 9.

Trapp's *God's Love-Tokens*.

"Componite mentes. Ad magnæ virtutis opus magnosque labores."—LUCAN., *Pharlat*, lib. ix.

SAMUEL having told Eli of the destruction of his house, he said, "*It is the Lord; let Him do what seemeth Him good.*" "*I was dumb, I opened not my mouth,*" saith David, "*because it was Thy doing.*" He knew that God's hand would be no further stretched out to smite than to save; that as He might do what He pleased with him, so He would not over do. "*Pater est, si Pater non esset!*" this cooled the boiling rage of the young man in Terence. Thus, let every man sit down with the like consideration, and say within himself, "Shall I not drink of the cup that my Father hath put into my hands? stand under the cross that He hath laid on my shoulders? stoop under the yoke that He hath placed on my neck? Bears and lions take blows from their keepers, and shall not I do the like from the Keeper of Israel? If I contend with my Maker, worse will come of it. I cannot ward off His blow, nor strengthen myself against His fire; I will therefore, with meekness and silence, buckle and bow under His hand, and not make my crosses heavier than He hath made them, by frowardness and impatience."

MLXXXVII.—*Sin of a destructive nature.*Cedreni *Annales*.

"Felix criminibus nullus erit diu."—AUSONIUS.

Shute's *Serm.*, 1630.

WHEN Nicephorus Phocas had built a mighty strong wall about his palace for his own security, in the night-time he heard a voice crying out unto him, *ὦ βασιλεῦ ὑψοῖς τέλει*, &c., "O emperor, though thou buildest thy wall as high as the clouds, yet if sin be within it will overthrow all." And most true it is that all sin is of a destructive nature. What though our nation be in as good a posture as heart can wish, our navy ready, our ports and block houses well fortified, our coasts guarded, all our beacons watched, all our castles repaired, all our men armed, and our land environed with a wall of iron about it, yet if sin be within, if bribery, oppression, self-interest, hatred, malice, &c., be in the midst of us, like those traitors in the Trojan horse, any one of them will do more hurt in one night than ten thousand open enemies in ten years.

MLXXXVIII.—*Man's happiness consisteth only in God's free election.*

Gen. iv.

Simpson's *Serm.*, Lond.

OF Adam's three sons, Cain, the eldest, was extremely wicked; of Noah's three sons, the youngest was wicked; of Terah's three sons, the middlemost was wicked. Thus, it is neither the elder nor the younger, neither birth nor parentage, age or condition, that can claim any interest in heaven, except they be elected of God before the beginning of the world. Happiness is not entailed upon any worldly relation, but he that hath made his election sure is a happy man.

MLXXXIX.—*Glory to be given unto God only.*

Gen. xli. 16.

Dan. ii. 23.

In Vita ejus, lib. iii., cap. 6.

"Haud equidem tali me dignor honore,"—VIRG.

Diog. Laert., in *Vita*.

PHARAOH ascribes much to Joseph, but Joseph quickly rids it off from himself, and sends it away to the right owner. So Daniel to Nebuchadnezzar: he blesteth God for the knowledge he hath, and so does not deny it, but he returns the praise to Him that gave it. David had his "*Non nobis, Domine;*" and it is written of St. Bernard, that, having done many wonders in France, he did thus put off all glory from himself: "I have learned in the Scriptures," saith he, "that signs are done, *vel per fictos, vel per perfectos, ego nec fictionis, nec perfectionis mihi conscius sum;* let them have a good opinion of me, but give all the praise to God." Thus it is the greatest and the highest part of divine wisdom to give God the glory of all our actions; it is His own, why should He not have it? As when Thales Milesius had imparted to some other philosopher an admirable discourse of heaven, he freed his scholar from all reward but this: that whensoever he divulged this secret,

"*Tibi non ascripseris, sed me ejus repertorem predicaveris* (The invention itself he was willing to communicate to others, but the honour of the invention he would keep to himself), *ubi mea legis, me agnosce*." We have received all our wisdom, strength, honour, and wealth from God; He requires no more but that we acknowledge the Author: "*Ubi mei uteris, me agnosce* (Take thou the comfort of them, give me the glory)." To do this, *summa ratio docet, et Christianos decet*; the whole world is a great book of God's mercy, every benefit is a lesson, and wheresoever we read it let us be sure that He may have the glory.

"Quid habes quod non receperis?"
1 Cor. iv. 7.
Bern., in Serm.

MXC.—Children to be begged of God by prayer.

It is a rabbinical observation, that there are four special keys which the Lord reserveth in His own power: first, the key of rain; secondly, the key of food; thirdly, the key of the grave; fourthly, the key of the heart; to which may be added, the key of the womb. Hence it is that Abraham, being childless, made his moan unto God; Isaac prayed for his wife, because she was barren; Hannah, Samuel's mother, poured out her soul when she had no child. This is the true course, this is the right way: first to the Lord, then to the means; and let all those that desire the blessing of increase seek it of God. It is He that openeth and shutteth the womb; the fruit of the womb is His reward; He maketh the barren woman to dwell with a family, and to be a joyful mother of children.

Plantavit, *Florteg*
Rabbinicum.

Gen. xv.
Gen. xxv. 21.
1 Sam. i. 10.

Ps. cxxvii. 3.

Ps. cxlii. 9.

MXCI.—Parsimony, in times of public danger, condemned.

WHEN that imperial city Constantinople was besieged by Mahomet the Great, the good emperor did what he could to the utmost of his power for the defence of the place: sold the very Church-plate and all his own jewels to pay the soldiers; then, with tears in his eyes, besought his covetous subjects to lend him supplies. They pleaded poverty, protested they had it not, that they were grown poor for want of trade; and thus, for want of what they might have well spared, both they and their city were lost—a city of that great wealth, that it is a proverb amongst the Turks at this day, if a man grow suddenly rich, "He hath been at the sacking of Constantinople." Such was the state of Constantinople then, and such will be hereafter the condition of any place or people, when, like silly passengers, they shall more regard their trifling fardels than the ship they go in, *fortius diligentes res suas, quam seipsos*, loving their wealth more than themselves, more than their wives, their children, their country—nay, more than the Gospel itself, keeping their goods for their enemies to make merry withal, refusing to part with anything for their just defence. It is just with God that they should be exposed to all sorts of misery.

Knolcs' *Hist. of*
Turks.

Willan, on *Elitha's*
Whib.

MXCII.—The devil's policy to defile the soul with sin.

It is said of the badger, otherwise called a brock or a gray, that the fox and he cannot agree together by any means, for the fox will have him out of his hole, and what he cannot compass by might he doth by sleight: the badger is no sooner gone out of his den to seek his food, but the fox goes in and defiles it, whereupon the badger, returning and smelling out the fox's baseness, leaves his den to him, who enters and brings up all his cubs there. Such is the policy of the devil to defile the soul of man: he goeth about like a roaring lion, seeking whom he may devour. His main design is to throw Christ out of the soul, which is God's den, God's temple, God's house, and God's dwelling-place; but because he cannot put Him out by force, he therefore dealeth craftily, by defiling the soul with some noisome lusts, such as are a stink in the nostrils of God, whose pure eyes can endure no uncleanness, so that He, departing thence, the devil enters therein, bringing forth sin upon sin, till all be brought to shame upon shame, and in the end confusion of face for ever.

Bartholomæus, *de*
Proprietat. Rerum.

Edlin's *Serm.*,
Lond., 1640.

MXCIII.—Reconciliation in God and Christ to be made sure.

A RUNGATE SON, leaving his father and living in foreign countries, was brought to want, and finding little charity among strangers, he was driven to work for his living. Industry brought in gains, and the sweetness of gain whetted industry. Soon he grew rich, became a merchant, and dealt in traffic with divers nations—among the rest, with some of that nation where his father lived. Hearing news how potent and opulent his father was grown, of his wealth and authority in the city, he resolves to steer his course thitherward. Four pieces of business he had in his head : one was, to congratulate with his friends and allies ; another, to be merry with his old companions ; the third, to gather up his debts ; the last and principal, to be reconciled to his father. Being arrived there, he follows the three former employments close, he fails in none of them ; but these did so wholly take up his time, that he quite forgot the main, the reconciliation to his father. The mariners on a sudden call aboard, the tide tarries for no man ; presently he must be shipped, and so leaves that business utterly undone. Thus, we are all strangers on earth ; our Father is the Almighty King of Heaven. We are charged but with four businesses here in this world : first, honestly to provide for ourselves and families ; secondly, to perform all just duties to our neighbours ; thirdly, to solace our hearts with the sober and thankful use of God's creatures ; fourthly, and chiefly of all, to serve our Maker in holy obedience, to acknowledge our sins with humble penitence, to get His pardon through the merits of His Son Jesus. Now, so it is that we are diligent in the rest, we heap up riches, we sate ourselves with pleasures, we are indulgent to our bodies ; but for the matter of most moment, that of greatest concernment, the pleasing of God, the saving of souls, &c., we are as negligent as if they were not things considerable. Death calls us aboard, carries us away in his deep bottom, and the main business we came about is left uneffected. We cannot but confess all this. Let us, then, amend it, and, whatever becomes of our riches, of our pleasures, of our bodies, let us be ure of our reconciliation made with God in Christ Jesus.

Wann's *Serm. de Tempore.*

"Unum necessarium sapissime oblitum."

Alphons. ab Averdano, in *Matt.*

Marc. de Pise, *Encyclopadia Morali.*

"Multi sunt qui minus diligenda magis diligunt," &c.—AUG.

MXCIV.—Husbands *not to be uxorious.*

JEROME reporteth, out of Seneca, of one that was so uxorious, that when he went abroad he would gird himself with his wife's hose-garter, and could not endure her out of his sight, and must by all means drink of that side of the cup that she drank of, as the poet said of Paris, "*Et quâ tu biberas, hac ego parte bibi* (Where thou layest thy lips, there will I drink also) ;" but the good old father concludes thus, "*Sapientis vir judicio debet amare non affectu* (A wise man must not love by fancy and affection, but by judgment and discretion)." Thus, as the proverb is, a man may love his house well, but not ride on the ridge of it ; he may delight in the beauty and accept of the person of his wife, and say of her as the friend of the spouse in the Canticles, "Oh, thou fairest among women !" but he may not idolize her ; he must not be so uxorious as Samson was, that was so besotted with foolish fondness to his wife, that he opened unto her the secrets of his heart, to his own confusion.

St. Jerome, *adv. Jovinian.* circa finem, lib. iv.

"Nunquam oportet virum sapientem mulieri remittere frænum." Cant. v. g.

MXCV.—Restitution, *the necessity thereof.*

THERE is a story of a man who gave much alms to the poor, who, walking one day very solitary, an angel met him, in likeness of a man, and, walking along with him, brought him at last to a deep valley, where was a pit burning with fire and brimstone, and therein three gibbets. Upon one of them did hang a man by the tongue, upon another a man by the hands, on the third hung no man at all. The good man, much marvelling at the strangeness of such a sight, asked the angel what the men were that hanged in those tormenting flames ? He told him, that he which hanged by the tongue was his grandfather,

Speculum Exemplorum.

Anton. Dauronii *Catech. Historialis.*

who purchased the land and house wherein he now dwelt by false oaths, lying, and perjury, and was therefore hanged by the tongue; and that the other was his own father, who, by strong hand, kept that which his father before him had wickedly gotten; and that the third gallows was prepared for him, unless he made restitution: and so the angel vanished. The man, being left alone, went sadly home, and the next day sent for the true owners and restored the lands unto them: whereat his wife and children were much amazed, saying that he would make them all beggars. "Oh," says he, "it is better to beg a little while in this world, than to burn for ever in the world to come: better to lose house and lands here, than to be deprived of God and goodness hereafter." This may be a story, but the moral is good, and setteth out unto us that ill-gotten goods never prosper in the end, and that there is a necessity of restoring what hath been unjustly taken away. There are many stolen goods abroad, but few brought home to the right owners. Men's hands are like the fisher's stew (a store-pond), yea, like hell itself, which admits of no return; but let all men know, that ill-gotten metals are a strong bar to bolt heaven's gates against them, but when they are dissolved by a seasonable beneficence and restitution, those gates of glory fly open, to their eternal comfort.

Udall's *Serm.*,
1640.

"Vivitur ex rapto,"
—OVID.

MXCVI.—Riot and excess condemned.

THERE is an old apologue, how *Honestum*, *Utile*, and *Jucundum* would needs keep house together. *Honestum* was to govern all, *Utile* to provide for all, and *Jucundum* to dress or prepare all. They had a very great household, yet maintained their charge, relieved the poor, and laid up somewhat for their posterity. All things went sweetly on, while Cheerfulness was the cook, Thriftiness the caterer, and Honesty the steward. If any of the family were disordered, Honesty reformed them; if any lavish and unthrifty, Frugality recovered them; if any melancholy, *Jucundum* revived and cheered them. But after a while, this *Jucundum*, getting a little head, began to exceed in mirth, and fall out with *Utile* for short provision. He had invited a number of fiddlers, jesters, players, tumblers, dancers, and must have extraordinary cheer for them. *Utile* refused to allow it; *Jucundum* would have it; and the quarrel grew hot. While *Honestum* was called to moderate the matter, this rabble came in, took *Jucundum's* part, snatched the keys out of *Utile's* hands, ransacked the coffers, exhausted the treasures, turned Honesty and Thrift out of doors, sang, danced, and drank, and threw, as they say, the house out at the windows. Thus, the family broke; for just as *Honestum* and *Utile* went out, Beggary came in: only these two erected a new house, and repaired their estates; to whom, not long after, *Jucundum* came a-begging, but might not be admitted as one of the family, only was sent for sometimes to make them merry, and lived on their alms. The moral is easy: frugality is the best fuel of hospitality; riot and excess are condemned, whereby many a good family hath been ruined. Let all the rest take warning.

Adams' *Exposit.*, m
2 *Pet.*

"Genetrix virtutum
frugalitas."—
JUSTIN., lib. iii.

MXCVII.—How God may be said to will and nil the death and punishment of a sinner.

A MARINER in a storm would very fain save his goods, but, to save the ship, he heaves them overboard. A tender-hearted mother corrects her child, whereas the stripes are deeper in her heart than in its flesh. As it was said of a judge that, being to give sentence of death upon an offender, "*Bonum quod nolo facio* (I do that good which I would not):" thus God, more loving than the careful mariner, more tender than the indulgent mother, and more merciful than the pitiful judge, is willingly unwilling that any sinner should die. He punisheth no man as he is a man, but as he is a sinful man. He loves him, yet turns him over to justice. It is God's work to punish, but it is withal His *opus alienum* (His strange work), His strange and foreign act, not His *eudochia* (His good will and pleasure), His nature and property being to have mercy on all men.

Mercantili *Horr.*
Psitt.

Isa. xxviii. 27.

MXCVIII.—Morning prayers commended.

De Trugillo, *Thesaur.*,
Condemnat.

"Oratio matutina
clavis dei," &c.

Prov. xxvii.

ST. ORIGEN, going to comfort and encourage a martyr that was to be tormented, was himself apprehended by the officers, and constrained either to offer to the idols or to have his body abused by a blackamoor, who was ready for that purpose; of which hard choice, to save his life, he bowed unto the idol. But afterwards, making a sad confession of his life, he said that he went forth that morning without making his prayers unto God, which, he said, he knew assuredly to be the cause of his falling into evil. And, to say truth, he that committeth not himself to God's good guidance in the morning may very well be without God's good blessing all the day after. The first thing that a man doth is to seek God, never think himself dressed till that be done. Let his soul have a morning's draught, as well as his body—I mean a morning prayer, to fence it against the infectious air of the world. Solomon tells the reason: "*Who can tell what a day (a big-bellied day) may bring forth?*"—whether judgment or mercy, good or bad? Therefore, to make sure work, pray to God in the morning, and then, come what will come, all shall be for the best.

MXCIX.—Faithful servants of God, the paucity of them.

Goddard's *Serm.*,
Lond., 1651.

"Quæque domui
servis est plena superbia,"—JUVEN.

A GENTLEMAN, having but one servant, thought him overburdened with work, and therefore took another to help him. Now he had two, and one of them so trusted to the other's observance, that they were often both missing, and the work was not done. Then he chose another. Now he had three, and was worse served than before. Therefore he told his friend, "When I had one servant, I had a servant; when I had two, I had but half a one; now I have three, I have never a one." Thus God hath many servants, but little good service done. Men do so trust and thrust His work one upon another, that still it is not done. They say that many hands make light work, but it is usually seen that many hands make slight work. God's holy name is blasphemed: the hearer says, "Let the magistrate look to it;" the magistrate says, "Let the minister reprove it;" the minister says, "Let the hearer reform it;" the company says, "Let the offender himself answer it;" the offender says, "*Curel nemo* (Let no man mind it)." God hath so many seeming servants, that when His business comes to be done, not one of them can hardly be found that is faithful.

MC.—Men and women are not to wear each other's apparel.

De Virginitate, lib. ii.

De Mediavilla, *Clavis*
vii. Cali.

Lib. de Idolatria.

Lib. de Spectaculis.

THERE was never yet to be found any occasion lawful for the changeable use of men and women's garments but one, and that St. Ambrose speaks of. Thus it was: a certain virgin of Antioch, being condemned to the stews, because she would not sacrifice to the idols, prayed thus unto God: "Lord, Thou who couldst stop the mouths of lions against Daniel, Thou also canst bridle the raging lusts of men." And having thus prayed, there came in a soldier and changed garments with her, using these words: "*Quasi adulter ingressus, si vis, martyr egrediar, &c.* (I came in as an adulterer, and, if thou wilt, will go out as a martyr. Let us change garments; thy vesture shall make me a true soldier, mine shall keep thee a virgin. Take thee a habit which shall hide thy womanhood and consecrate my martyrdom.)" And by this means the virgin escaped, and saved her virginity. But such occasions as this seldom fall out: and certainly, for women, in masks and shows, to be apparelled as men, and men as women, hath been always a thing distasteful to those who are more sober-minded; as Tertullian condemneth it directly: "*Nullum cultum à Deo male dictum invenio, &c.*," saith he ("I find no apparel cursed of God but a woman's on a man, according to that of Deut. xxii. 5, especially in shows and plays"); further adding, out of another place, "*Non autem falsum Author veritatis, &c.* (The God of verity loves not falsity; everything that is counterfeit, before Him, is a kind of adultery)."

MCI.—Sorrow that is true, is for the most part, silent.

ST. BERNARD, bewailing Gerhardus the monk, and his dearest brother, saith: "At his death my heart failed me, *sed feci vim animo*; with much ado I dissembled my grief, lest affection should seem to overcome religion; and, whilst others wept abundantly, *secutus ego siccis oculis invisum fumus* (myself followed with dry eyes the happy hearse); by-standers with watery cheeks admiring, whilst they did not pity him, but me that lost him." Indeed, whereas tears and words fail, the blood leaveth the cheeks to comfort the heart, and speech giveth place to amazement. They are small miseries when he that hath them can presently tell the world of them. Sorrow that is true is, for the most part, silent. That observation of St. Peter is good, "*Flevit, sed tacuit* (He wept, but was silent)," as if his eyes would in some sort tell what his tongue could in no sort utter.

Serm. xxvi, 1st Cant.

"Ille dolet verè qui sine te to dolet."—OVID.

Ambrose, Serm. xlv.

MCII.—The known law of any nation to be the rule of obedience.

It was the observation of a wise, but unfortunate, peer of this nation, at the time of his trial before an honourable assembly, that if a man should pass down the Thames in a boat, and it be split upon an anchor, and a buoy not being set as a token that there is an anchor there, the party that owns the anchor should, by the maritime law, give satisfaction for the damage done; but if it were marked out, then he must come upon his own peril. And thus it is that the known laws of a nation are made the rule of obedience to the people: the plain law and letter of the statute, that tells where and what the crime is, and by telling what it is and what it is not shows how to avoid it; for were it under water, and not above, skulking only in the sense of some musty record, and not divulged, no human providence could avail, or prevent destruction.

Wentworth, Earl of Strafford, 1641.

"Lex à legendo quia publice debet legi."—ISIDOR.

MCIII.—No true cause of rejoicing in this world.

THERE is a story of a certain king that was never seen to laugh or smile, but in all places, amongst all persons, at all times, he was very pensive and sad. His queen, being much troubled at his melancholy, requested a brother of his that he would ask him what was the cause of his continual sadness. He did so. The king put him off till the next day for an answer, and, in the meantime, caused a deep pit to be made, commanding his servants to fill it half-full with fiery coals, and then caused an old rotten board to be laid over it, and over the board to hang a two-edged sword by a small slender thread, with the point downwards, and close by the pit to set a table, full of all manner of delicacies. His brother, coming next day for an answer, was placed on the board, and four men with drawn swords about him, and withal, the best music that could be had to play before him. Then the king called to him, saying, "Rejoice and be merry, O my brother! eat, drink, and laugh, for here is pleasant being!" But he replied and said, "O my lord and king! how can I be merry, being in such danger on every side?" Then the king said, "Look how it is now with thee; so it is always with me: for if I look about me I see the great and dreadful Judge, to whom I must give an account of all my thoughts, words, and deeds, good or evil; if I look under me, I see the endless torments of hell, wherein I shall be cast if I die in my sins; if I look behind me, I see all the sins that ever I committed and the time which unprofitably I have spent; if I look before me, I see my death every day approaching nearer and nearer unto my body; if I look on my right hand, I see my conscience accusing me of all that I have done and left undone in this world; and if I look on my left hand, I see the creatures crying out for vengeance against me, because they groaned under my iniquities. Now, then, cease henceforward to wonder why I cannot rejoice at the world, or anything in the world,

Lawrence's Serm., Lond., 1624.

"Quocunque aspicio nihil est nisi," &c.—OVID, de Trist.

⁴⁴ *Miscetur tristitia letis.*—*OVID.*

but continue sad and heavy." Thus, did but men consider their estates, then would they find small cause to rejoice at anything which the world shall present as a thing delectable, but rather employment enough for Argus's eyes; yet all little enough to weep for the miserable estate wherein they stand, by reason of sin and wickedness.

MCIV.—Controversies, especially in matters of religion, dangerous.

ON the tomb-stone of the learned Sir Henry Wotton, late provost of Eton College, it is thus inscribed: "*Hic jacet hujus sententiæ author: Pruritus disputandi fit scabies Ecclesiæ* (Here lies the author of this sentence: The itch of disputation becomes the scab of the Church)." And very true. How is religion, in a manner, lost in the controversies of religion! for who is there that had not rather seem learned in the controversies of religion than conscionable in the practice of religion, and that sets not more by a subtle head than a sanctified heart? that had not rather *disputare quam bene vivere* (dispute well than live well)? So that distraction in religion becomes destruction of religion.

Curle's *Serm. at Court*, 1632.

MCV.—Daily examination of ourselves, the comfort of it.

• *Sextius.*

SENECA tells of a Roman* that kept his soul as clean as the best housewife keeps her house, every night sweeping out the dust and washing all the vessels, examining his own soul: "*Quod malum hodie sanāsti? qua parte melior es?* (What infirmity hast thou healed? what fault hast thou done and not repented? in what degree art thou bettered?)" Then would he lie down with, "*O quàm gratus somnus, quàm tranquillus!* (With how welcome sleep and how quiet rest do I entertain the night)!" And it were to be wished that all men would do the like: to keep a day-book of all their actions and transactions in the world, to commune with their own hearts, and not to sum up all their words and works in the day passed with an "*Omnia bene!*" as churchwardens were wont to do when they gave up their presentments; then would their nights' rest be quiet, and then might they lie down in safety, for God Himself would keep them.

Adam's *Exposit. on 2 Pet.*

MCVI.—Repentant tears purging the heart from pollutions of sin.

Erasmii *Adag.*

"*Augeiæ bubile.*"—*LUCIANUS.*

De Mediavilla, *Clavis Cæli.*

"*Lavant lachrymæ delictum.*"—*AUG., super Luc., lib. ix.*

THERE is mention made of a certain king who had an ox stall, which had not been cleansed for many years, and at last was grown so foul, that it was thought all the industry of man could not clean it in a lifetime. The king perceiving this, considered with himself, that if he could bring the river, which ran hard by his house, to run through it, then it would quickly be emptied. No sooner was this conceived in his mind, but he sets upon the work, and after much expense, both of labour and money, brought the river to run through the ox stall with a very swift current, so that in three days the house was cleared and all the filth removed. Thus the heart of man, like that Augean stable, is filled with rottenness and pollution, but if true repentant tears do but run through it with a forcible current, they will drive down all putrefaction and uncleanness before them; they are of a purging nature, that, as rain distilling from the clouds, clarifies the air, so they purify the heart, inasmuch that if the men of this world were truly persuaded of the great benefit of true repentant tears, they would not by any means be hindered from weeping.

MCVII.—Scandalous and seditious books and pamphlets fit for the fire.

GESILAUS, when he saw the usurer's bonds and bills set all on fire, said, "*Nunquam unquam clariorem* (I never saw a brighter or a better fire in all my life)!" And it

were heartily to be wished that of all such scandalous, blasphemous, seditious books and pamphlets that are daily vended amongst us, such as are fraught full of nothing but pestilent and bitter malice, and the most shameless, desperate untruths that the devil, the father of lies, can help to invent, there were a fire made of them, as was of the books of curious arts, the flames whereof, perhaps, might expiate some part of the author's offences, which otherwise would one day help to increase their torment in hell fire.

Winton's *Serm.* at Court, 1631.

Acts xix. 19.

MCVIII.—*Men easily drawn by their own natural corruption.*

CALISTA, the strumpet, thus bragged against Socrates: "All thy philosophy cannot alienate one of my lovers from me, but my beauty can fetch many of thy scholars from thee." He made her this answer: "No wonder! for thou temptest men to the pleasing path of perdition, but I persuade them to the troublesome way of virtue." And it is observed that philosophers of divers sects turned to the Epicureans, but never did any Epicurean accept of any other sect of philosophy. Thus it is that men are easily drawn by their own natural corruption: men are naturally disposed to be evil, to be holy and good is the difficulty; we are all of us born sinners, there is much ado to make us saints. For corrupt nature to adhere unto a doctrine that holdeth out carnal liberty—*facilis descensus*—there is no more wonder in it, than for stones to fall downward or sparks to fly upward; but to mortify our earthly members, to deny ourselves, to forsake this present world, and cleave unto God, *hic labor hoc opus est*, this goes against the hair—fain would we be saints, but we are loth to be holy.

Ælian, *Var. Hist.* lib. xiii.

"Unicuique dedit vitium natura creatum."—PROPERT., lib. i., eleg. 23.

MCIX.—*To be affected with the falling of others into sin.*

ST. BERNARD makes mention, in one of his homilies, of an old man, who, when he saw any man fall into sin, wept and lamented for him. Being asked why he grieved so for others, answered, "*Hodie ille, cras ego* (He fell to-day, I may fall to-morrow)." Thus, if men could but be affected with the falling of others into sin, it would rather draw blood than joy from their hearts, not knowing how soon God may withdraw His grace from them, and suffer them to fall as foul as any other; besides, there is no greater sign of a reprobate than to laugh at sin and sinners; for he that can make wickedness his chiefest pastime, and the faults of others his greatest joy, is no better than the devil, who rejoiceth at the failings of God's children.

"Regia res est miseris succumbere lapsis."—HOMER., *de Resurrect. Dom.*

Laurence's *Serm.*, Lond., 1624.

MCX.—*The world to be contemned in regard of heaven.*

THE eagle, a princely bird, of a piercing sight, a swift and lofty flight, mounts upwards, setting light by the things that are below, only condescending to any of these inferior things when necessity compels, not when superfluity doth allure. Such an eagle was Zaccheus, that left his extortion; Matthew, his toll-gathering; Peter, his all;—such as used this world as if they used it not, wherewith to supply their necessary wants and no further. Oh, happy change! when men leave all for Him who is worth more than all; though riches increase, yet they set not their hearts on them; though their estates be changed, yet they are not changed: their desire is not to be rich unto this world, but unto God; their bodies are below, but their hearts are above; their lives here, but their conversation is in heaven.

Aldrovand., *Ornith.*

Jansen, *Harm. Evang.*, cap. 123.

St. Bernard, in *Præfat. affix.* Lib. de Conit., ad Eugen.

MCXI.—*Christian modesty commendable.*

It is a worthy observation that Paulinus, a good man, answered to Sulpitius Severus, when he wrote unto him to send him his picture: "*Erubesco pingere quod sum, non audeo pin-*

St. Augustin., *Ep.* viii.

"Modestia sanè
deceat omnes omni-
um ordinum homi-
nes."—*COMIN*,
lib. 1.

Adams' *Exposit.* on
2 Pet.

gere quod non sum," modestly dispraising his own features ("I must blush," said he, "to picture myself as I am, and I scorn to picture myself as I am not"). Here was a modest man and a modest disposition well met: and it were heartily to be wished that the like frame of spirit were in the puff-paste Titulados of our times, rather to confess the unworthiness they have, than arrogantly to boast the worthiness they have not; pretending sanctity at the root of the tree, when no fruit but wickedness is seen on the branches; flattering themselves that their garments are of the holy fashion, their goings of the holy pace, their language of the holy style, and their hair of the holy cut, whilst the heart is all this while of an unholy metal

MCXII.—*Not to be daunted at afflictions.*

Shute's *Triumphs of
Nepos*.

Rogers' *Serm.*
Cant., 1633.

"Superanda omnis
fortuna ferendo est."
—*VIRG.*, *Æneid*,
lib. v.

It is related of that valiant commander, Sir Horace Vere, late Baron of Tilbury, that when in the Palatinate, a council of war was called, and there being debate whether they would fight or not, some Dutch lord said that the enemy had many pieces of ordnance planted in such a place, and therefore it was dangerous to fight, Sir Horace replied, "My lords, if you fear the mouth of a cannon, you must never come into the field." Thus it is that, in the service of God, men must not shrink or give back because of difficulties in the way; and though it oftentimes so falleth out that men fall into divers temptations, and those great ones too, so as to despair of God's mercies and to lay violent hands upon themselves, yet a Christian courage must not be daunted at any crosses or afflictions, but endure constant to the end; for God is faithful and just, and will not suffer any man to be tempted above what he is able to endure, nor lay any more upon him than what he shall be able to bear.

MCXIII.—*The law bringing men to the sight of themselves.*

Judges xvi. 3.

Loc. Com. Tit.
Antinom.
Rom. x. 4.
St. Augustin., *con-*
tra Advers. Legit.,
lib. ii., cap. 7.
Matt. v. 17.

THE swans of Thames and Po, beholding with a retorted neck their goodly feathers, think themselves *rare æves in terris*; but when their black legs and feet are become the object of their sight, then they find that they are *nigris cygnis simillimæ*. So, when men behold their lives, in what they are commendable or tolerable, the pharisee himself is not more proud than they; when they hear of the two tables of God's commandments, they can carry them as easily as Samson did the gates of Gaza; but when they look into the glass of the law of God, they find their strength to be but as other men's: then goes the hand to the breast, and the word from the mouth, "*O God, be merciful to me, a sinner!*" "Away, then," as Luther once said, "with those Antinomian conceits, that the law need not be taught in the times of the Gospel!" It is confessed that Christ is the end of the law. What end? "*Finis perficiens non interficiens* (An end, not consuming, but consummating);" as Himself said, "*I came not to destroy the law, but to teach and do it.*"

MCXIV.—*The painful (painstaking) preacher's poverty the idle impropiator's plenty.*

Valentine's *Serm.*,
Lond., 1633.

"Aselli ornantur
phaleris dephale-
rantur equi."

BEEs make the honey and drones suck the hive. It is said in Job (chap. i., ver. 14), "*The oxen were ploughing, and the asses feeding by them.*" What! oxen plough the ground, and asses reap the harvest? This is somewhat preposterous; yet so it is, that laborious oxen, painful (painstaking) preachers, spend their time in ploughing and preaching, and lazy asses, idle impropiators, eat up all their labours, being always feeding. Great revenues belong to the contemplative convent, while the devout and active preacher is a mendicant: the diligent preacher lives in want of necessaries, whilst the lazy impropiator swells in all abundance.

MCXV.—*Every man to be persuaded of his own death.*

Two ships meeting on the sea, the men in either ship think themselves standing still, and the other to be swift of sail, whereas they both sail onwards towards the port intended, but the one faster than the other. Even so men are as ships. See we an old man, with a staff in his hand, stooping downward: "Alas! poor old man," say we, "he cannot live long." Hear we a passing bell toll, there is one going out of the world. Visit we a sick friend, we think he can hardly live till morning. Thus, we think all other men are a-dying, and we only standing at rest; whereas, God knows it, they may go a little before, and we are sure to follow after. John outruns Peter to the sepulchre, but Peter is not far behind him. Let every man, then, be thus persuaded of himself, that he shall and must die. None can be so sottish as to be persuaded that they shall never die, yet (which is a sad thing) there is none so old but thinks he may live one year longer; and though, in the general, he say, "All must die," yet, in the false numbering of his own particular days, he thinks to live for ever.

Rogers' *Serm.*,
Cant., 1633.

"Ante omnia cogita
fragilitatem pro-
prium."—BERN.,
in *Serm.*,
John xx. 4.

MCXVI.—*The great danger of any one sin unrepented of.*

MANY planks, well pinned and caulked, make the ship to float; one, and but one, leak not stopped will sink it; one wound strikes Goliath dead, as well as three-and-twenty did Cæsar; one Delilah will do Samson as much spite as all the Philistines; one wheel broken spoils all the whole clock; one vein's bleeding will let out all the vitals, as well as more; one fly will spoil a whole box of ointment; one bitter herb, all the pottage; by eating one apple, Adam lost Paradise; one lick of honey endangered Jonathan's life; one Achan was a trouble to all Israel; one Jonah, if faulty, is lading too heavy for a whole ship. Thus, one sin is enough to procure God's anger, and too much for one man to commit; and if God, then, take an account of one sin, let men have a care of all sin.

Bugg's *Serm.*,
Lond., 1624.
Suctonius.

2 Kings iv. 40.
Gen. iii. 34.
1 Sam. xiv. 43.
Joshua vii. 25.

MCXVII.—*Curses usually fall on the curser's own head.*

DIogenes warned the bastard, when he saw him throwing stones at random among the people, to take heed he did not hit his own father. Such is the condition of all cursing men, such whose tongues run with great speed on the devil's errand, whose maledictions are shot out of their mouths just like fools' bolts, not regarding where they light, whereas many times they fall upon their friends, their children, and very often upon themselves; or like ill-made pieces, which, while men discharge at others, they recoil in splinters upon their own faces: so that, if every curse should stick a visible blister on the tongue, as it doth insensible ones on the soul, how many men's tongues would be too big for their mouths, and their mouths as an open sepulchre, full of rottenness and putrefaction.

Laert. *Diog.*, in
Vita.

"Nec enim lex
justior ulla est."

MCXVIII.—*To be always prepared for death.*

It is reported of Sir John Burgh, a brave soldier, and a gentleman of a good family, who, receiving a mortal wound in the Isle of Rees, and being advised not to fear death, but to prepare himself for another world, answered, "I thank God, I fear not death: these thirty years together, I never rose out of my bed in the morning that ever I made account to live till night." A religious and Christian-like practice, well worthy imitation, that every day, when a man awaketh, he should commend himself to God's protection, whether he live or die; for, at the evening, none knoweth whether that night's bed shall be his grave or that night's sleep shall be his death: therefore, before his eyes do sleep, or his eyelids take any

Rogers' *Serm.*,
Cant., 1633.
Anno 1627.

"Vive memor mor-
tis, uti memor sis et
salutis."—AUBON.

slumber, or the temples of his head take rest, make his peace with God for all his sins, that, whether he live or die, he may live and die to the Lord, and Jesus Christ may be to him advantage.

MCXIX.—*The sad condition of man falling away from God.*

Gore's *Serm.*,
Lond., 1632.

Col. iii. 1, 2.

Phil. ii. 15.

2 Pet. ii. 20.

COMETS and meteors, that hang in the air, so long as they keep aloft in the firmament of heaven, they glitter and shine, and make a glorious and celestial lustre in they eyes of all beholders, but, if once they decline from that pitch, and fall down to the earth (as many times they do), they vanish and disappear, and come to nothing. Such is the case betwixt a man and his God: as long as a man holds in good terms with God, and sets his affections upon things above, so long will God cast His favour upon him, and he shall shine as a light in the midst of a crooked and perverse generation; but if once he decline from that pitch, and fall down from a godly conversation into an earthly, idle, ungodly disposition, it is a venture but his prosperity will fall away and his latter end grow worse than his beginning.

MCXX.—*The madness of ministers, magistrates, &c., not to be guided by that counsel they give to others.*

Oth. Melandri
Joco Serio.

"Turpe est doctori
cum culpa redarguit
ipsum."

It is fabled of a madman, that, talking with a lean, meagre cook, he understood from him what dainty dishes he dressed for his guests; and hearing that they were all fat and fair liking, and thrived with it, he asked him why he did not feed on those meats himself, that he might be fat too. The cook answered, that, for his part, he had no stomach; but the madman replies, "Take heed how thou come near Bedlam; if the corrector find you, your punishment will be very sharp, for certainly you are madder than ever I was." Thus, it is no better than madness for ministers, magistrates, and others in place of eminency to give light to others, and walk themselves in darkness, to distribute portions of meat to the family and starve their own souls, to rescue others from the enemy and suffer themselves to be taken, to forewarn others of the pit whereinto themselves run headlong, to give good counsel to others and not to be guided by that counsel themselves.

MCXXI.—*Christ nothing but love all over.*

*Pref. to Hist. of the
World.*

*Plantavicii Florileg.
Rabbinicum.*

"Christus amoris
amor."—BILLIUS,
in Antholog. Sacra.

It is the observation of Sir Walter Raleigh, that if all the pictures and patterns of a merciless prince were lost in this world, they might all again be painted to the life out of the story of King Henry VIII. But, on the other side, the Jews had such a high esteem of Esdras, that if Mercy, Love, and Knowledge had put out their candle, at his brain they might light it again. Behold yet a greater than Esdras—Christ Jesus Himself! If all our love were extinguished, at His love we might easily re-kindle it. Not a word that He spoke, not a work that He did, not a passion that He suffered, but was an argument, a character of His love. He brought love, He bought love, He exercised love, He bequeathed love, He died in love—He is all love.

MCXXII.—*Needful requisites to make up a profitable hearer of God's Word.*

Acts and Monuments.

It is said of that princely Josiah, King Edward VI., that his carriage in the public service of God was such, that he constantly stood up at the hearing of God's Word, took notes, which he afterwards diligently perused, and wrought the sermon upon his affection

by serious meditation. Thus, it is not a bare sitting under the ordinance, a mere formal hearing of the Word—thinking, as too many do, that when the sermon is ended all is done ; but there must be attention of body, intention of mind, and retention of memory, which are indispensably required of all Wisdom's scholars, and are the most needful requisites to make up a profitable hearer of God's Word.

Trapp, on Prov.

"Amis bonæ es,
quæ libenter audit
utilia," &c.—
BERN., Ep.

MCXXIII.—Friendship *to be made with God in Christ Jesus.*

THE men of Tyre and Sidon—two rich and ancient cities of Phœnicia, on the coasts of Syria—when they heard that Herod was displeased with them, and intended to make war upon them, they made friendship with Blastus, the king's chamberlain, and sought by all means possible to get into favour with him again. And why? "*Because,*" said they, "*our lands are nourished by the lands of the king.*" And this is our case : our lands, our lives, our liberties, and all that we have are nourished and sustained by the King of Heaven ; therefore, when we know that He is displeased with us—as justly He may, for, as David saith, we provoke Him every day—then let us do as they did : as they made a friend of Blastus, so let us make friendship with Jesus Christ, and desire Him to help us into God's favour and protection.

Gore's *Serm.*
Lond., 1633.

Acts xii. 20.

"Omnia habemus
in Christo," &c.—
AMBROS.

Ps. lxxviii. 40.

MCXXIV.—Heaven ; *men desirous to be there, but will not take pains to come thither.*

SABELLICUS, in his History, brings in C. Flaminius playing upon Philoxomenes ; that he had "*pulchras manus et pulchra crura, sed ventrem non habuit* (he had goodly arms and strong thighs, but he had no belly)." He meant that Philoxomenes had brave and valiant soldiers, fair troops of horse and foot, but wanted that which is the sinews of war—he had no money to pay them. It may be inverted upon us, for we are all belly, full of appetite and desire to happiness, but we have neither hands nor feet ; we will neither move nor labour to attain to that happiness. We have fat desires, but lean endeavours ; fain we would be in heaven, but we will take no pains for it, nor seek the way to it. We make account to go up to heaven in a whirlwind, or, as passengers at sea, to be brought to the haven sleeping ; to win heaven without working ; to be crowned without striving ; to dine with the devil, and sup with Abraham, Isaac, and Jacob in the kingdom of heaven. By all means we must die the death of the righteous, but by no means live the life of the godly—nay, if death do but offer to prefer us to heaven, we will none of it : we thank him heartily, we refuse him with deprecations, and fortify ourselves against him with antidotes and preservatives. So that it may very well be put to the question, "*Where is our desire for heaven?*" when we rather die *necessitas vinculo, quam voluntatis obsequio* ; instead of looking for it, we look from it, and then only pretend a faint desire to it, when we can make no other shift but that we must needs venture on it.

Adams' *Exposit.* ch
2 *Pit.*

Livius.

"O si, O si, otiosi."

"Non est ad astra
mollis è terris via."
—SEN., *Herc. Fur.*

"Mortem optare,
malum, timere pe-
jus."—SEN., *Ædip.*

MCXXV.—*To be charitable to the poor and needy.*

THE Jews at this day, though out of their own country, and destitute of a Levitical priesthood, yet those that will be reputed religious amongst them distribute the tenth of their increase unto the poor, being persuaded that God doth bless their increase the more ; for their usual proverb is, "*Decima, ut dives fias* (Pay thy tithes, that thou mayst be rich)." "Nay," says Philo the Jew, "they came so willingly to give up their tithes unto God, as if they had been to have received a gratuity from men." If, then, there be such devout Jews, that, having neither house nor home, priest or temple, and without Christ in the

Plantavit, *Florileg.*
Rab.

Philo, de *Sacerdot.*
Honora, lib. ii.

"Pa-patibus semper clementem porrige dextram."

Prov. iii. 9, 10.

world, so charitable to the poor, then how much more suitable will it be for Christians, who live in Gospel times, to relieve the poor members of Jesus Christ, to honour the Lord with their substance, freely expending it in pious and charitable uses, whereby their barns shall be filled and they made great gainers in the end.

MCXXVI.—*Why God suffereth the dearest of His children to want outward things.*

Theophrast., de Plantis, lib. iii.

"Semper Deus hic nos vulnerat, quis salutem perpetuam preparat."—ISID., *Sollog.*, lib. i.

It is written of the pine-tree, that if the bark be pulled off it will last a long time, else it rots. So God sees that many a man, if he had his bark upon him, if he had the wealth of the world about him, a penny in his purse, and a friend at court, it would rot him, corrupt him, and make him worse; therefore God is fain to bark him and peel him, to keep him naked and bare and poor, that his soul may prosper the better; for, indeed, many times it so falls out, and a man shall find it so, that his soul prospers best when his body prospers worst.

MCXXVII.—*Men to be compassionate one towards another.*

Sabellicus, lib. viii., cii. 2.

Lælius, de Reipub. Rom.

De Mediavilla, Clav. David.

"Si doles condoleo," &c.—BERN., de Consolat. ad Eugen.

It was an act of Licinius, one of the Roman tribunes—whether more cruel or foolish, let the world judge—that when Christians were put to their torture, he forbade all the lookers-on to show the least pity towards them, threatening the same pains to them that did show it which the martyrs then suffered. His malice was greater than his power, for he could not hinder those from suffering with them that daily suffer in them. And this is the way that all Christians are to walk in; if they cannot, through disability, relieve others with their goods, which is the mercy of contribution, yet what can hinder their comfortable words to them, which is the mercy of consolation? or their prayers and tears for them, which is the mercy of intercession? or their pity and sensible sympathy of their grief, which is the mercy of compassion?

MCXXVIII.—*The impartiality of death.*

Halli, Chron. in Vita Hen. VI.

"Rigidum huc est et inevitabile mortis."—OVID, ad Livium.

In the reign of King Henry VI., there is mention made of Henry Beaufort, that rich and wretched cardinal, who, lying on his death-bed, and perceiving his time to be but short, expostulated with himself thus: "Wherefore should I die, being thus rich? If the whole world were able to save my life, I am able either by policy to get it, or by riches to buy it. Fie, fie!" said he, "will not death be hired? will money do nothing?" No; such is the impartiality of death, that ready money will do nothing: there is no protection against the arrest of death. So true is it, which one writeth wittily of the grammarian, of every son of Adam, that being able to decline all other nouns in every case, he could decline death in no case. Never was there orator so eloquent, nor monarch so potent, that could either persuade or withstand the stroke of death when it came.

MCXXIX.—*Unhappy prosperity of the wicked.*

Ps. xxxvii. 35.

Gore's Serm., Lond., 1633.

"Prosperum ac felix scelus."—SEN.

"Heu cæcæ mentis tunc factaque erura secundis."—SILIUS, Ital. l.

It is David's observation, that the wicked are in great prosperity, and flourish like a green bay-tree, which is well known to be green all the winter long; when oak-trees and apple-trees and all other far more profitable and fruitful trees do wither, decay, and shed their leaves, stand naked and bare, and look as if they were rotten and dead, then it is that the bay-tree looks as fresh and green as it were in the midst of the spring. So fares it with all wicked men: in such winter-times of the world as we are now in, they prosper, and God sends them no cross, nor disease, nor judgment to interrupt them, but lets them take

their swing in the very height of their rebellions against Him : when many a poor Christian is fain to fast and fare hard, and go with many a hungry meal to bed, then it is that God suffers a company of flagitious villains, such as are *mercatores humanarum calamitatum* (that make merchandise of poor men's miseries), to have their will without control, and to thrive and have a great deal of outward unhappy prosperity.

MCXXX.—Heaven, *the way to it through tribulation.*

JONATHAN and his armour-bearer, being upon their march against the Philistines, were to pass betwixt two rocks, the one called Bozez, which signifies dirty ; the other called Seneh, which signifies thorny—a hard passage. But on they went, as we say, through thick and thin, and at last gained the victory. The Israelites were first brought to the bitter waters of Marah before they might taste of the pleasant fountains or the milk and honey of Canaan. And in vain shall any man expect the river of God's pleasures before he hath pledged Christ in the cup of bitterness : when we have pledged Him in His gall and vinegar, then He will drink to us in the new wine of His kingdom. He that is the Door and the Way hath taught us that there is but one way, one door, one passage to heaven, and that a strait one, through which, though we do pass with much pressure and tugging, having our superfluous rags torn away from us here, in the crowd of this world, yet we shall be happy. He that will be knighted must kneel for it, and he that will enter in at the strait gate must crowd for it—a gate made so on purpose, narrow and hard in the entrance, yet, after we have entered, wide and glorious, that after our pain our joy may be the sweeter.

1 Sam. xiv. 4.
Adams' *Exposit.* on
2 Pet.
Exod. xv. 23.
Luke xxii. 18.
John x. 7.
Matt. vii. 13.

"Itur ad aethereas
per magna pericula
sedes."—VERINUS.

MCXXXI.—*The Scriptures not to be played withal.*

It was simply done of Cardinal Bobba, who, speaking in commendation of the library at Bononia—which, being a very spacious room, hath under it a victualling house, and under that a wine cellar—thought he had hit it in applying that text, "*Wisdom hath built her house, hath mingled her wine, and furnished her table.*" The rudeness of this application did not in the least become the gravity of a red hat ; but let all such know that *non est bonum ludere cum sanctis* (there is no jesting with edge tools, no playing with the two-edged sword of God's Word). Is there no place but the font for a man to wash his hands in ? no cup but the chalice to drink healths in ? Certainly they were ordained for a better use, and the Scriptures penned for a better end, than to be played withal.

Roccha, *Deo-ist.*
Bibliothec. Vati-
cana.
Prov. ix. 2.
"Procul hinc, pre-
cui este profani."
—OVID.
Fuller's *Holy State.*

MCXXXII.—Uncertain prosperity of *the wicked.*

A MAN that stands in *lubrico*, in a slippery place, as on ice or glass, shall have much ado to keep himself upright, though nobody touch him ; but if one should come upon him unawares, and give him a sudden jostle or a sudden rush, he hath no power in the world to uphold himself, but must fall, and that dangerously. And this is the case of wicked wealthy men, such as are laden with ease and honour ; such as are blessed, like Esau, with the dew of heaven and fatness of the earth ; such graceless ruffians as feast without fear, drink without measure, swear without feeling, live without God, thinking that they are ἀσάλευτα (immovable), and fastened on a rock that never shall be moved. But they are deceived. God, who knows their standing, tells us He hath set them in slippery places, and it will not be long ere He send some death, some judgment, some evil angel or other, to give them such a sudden jostle, such a sudden rush, that without great mercy on His part, and great repentance on their part, they must fall irrecoverably into the pit of hell for ever.

Gore's *Serm.*,
Lond., 1634.
"Tu quoque fac
timcas et quæ tibi
læta videntur, dum
loqueris, fieri tristia
posse puta."—
OVID.
Ps. lxxiii. 19

MCXXXIII.—Atheism will unman any man.

Inchini, *Scala Cæli*.

TAKE a dog and mark what generosity and courage he will put on when he is maintained by a man, who is to him instead of a god, or at least *melior natura*, whereby it is manifest that the poor creature, without the confidence of a better nature than his own, could never be so courageous. Thus it is with man: when he rolleth himself upon God, and resteth on His Divine protection, then he gathers a force and ability which human nature itself could never attain; but when, with the fool, he shall say in his heart (though he believes otherwise) that there is no God, then he destroys the nobility of man, for man is akin to the beasts by his body, and if he be not akin to God by his soul he is a base and ignoble creature. Atheism will unman any man, and deject anything that is the advancement of human nature.

Ps. xiv. 3.

MCXXXIV.—Riches, ill gotten, never prosper.

Trapp's *Com. on Proverbs*.

It is related of Tecelius, the pope's pardon-monger in Germany, that having, by sale of indulgences, scraped together a vast sum of money, and returning for Rome, was met and eased of his cash by an odd fellow, who, being afterwards apprehended and prosecuted as a felon, produced a pardon, not only for sins past, but sins to come, granted unto him by Tecelius himself, and, being thereupon acquitted by the judge, enjoyed the booty, which, being ill gotten, was as wickedly spent. And thus it is that ill-gotten goods seldom prosper: they have a poisonful operation in them, bringing up the good food together with the ill humours. He that hath any such hath but locked up a thief in his closet that will rob him of all that he hath: he may heap up silver as the dust, and prepare raiment as the clay: he may prepare it, but the just shall put it on, and the innocent shall divide the silver; for when a man, out of covetous desire of gain, shall make a marriage with mammon and give a bill of divorce to Jesus Christ, caring not which way nor how he scrapes up wealth, so as he have it, then it is just with God to blast his hopes and blow upon his estate, so that all shall come to nought.

Job xx. 15.

Job xxvii. 16.

"De male quæsitis vix gaudet," &c.

MCXXXV.—God only heareth and answereth the prayers of His people.

Luke xi. 5.

Gore's *Serm.*, Lond., 1634.

"Precis est Justæ exauditor Deus solus."—MEN.

It is a pretty observation that St. Augustine makes out of the parable proposed by our Saviour, where he that knocked at midnight to borrow bread of his neighbour found all the whole family asleep; only the master of the house was awake, and he answered and opened and gave him that he craved, though it was an unseasonable time. *Nullus de janitoribus respondit* (none of all the porters, none of all the servants, none of all the children, made him any answer), they were all asleep; only the master was awake and heard when he called. Just so it fares with us when we knock and call at the doors of heaven for any mercy: none of all the prophets or apostles, none of the blessed saints departed, make us any answer. Alas! they hear us not; they sleep in peace and are at rest from their labours; only God Almighty, who is the Master and Maker of that blessed family, He, and only He, doth hear and answer at what time soever we cry unto Him. Call when we will, He is always awake to hear us.

MCXXXVI.—Happiness and blessedness the only things desirable.

Expuit. in

ST. AUGUSTINE hath the story of a histrionical mountebank, that, to get spectators and money by them, promised to tell them the next day what they most desired. The theatre being full of people, and their minds full of expectation, what was the device? "*Vili vultis emere et charè vendere* (You would all buy cheap and sell dear)." But, by Mr. Mountebank

leave, this holds not, for the good man, in a famine, will buy corn dear, and sell it to the poor cheap; and, on the other side, the unthrift will sell his inheritance cheap, and buy vanities at a very dear rate. Now, if he had told them, "*Beati vultis esse* (You would all be happy)," this had been a full satisfaction—blessedness is every man's desire. Now, whosoever hath the sun hath the light of the sun; he cannot want water that hath the fountain; and he that hath God shall be sure of blessedness. It is, therefore, every man's part to cleave to this blessed God, who will deliver him from sin and hell, which is blessedness begun, and bring him to salvation and heaven, which is blessedness consummate.

"*Qui Deum habet, habent omnia.*"—AUG.

MCXXXVII.—*The just reward of treachery and false dealing.*

PHILIP, duke of Austria, paid the ambassadors of Charles IV.—who had betrayed their trust—in counterfeit coin, whereof, when they complained, it was answered that "false coin is good enough for false knaves." James I., king of Scots, was murdered in Perth by Walter, earl of Athol, in hope to have the crown: and crowned he was indeed, but with a crown of red-hot iron clapped upon his head, being one of the tortures, wherewith he ended at once his wicked days and devices. And Guy Faux, that Spanish pioneer, would have received his reward of five hundred pounds at an appointed place in Surrey, but instead thereof he had been paid home with a brace of bullets for his good service, if Justice had not come in with a halter by way of prevention. Thus, traitors have always become odious, though the treason were commodious. Let those kill-Christis and those state traitors, Sheba, Shebna, &c., all disturbers of present government, be never so industrious in contrivance, never so confident in the effecting of their treacherous designs,—let them plot on, whet their wits, beat their brains, associate, confederate, take counsel together, break vows, promises, and covenants, swear and forswear,—yet all shall come to naught; "*toto errant cælo* (they are heavenly wide)," quite out; they shall miss of their purpose, and meet with disappointment and the just judgments of God upon them and their posterity in the conclusion.

Pare!, *Hist. Prov. Jan. Medul.*

Boethii *Hist. Scot.*

In his examination before the L. L. of his Majesty's Council.

Ps. ii. 7.

Trapp's *Com. on Prov.*

"*Quam brevis pœreunt ingentia causis imperium tanto quesitum sanguine;*" &c.—CLAUD., 2. *Rus.*

MCXXXVIII.—*The great danger of slighting Church assemblies.*

ST. AUGUSTINE, out of the parable concerning the man who fell amongst thieves, and was wounded and left half dead, notes of him that he was going down from Jerusalem to Jericho. From the Church, I warrant you. Jerusalem was the Church of God, the Holy City; Jericho was a cursed place, branded with an ancient curse since the days of Joshua; and thither lay his journey: whereupon St. Augustine notes, "*Si non descendisset, fortasse in latrones non incidisset* (Had he not been descending and going downward from God and from His Church, peradventure he had not fallen into the hands of thieves);" God would have protected him, the Lord would have safe-guarded him, that no evil should have betided him; but because he was going from the Church to a cursed place, and like enough about a naughty business, therefore God gave him over. As many, therefore, as desire God's protection and blessing, let them resort to the Church to serve and seek Him.

Luke x. 30.

Gore's *Serm.*, Lond.

Ps. lxxxvii. 3.
Josh. vi. 17.

"*Templa petas supplex et venerare Deum.*"—LILIUS, de *Moribus*.

MCXXXIX.—*Conversion of a sinner not wrought all at once.*

SUPPOSE it now midnight, and the sun with the antipodes: he doth not presently mount up to the height of our heaven, and make it noonday; but first it is twilight, then the day dawns and the sun rises, and yet looks with weaker eyes before he shines out in his full glory. We do not to-day sweat with summer, and be shaken with the fury of the winter to-morrow; but it comes on with soft paces: the day grows shorter, the sun's force weaker, cold dews and white frosts precede the extremity of hardness. Now, it is most true that

Adams' *Exposit.* on 2. *Pet.*

Christ is able, in a moment, of sinners on earth to make men saints in heaven, as He wrought upon that dying malefactor. Some may make sudden leaps, and of furious sinners become zealous professors in a trice. Of such we may be charitably jealous; yet *non ad altum per saltum*—holiness shoots not up, like Jonah's gourd, in a night. God is the God of order, not of confusion; and nature is not suffered to run out of one extreme into another, but by a medium. That ordinary way whereby men walk from the state of sin to the state of glory is the state of grace. So our conversion is by soft and scarcely sensible beginnings, albeit no part after part, yet degree by degree in every part, by gentle soakings in of goodness in every degree, by growing up to maturity and ripeness.

MCXL.—*Not to answer one angry word with another.*

Dio, *in Vitâ Adriani.* ADRIAN, the emperor, gave the crier great thanks who, when he was bidden to quiet the tumultuous people with an imperious *Σιωπήσατε* (Hold your tongues!), he held out his hand only; and when the people listened with great silence, as the manner was, to hear the cry, "*Hoc verò, inquit, princeps vult,*"—"This is that," said he, "the emperor requires of you, viz., to be silent." And this is the ready way to make all quiet: a soft answer pacifies wrath. It was Abigail's gentle apology that disarmed David's fury, and Gideon's mild and modest answer that stilled the hot and hasty Ephraimites. Lay but a flint upon a pillow, and you break it easily, but hard to hard will never do the deed. It is not the vieing one angry word with another: grievous words stir up strife; harsh and angry words cast oil upon the flame, set the passions afloat, and then *fertur equis auriga*, there is no hope, not one wise word to be expected.

MCXLI.—*The completest armed man of war naked without God's protection.*

Junius, in Iocum. It is said that Moses saw the people were naked after their great sin. How naked?
Exod. xxxii. 25. "*Non veste sed gratia et præsidio Dei* (They were naked, not so much for want of clothes, arms, and other furniture of war, as for want of grace, favour, and protection of God Almighty);" and no doubt, as one very well observeth, "*si tunc irruissent hostes* (if their enemies had then fallen upon them, they had most shamefully foiled them)." Then let those who are soldiers and men of war, if they desire that their warfare should prosper, and that God should cover their heads in the day of battle, let them be sure of the goodness of their cause, that their quarrel be *pro veris et licitis* (for things true and lawful), that they seek to God before they set upon their enemies; for let a man be never so well clothed, never so well armed and weaponed, if he be stripped of God's protection by sin, he lies naked and open to all disasters whatsoever.

MCXLII.—*Works of mercy very rare to be found amongst us.*

Harris's Serm., There is a kind of almanacs, such as stationers call blanks, full of letters red and black on the one side, but on the other side there is fair paper—a waste empty page, to write whatsoever a man pleaseth; though seldom it is that any word of God be there inserted. Such are the day-books that most men keep: on the one side you shall find, item so much spent upon pride, and so much played away at game; so much upon revenge, so much upon hawks, so much upon hounds, and so much upon something else that sounds somewhat near that way; but when it comes to a work of mercy—what hath been done for God, what for Christ, what for His poor distressed members, what for the advancement of religion, or any pious work or service—oh, then the book appears *blancatus quasi lilius* (a mere blank); ciphers, or little else to purpose, are to be seen in it.

MCXLIII.—Eloquence *not to be abused*.

EDWARD, duke of Buckingham, being dispatched with instructions from the court, came to the city of London, and there, at a common hall, spake largely on the behalf of that usurper, Richard III. But all the commendations that he got for his labour was, that no man could deliver so much bad matter in so good words and quaint phrases; "*eloquentie satis, sapientie parum* (that he showed a great deal of wit, but little wisdom in so doing)." Thus it is that the tongue was given to a better purpose. It was David's glory, and he used it accordingly. Eloquence, wisely ordered, is very commendable, and availeth much. "*The tongue of the wise useth knowledge aright*"—i. e., deals kindly with her, offers her no abuse by venting her unseasonably, and making her over-cheap and little set by. But eloquence abused fits the pulpit with words rather than matter, and makes others that—more is the pity—might better improve their education, instead of Christian lawyers, become heathen orators; so that it may well be termed the attorney-general, that makes a good cause seem bad, and a bad far better than in truth it is.

Sir Thomas More, in *Vita*.

Prov. xv. 2.

Cartwright, in *Latin*.
"Optima est eloquentia, quæ non ostentat ingenium docentis sed rem optissimam," &c.—AUG., in *Simili*.

MCXLIV.—*The poor debtor's comfort*.

THERE came a man of God to Amaziah, and forbids him that by no means he should take the Ephraimites into the battle against the Edomites, because God was not with them. "Oh, but then," says Amaziah, "what shall I do for the hundred talents which I gave them for their help?" (every talent of silver being worth £375, and that of gold £4500—a very considerable sum). "No matter," says the prophet, "cannot God give thee more than this?" So it may be said to all who tremble at the inundation of debt that is upon them, that are perplexed and entangled in a labyrinth of engagements, so that they can see no out-gate, no passage, no way to escape. God, if He be truly sought unto, can give a happy issue, more than the debt comes to—can do more than they are aware of. When they know not how to be delivered, when they know of no evasion, nor have any means or power in their view, let but earnest prayer be joined with frugality, skill, and industry, and they are sure to be delivered.

2 Chron. xxv. 9.

"Providebit Deus."

"In monte videbitur Jehovah."

MCXLV.—Works of mercy *not to be put off from one to another*.

IT is usual, that when men meet together at a tavern or alehouse, upon some occasions, by way of kindness, to drink or feast together, then happy is that man, when the reckoning is brought, that can be rid of his money first: "I'll pay," says one; "I'll pay," says another; "You shall not pay a penny," says a third, "I'll pay all," &c.; and so it grows sometimes very near unto a quarrel, because one man cannot spend his money before another. Thus in works of kindness and merry-making, but come to a work of mercy, how is it then? Is the money upon the table? Is every man ready to throw down, and make it a leading case to the rest of the company? No such matter; one puts it off to another: "Alas! I am in debt," says one; "I have no money about me," says another; then every finger is a thumb, and it is such a while before anything will be got out, that it would trouble any one to behold it. Then the question is not who shall be first, but who shall be last. A sad thing that, in way of courtesy, any man should be thus free, and when it comes to a work of mercy, thus bound up.

Harris's *Serm.*, Lond., 1642.

"Quum nemini obtrudi potest itur ad inferiores."

MCXLVI.—*God to be feared in His judgments*.

IT is said of Queen Elizabeth, she was so reserved, that all about her stood in a reverent awe of her very presence and aspect; but how much more of her least frown and check, wherewith some of them, who thought they might best presume of her favour, have been so

Camden's *Elizabet*.

suddenly daunted and panic-stricken, that they could not lay down the grief thereof but in their graves. One of these was Sir Christopher Hatton, lord chancellor, who died of a flux of urine, with grief of mind; neither could the queen, having once cast him down with a word, raise him up again, though she visited and comforted him in the time of his sickness. Oh, but when the lion roars, shall not the beasts of the forest tremble? Shall the judgments of God be abroad in the world, and the people not learn righteousness? Shall the frowns of any mortal wight be matter of discontent, and shall the angry countenance of the immortal God be passed by unregarded? It must not be. He that was, and is, wonderful, the Councillor, made it out for comfortable advice, "*Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell.*"

Amos iii. 8.

Isa. xxvi. 9.

Isa. ix. 6.

Matt. x. 28.

MCXLVII.—Conscience to be looked on as a register of all our actions.

Acts and Mon.

Carpenter's Sermon,
Taunton, 1628."Conscientia est
codex in quo pec-
cata quotidiana scri-
buntur."—BERN.,
in Cant.

It is recorded of that reverend martyr, Bishop Latimer, that he took especial care in the placing of his words before Bonner, because he heard the pen working in the chimney, behind the cloth, setting down all (it may be more) than he said. So ought we circumspectly to look to all our sayings and doings; for conscience, as a scribe or register, sitting in the closet of our hearts, with pen in hand, makes a diurnal of all our ways, sets down the time when, the place where, the manner how, things were performed, and that so clear and evident, that, go where we will, do what we can, the characters of them shall never be cancelled or razed out, till God appear in judgment.

MCXLVIII.—Trades and occupations, the wisdom of our forefathers in the invention and keeping them up.

Nash, Quaternio.

"Ingenuas didicisse
fideliter artes, emol-
lit mores, nec sinit
esse feros."—OVID.

It is observable that the Athenian commonwealth prospered so long as the people were in action and employment; but when they once tasted the pleasures of Darius' court and brought home Persian gold, they fell into wantonness, and so to nothing. Whilst the Assyrians did set forth themselves, they flourished; but when Sardanapalus (whom Boccace would have to be the first that brought idleness into the world) began to invert the course of nature, by turning days into nights, and nights into days, in riot and excess, then the commonwealth began to decline. And such was the condition of the Roman state, when they had vanquished the Carthaginians. It was, therefore, the great prudence of our forefathers to find out the knowledge of the liberal arts and sciences, and to institute mechanical trades and occupations, well knowing that it is action which gives a well-being to every living creature, that industry hath raised the most flourishing commonwealths out of the dirt, and idleness levelled them with the dust, and brought them to nothing.

MCXLIX.—Not to rejoice at the afflictions of others.

Acts and Mon.

JOHN DENLY, one of the martyrs in that Marian persecution, being set in the fire, with the burning flames about him, sang a psalm, whereupon Doctor Story commanded one of the tormentors to hurl a faggot at him, but, being hurt therewith upon the face that he bled again, he left his singing, and clapped both his hands upon his face. "Truly," said the scoffing doctor to him that threw the faggot, "thou hast marred a good old song." Yet so it happened, that this Story, after the coming in of Queen Elizabeth, being caught in a mousetrap at Antwerp, was hoisted away for England; and being questioned in parliament for many foul crimes, and particularly for persecuting and burning the martyrs, he denied not (still keeping up his jeering humour) but that once he was at the burning of a

heretic at Uxbridge, where he cast a faggot at his face, and set a bush of thorns under his feet to prick him. But he was hanged at Tyburn for all his jesting (being just then new built three-square, after the manner of his three-cornered cap), and so made good that proverb of Solomon, "*He that is glad at calamities shall not go unpunished.*" And thus, he that rejoiceth at the afflictions of others is sick of the devil's disease, ἐπιχαίρεκακία; and such were the Edomites, Ammonites, Philistines, and others of Sion's enemies, that heard of her trouble, and were glad of it. Such were David's adversaries, that wished him evil, and cried, "*Aha, aha!*" and such the Jews, that scoffed at Christ on the cross. But Job was of another spirit: he rejoiced not at the destruction of him that hated him. And so must all good Christians be; otherwise, He that sitteth in the heavens will have them also in derision, and laugh when their fear cometh.

Prov. xvii. 5.

Lam. i. 21.

Ps. xl. 15.

Matt. xxvii. 39.

Chap. xxxi. 29.

MCL.—*Cares attendant on the kingly office and men in authority.*

It was, no doubt, a sad experience that wrung those words from Cæsar's mouth, when any would name a mass of cares and crosses, "*Cogita Cæsarem* (Think upon Cæsar)." Ah! little do the shrubs, and they that live in the humble valley of private life, take notice of the loud tempests, or feel those incessant storms which beat upon the cedar, whose exalted top raises it nearer to the lightning and rage of the upper element; they look only upon the glittering matter of a diadem, and the lustre of the jewels set in it, and so apprehend somewhat that may delight the eye; but, could they understand how many cares are lodged and concentrated within the pale and circle of that crown, as a great king said once, "*They would scarce take it up for their wearing, though it lay in their way.*" What are dignities but difficulties? and the rent of labour considered, the good man hath but a hard bargain of his honour. No wonder, then, if the wise man be, as it were, haled out of his privacy to such preferment; for he weighs the charge as well as the credit, the danger more than the gain, and knows his chair of state to be as fickle as Eli's stool, from which he may easily break his neck; that he must drink wormwood in a cup of gold, and lie in a bed of ivory, upon a pillow of thorns; so that he may well say of his glory as one said of his robe, "*O nobilem magis, quam felicem pannum!*" or as Pope Urban said of his rochet, that he wondered it should be so heavy, being made of such light stuff.

King, *Cicentrenis*,
Inaugurat. Sermon, at
Courti, 1640.

Henry IV., Rex
Angliæ.

"Honos onus."

"Sub tenui mem-
brana dignitatis,
multum latet mali."
—SEN., *Ep.* 115.

MCLI.—*Prayer turning earth into heaven.*

It is said of Archimedes, that famous mathematician of Syracuse, who, having by his art framed a curious instrument, that if he could but have told how to fix it, it would have raised the very foundations of the whole earth. Such an instrument is prayer, which, if it be set upon God and fixed in heaven, will fetch earth up to heaven, change earthly thoughts into heavenly conceptions, turn flesh into spirit, metamorphose nature into grace, and earth into heaven.

Venatorius, *In Ep.*
ad Senat. Norimberg.

MCLII.—*To pass by the offences of our brethren.*

DAVID was deaf to the railings of his enemies, and as a dumb man, in whose mouth was no reproof; Socrates, when he was abused in a comedy, laughed at it; when Polyargus, not able to bear such an indignity, went and hanged himself; Augustus slighted the satires and bitter invectives which the Pasquils of that time invented against him, and when the senate would have further informed him of them, he would not hear them. Thus the manlier any man is, the milder and readier he is to pass by an offence, as not knowing of it, or not troubled at it: an argument that there is much of God in him—if he do it from a right principle—who bears with our infirmities, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, "*We will be even with him;*"

Ps. xxxv.

Varinus.
Phavorinus.

Jelian.

Sueton., *In Vita.*

"Existimandus ille
præstantissimus, in-
jurias qui ferre novit
plurimas."

"Si vindicare vis,
sile, et funestum de-
disti plagam."
—CHAS., *in Matt.*

but there is a way whereby we may not only be even, but above him, and that is—forgive him. We must see and not see, wink at small faults especially. “*Qui nescit dissimulare, nescit vivere* (He who cannot dissemble is not fit to live),” may, with some grains of allowance, pass current.

MCLIII.—Kingdoms and commonwealths, *their successions from God.*

Eutropii *Hist.*; lib. vii.

Fenestella, de *Ma-*
gistr., cap. 4.

THE Romans, closing in with that permanent error of mankind, to mistake the instruments and secondary agents in God's purposes for the main efficient, were wont variously to distinguish the derivation of their empire—as by force, so Julius Cæsar was invested; by the senate's election, so Tiberius; by the soldiers, so Severus; and by inheritance, so Octavius Augustus. But most true it is that, to what means soever they imputed their emperors, were it birth or election, conquest or usurpation, it is God who gives the title to kingdoms and commonwealths by the first, and it is He also who directs and permits it by the last.

MCLIV.—*The whole heart to be given to God.*

Stapleton's *Prompt.*
Morale.

1 Cor. v. 7.

2 Cor. vi. 16.

1 Cor. vii. 29-31.

Cor., *Cultus Omni-*
potentis Regis.
1 Kings iii. 26.

SOME great king or potentate, having a mind to visit his imperial city, the harbinger is ordered to go before and mark out a house suitable to his retinue; and finding one, the master of that house desireth to have but some small chamber, wherein to lodge his wife and children. It is denied. Then he entreats the benefit of some by-place, to set up a trunk or two, full of richer goods than ordinary. “No,” says the harbinger, “it cannot be; for if your house were as big again as it is, it would be little enough to entertain the king and all his royal train.” Now, so it is that every man's body is a temple of God, and his heart the *sanctum sanctorum* of that temple. His ministers are sent out into the world to inform us that Christ is coming to lodge there, and that we must clear the rooms, that this great King of glory may enter in. “Oh,” says the old man—carnal yet, but in part renewed—“give me leave to love my wife and children.” No, it cannot be; having wife and children, he must be as having none. Then he desires to enjoy the pleasures of the world. That is denied too. He must use this world as if he used it not. Not that the use of these things is prohibited; not that the comfortable enjoyment of our dearest relations is any way to be infringed; but the extraordinary affection to them, when they come into competition with the love that we owe unto God; for He will have the whole heart, the whole mind, the whole soul,—and all little enough to entertain Him, and the graces of His Holy Spirit, which are attendant on Him. “*Nec mihi nec tibi, sed dividatur*,” was the voice of a strange woman, and such is that of this present world; but God will take nothing to halves: He will have the whole heart or nothing.

MCLV.—*The good Christian's comfort in time of the Church's trouble.*

Schulteti *Annales.*

Calvini *Ep. et Resp.*,
P. 53

MARTIN LUTHER, perceiving the cause of the Church to go backward, puts pen to paper and writes to the Elector of Saxony, where, amongst other expressions, this was one: “*Sciat celsitudo tua, et nihil dubilet, &c.* (Let your Highness be sure that the Church's business is far otherwise ordered in heaven than it is by the emperor and states at Norimberg).” And “*Gaudeo quod Christus Dominus est, &c.* (I am glad that Christ is King, for otherwise I had been utterly out of heart and hope, upon the view of the Church's enemies),” saith holy Myconius, in a letter to Calvin. Thus, it staggers many a good Christian, at this day, to see Zion in the dust, the Church under foot, the hedge of government and discipline broken down, all the wild beasts of heresy and schism crept in; such as labour to root out true religion, to dethrone Christ, and to set up the idle fancies and enthusiastical conceits of their own fanatic brains; some crying out against the Church with those

Edonites, "Down with it! Down with it, even to the very ground!" others casting dirt upon her harmless ceremonies. But let the Church's friends rest assured that God sees and smiles, and looks and laughs at them all; that the great counsel of the Lord shall stand when all is done; that Christ shall reign in the midst of His enemies; and that the stone cut out of the mountain without hands shall bring down the golden image with a vengeance, and make it like the chaff of the summer floor.

Ps. cxxxvii. 7.

Ps. ii. 4.
Prov. xix. 21

Dan. ii. 35.

MCLVI.—*The sad condition of people under tyrannical government.*

It was a just complaint of Draco's laws in Lacedemonia, that their execution was as sanguine as their character, for they were written in bloody letters; and the Romans lamented the cruelty of those tribunals where the cheap proscription of lives made the judgment-seat little differ from a shambles—a man made offender for a word; poor men sold for shoes; or as the Turks, at this day, sell heads, so many for an asper. Such is the condition of people under tyrannical government, under such as make low account of men's lives, who destroy where they might build hopes of amendment, and down with root and branch where they need but pare the leaf. Such, in discharge of their place, are governed more by custom than conscience, who take dark circumstance and lame surmise for evidence, rashly giving sentence and as precipitately proceeding to execution.

King's Inaug. Sermon at Court, 1640.

Isa. xxix. 21.

Amos ii. 6.

MCLVII.—*Graces of God's Spirit not given in vain.*

THE husbandman, the more he improves his ground, the greater crop he looks for; the completer the soldier is armed, the better service is required of him; the scholar that is well instructed must show great fruits of his proficiency. Thus, the earthly part of man soaks in the sweet showers of grace that fall upon it. The blessed Spirit of God puts upon us that *panoplia* (that whole armour of God); and the same Spirit teacheth us all things, leads us into all truth, and brings all things to our remembrance which Christ hath spoken for our good. Shall we, then, being thus manured, thus armed, thus instructed, not bring forth fruits in some measure answerable to so great indulgence? Shall such blessings of God be received in vain? It must not be. We may read these and the like expressions in Scripture: "*Occupy till I come*," "*Give an account of thy stewardship*," "*To whom much is given much is required*." What is the meaning? "*Cum crescent dona, rationes etiam crescent donorum*" (We must give an account, as well of graces received from God—whether they be those summer graces of prosperity, joy, and thanksgiving; or those winter graces of adversity, patience and perseverance; or the grace of humility, which is always in season—as of sins, of what kind soever, committed against Him)."

Stapletoni *Prompt. Mor.*

Eph. vi. 1.
John xiv. 26.

Luke xix. 13; xvi. 2, 12.

Greg., in *Evang.*
Hom. ix.

MCLVIII.—*Sacrilege justly rewarded; to take heed of committing it.*

It was a sudden and sad end that befel Cardinal Wolsey, whilst he sought more to please his sovereign than his Saviour; and the revenging hand of God pursued his five chief agents, who were most instrumental for him in his sacrilegious enterprise. One of them killed his fellow in a duel, and was hanged for it; a third drowned himself in a well; a fourth fell from a great estate to extreme beggary; Doctor Allen, the last and chiefest of them, being archbishop of Dublin, was cruelly slain by his enemies. "*Utinam his et similibus exemplis*," &c., saith the author of this story. I would men would take heed by these and the like examples how they meddle with things consecrated to God; for if divine justice so severely punished those that converted Church goods (though not so well administered) to better uses doubtless—and why? but because they did it out of selfish and sinful self-

Acts and Mon.

Schulteti *Annales*,
tom. ii.

"Quis enim laicos inipune putaret esse Deos?"—
LUCAN.

interested principles and ends--what shall become of such as take all occasions to rob God, that they might enrich themselves? "*Spoliantur ecclesiæ et scholæ*," &c., was Luther's complaint of old (Parishes and churches are polled and robbed of their maintenance, as if they meant to starve us all).

MCLIX.—*The comfortable resurrection of God's poor despised people.*

Balcanquel's *Serm.*,
Lond., 1623.

"Par est, ut sicut
omnis creatura lu-
gubre doluit," &c.
—AUG., in *Serm.*
de *Pasc.*

WHEN we see one in the streets, from every dunghill, gather old pieces of rags and dirty clouts, little would we think that of those old rotten rags, beaten together in the mill, there should be made such pure fine white paper as afterwards we see there is. Thus, the poor despised children of God may be cast out into the world as dung and dross, may be smeared and smutted all over with lying amongst the pots; they may be in tears, perhaps in blood, both broken-hearted and broken-boned; yet, for all this, they are not to despair, for God will make them one day shine in joy, like the bright stars of heaven, and make of them royal, imperial paper, wherein He will write His own name for ever.

MCLX.—*Conversion of a sinner matter of great rejoicing.*

Gen. xxi. 8.

Stapletoni *Prompt.*
Moral.

"Majus de pecca-
tore corversio, quam
de justo stante gau-
dium," &c.—
GREG., *Hom.* xxxiv.

2 Cor. v. 17.

Eph. ii. 6.

It is observable that Abraham made a feast at the weaning of his son Isaac; not on the day of his nativity, not on the day of his circumcision, but on that day when he was taken from his mother's breast, from sucking of milk to taste of stronger meat. This made a festival in Abraham's family, and may very well make a feast in every true repentant sinner's heart: "*Nascimur carnales, ab lactamur spirituales* (We are all of us conceived and born in sin, and with our mother's milk have sucked in the bitter juice of corrupt nature);" but when it comes so to pass that, by the special illumination of God's Holy Spirit shining into our hearts, we are weaned from the things of this world, and raised up to those things which are at God's right hand, that we are new creatures, new men, &c., this hath always been matter of great rejoicing to the angels of heaven, and must needs be the like to every sinner that is so converted.

MCLXI.—*Children's Christian instruction, the great benefit thereof.*

Aldrov., de *Quad-*
ruped.

"Si parentes boni
bene instruant
filios, ipsos serva-
bunt."—CHRYS.,
in *Heb.*
Deut. vi. 7.

It is reported of the harts of Scythia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turf to another, by leaping before them, which otherwise they would never practise of themselves, by which means, when they are hunted, no man or beast can ever overtake them. So, if parents would but exercise their children unto godliness, principle them in the ways of God whilst they are young, and season their tender years with goodness, dropping good things by degrees into their narrow-mouthed vessels, and whetting the same upon their memories by often repeating, Satan, that mighty hunter, should never have them for his prey, nor lead them captive at his will: they would not be young saints and old devils, as the profane proverb hath it, but young saints and old angels of heaven.

MCLXII.—*The joys of heaven not to be expressed.*

Dion. Carthusian.,
de 4 *Nevisim.*,
part iv., art. 10, in
fine.

ST. AUGUSTINE tells us, that one day, while he was about to write something upon the eighth verse of the thirty-sixth Psalm, "*Thou shalt make them drink of the rivers of Thy pleasures*," and being almost swallowed up with the contemplation of heavenly joys, one called unto him very loud by his name, and inquiring who it was, he answered: "I am Jerome, with

whom in my life-time thou hadst so much conference concerning doubts in Scripture, and am now best experienced to resolve thee of any doubts concerning the joys of heaven; but only let me first ask thee this question, Art thou able to put the whole earth and all the waters of the sea into a little pit? Canst thou measure the waters in thy fist? and mete out heaven with thy span? or weigh the mountains in scales, and the hills in a balance? If not, no more is it possible that thy understanding should comprehend the least of those joys." And certainly the joys of heaven are inexpressible; so says St. Paul. The eye may see far; it may reach the stars, but not the joys of heaven: the ear may extend itself a great deal further than the eye, as to know the glory of all the monarchies that are past, the glory of all things that now are, and all the things that are foretold shall be, and yet our ears have never heard of anything like this joy: but the understanding apprehendeth things that are and are not, and by a divine power calleth things that are not as if they were (*disputat de quolibet ente et non ente*); it imagineth mountains of gold, and heaven to be a place of infinite joy, and yet the heart of man cannot comprehend this joy. Such are the great expressions of the impossibility of expressing it at all.

1 Cor. ii. 9.

"Hic locus est quem si verbis audacia detur," &c. —OVID, *Mét.*, lib. i.

MCLXIII.—Love to be preserved with all men.

WHEN the King of Babylon sacked Jerusalem, it was observable that, whereas the priests might have had what they pleased, yet they preserved only the fire of the sanctuary, and hid that in a pit; because this fire, as it is said, came down from heaven upon the first Mosaical sacrifice, and was kept to that day. Thus must we do with love (that divine spark of a far greater flame, which, streaming from God, hath, by the illumination of His Holy Spirit from the beginning of the world, warmed the sons of men). "Above all these things," says the apostle, "put on charity, love friends, love enemies, love all;" "*Amicum in Domino, inimicum pro Domino* (Love our friends in the Lord, our foes for the Lord);" so that whatsoever else we do amiss, as in many things we sin all, admit the opinions and judgments of men be different from ours, yet let not us differ in affection, but keep up and maintain love one towards another.

2 Macc. i. 19.

"Dilige et fac quicquid voles,"—AUG., *de Verb. Dom.*

Col. iii. 14.

St. Augustin, *Confess.*, lib. ix., cap. 4.

MCLXIV.—Every man to labour that he may be a new creature.

WE look upon guns and printing as new inventions: the former found out by Birchtoldin, the monk, in 1380; the other, by one Faustus, a friar, in 1446. Others say that John Gutenberg, a German, was the first inventor thereof; but, for certain, the first press was set up at Mentz, and the first book there imprinted was "Tully's Offices." Afterwards, one Conradus set up a press at Rome; Nicholas Jenson added much to the art; and William Caxton, a merchant, free of the Company of Mercers, London, propagated the same in England, in the reign of King Edward IV., having his work-house in the Sanctuary, near the Abbey of Westminster. Now, the author of the "Belgic Commonweal" will have one Laurence Jans, a rich citizen of Harlem, in the Low Country, to precede all these, and sets out the manner how: that he was walking forth one day into the neighbouring woods for recreation, and began to cut in pieces of wood the letters of his name, printing them on the back of his hand, which, pleasing him well, he cut three or four lines, which he beat with ink and printed them upon paper, wherewith he was much joyed, and determined to find out another kind of ink more fastening, and so with his kinsman, one Thomas Peters, found out another way to print whole sheets, but of one side only, which are yet to be seen in the said town. Yet, for all this, it is said that the Chinese had the use both of guns and printing long before we in these Western parts had any notice of them. Why, then, should Christians so eagerly hunt after novelties, when Solomon, by the Spirit of God, sends a peremptory challenge to all mankind, "*Is there anything whereof it may be said, This is new?*"

Funccii *Chronologia*.

Polyd., *Virgil*, de *Invent. Rerum*.

Zuinger, *Theatrum Hum. Vitæ*.

Belgic Commonwealth, p. 57.

Trapp, *Comment. on Eccles.*

Eccles. i. 10.

Isa. lxii. 2.
Eph. ii. 14.
Ps. xci. 11.
Isa. lxii. 11.
1 John ii. 8.
Heb. x. 20.
John xiv. 12.

Let every one, then, labour to get spiritual eyes, to behold the beauty of the new creature, the bravery of the New Jerusalem, get into Christ, that he may be a new creature, and so he shall have a new name, a new spirit, new alliance, new attendance, new ways, new work, a new commandment, a new way to heaven, and new mansions in heaven.

MCLXV.—*Under-agents and instruments to be looked unto in matters of justice.*

Carpenter's *Serm.*,
Taunton, 1623.

A CLOCK, let it be of never so good metal and making, will not strike orderly and truly, but much therein will be out of frame and fashion, if the lesser wheels, as well as the greater, keep not their due and regular motion. So, in the curious clockwork of justice, there will be many exorbitances (albeit the chief agents and movers therein be never so sound in their integrity) if the under-agents and instruments of justice (as witnesses in proving the action, councillors in pleading and prosecuting the cause, jurymen in sifting and censuring the evidences and allegations) do not also take care, and make conscience in discharge of their several duties.

MCLXVI.—*Remedy against vain glory.*

Pliny, *Hist.*, lib.
iii., cap. 10.

"Spartan nactus
hanc orna."

"Procul absit gloria
vulgi."—TIBULL.

THE naturalists observe that the eagle, building her nest on high, is much maligned by a kind of venomous serpent, called *parias*, which, because it cannot reach the nest, makes to the windward and breathes out its poison, that so the air may be infected and the eagle's chickens destroyed; but, by way of prevention, the eagle, out of a natural instinct, keeps a kind of agate stone in her nest, which, being placed still against the wind, preserveth her young ones from infection. Thus, with the like care and industry, we must labour to preserve the honour of any good work that we do, keep up the credit of any religious act that we perform; and, lest the devil should taint them, and make us *famam aucupari* (to hunt after the applause of men), we must place Christ and the glory of God betwixt our good works and the noisome breath of man's flattery and commendations.

MCLXVII.—*The sad condition of a worldly-minded man at the time of death.*

Burrough's *Serm.* on
Pr. xvii. 14.

Rogers, *Treat.* of
Lev.

Jer. xvii. 11.

"Res suas cum mor-
tuis divites," &c.—
GREG., *Hom.*

It is reported of a wretched rich man, who, when he heard that his sickness was deadly, sent for his bags of money, and hugged them in his arms, saying, "Oh, must I leave you! oh, must I leave you!" and of another, who, when he lay upon his sick bed, called for his bags, and laid a bag of gold to his heart, and then bade them take it away, saying, "It will not do; it will not do!" a third, also being near death, clapped a twenty-shilling piece of gold in his mouth, saying, "Some wiser than some; I'll take this with me, however." Now, if these men's hearts had been ripped up after they had been dead, there might have been certainly found written in them, "The god of this present world!" A sad condition, wherein may be seen the corruption of nature discovering itself. When men are so wedded to the things of this world that they do, as it were, *incubare divitiis* (sit hatching upon their riches), as the partridge upon her young (especially if gotten by their own industry), then they think much to be divorced from them by death, and to leave them to others, to whom many times they know not, and usually to them that will never give thanks for them.

MCLXVIII.—*Not to regard what men say ill, if conscience say well.*

It was a good saying of one, that in those days was known to be an able speaker, when he was to make his reply to some that had unjustly maligned him: "I will rest," said he, "henceforward in peace, in the house of my own conscience; and if I do any good deeds, it is no matter who knows them; if bad, knowing them myself, it is no matter from whom I hide them; they will be recorded before that Judge, from whose presence I cannot flee. If all the world applaud me and He accuse me, their praise is in vain." And thus let every man, in all his intents, projects, and ends, as a conscionable Christian, look to the Lord, as the Searcher of his heart and Regarder of his work, not caring for the howling of dogs, the slanderous reports of lewd and wicked men, so as the little bird within sings clear; not discouraging himself at whatsoever men think or speak of him and his doings, so as God and his conscience do approve them; nor contenting himself with men's approbation, when the testimony of God's Word and his own conscience gainsay them.

Secretary Cecil.

"Hic murus aheneus esto. Nil conscire sibi."—VIRG.

MCLXIX.—*All sin to be repented of, and the reason why.*

IF seven thieves shall enter a man's house, and, six of them being overcome, the seventh lie lurking in some secret corner, the master of that house cannot but sleep in danger; and a bird falling into a snare, or a mouse being taken in a trap, if the one be but held by the claw, or the other by the end of the tail, they are both in as much danger as if their whole bodies were surprised. Thus it is that all sin, and the least sin, must be repented of. Pharaoh, being smitten with many plagues, is willing at last to let the people go, so as they would leave their sheep and their cattle behind them. "No," says Moses, "that cannot be; all the flocks and herds shall go along with us, *nè ungula quidem* (not a hoof shall be left)." And Satan, like Pharaoh, would keep something of sin in us, which may be as a pledge of our returning to him again; though sin be taken away, yet he would have the occasions of sin to remain. "Leave gaming," says he, "but let not the cards and dice be burnt; thou mayest cease to be a fornicator, but do not pull out thy wanton eye; thou must not hate thine enemy, yet what necessity is there that thou shouldst love him?" This is the voice of Satan. But God bespeaks the sinner after another manner: He will have all sin to be repented of; *non remanebit ungula* (not so much as the occasion of sin shall remain); which, if it do, Satan will make a re-entry, and then the end shall be worse than the beginning.

Stapletoni Prompt. Morale.

Exod. x. 24-26.

MCLXX.—*Public worship of God not to be entered upon without due preparation.*

AMONGST many other rites and ceremonies of the Jews, it is related, that before the doors of their synagogues they had an iron plate, against which they wipe and make clean their shoes before they enter; and that, being entered, they sit solemnly for a season, not once opening their mouths, but considering who it is with whom they have to do. Thus it was of old; but of late, though they come to the synagogues with washen hands and feet, yet, for any show of devotion or elevation of spirit, they are as reverent, saith one that was an eye-witness, as grammar boys are at school when their master is absent. This is the Jewish garb of outward devotion, and it is to be wished that Christians were not faulty therein. As to the matter of preparation, how do most men and women rush into the public service of God, *quam in haras sues* (as hogs into their styes), without any preparation at all? "Keep thy foot," says Solomon, "*when thou enterest into the house of God*;" that is, keep thy senses and affections, with all manner of custody, from the mire of wicked and worldly pollutions; take up some time to trim up thy soul, and rush not out of the crowd of worldly

Margarita, de Ritu-
bus Judæorum.

Menochius, de Rep.

Sand's Relation of
Relig. in West. Paris.

Eccles. v. 2.

Ps. lxxiv. 10.

employments into the Church of God ; come thither with the first, and stay there till the last, as door-keepers used to do, which, in David's estimate, was an office of high preferment. And then, when thou art there, let thy deportment be as in God's presence, being ready to hear and obey what shall be proposed for thy soul's good.

MCLXXI.—*Man to be a sociable, communicable creature.*

Bugg's *Serm.*,
Coventry, 1612.

Aristotle.

THE members of the body were made to do one another service ; the stones in an arched building were to support each other ; and woman was made to be a help meet to man, mutually communicating and participating weal or woe, for better or for worse. So should each man be one to another, ζῶον πολιτικόν, and not πολεμικόν (a rational, not a wrangling creature), to bear and forbear one another, to cast his garment over his brother's nakedness, and not to turn that sacred ditty, "*Homo homini Deus*," into that hideous voice and baleful croaking, "*Homo homini demon* ;" instead of helping one another, to destroy each other.

MCLXXII.—*Papists and sectaries seducing their followers.*

Polyænus, lib. ii.

Jewell, against
Harding, in *Preface*.

PLUTARCH, in the "Life of Agesilaus," king of Lacedæmonia, maketh mention how that, being to draw his army into the field, and the better to embolden them to fight, with a certain juice wrote this word, *victoria*, in the palm of his hand ; and afterward, being at his devotions, as the manner of the heathens then was, he laid his hand so written closely and secretly upon the heart of the sacrifice, and printed on it the said word *victoria*, and immediately showed the same to his captains and soldiers, as if it had been written by the gods. The simple soldiers, not understanding the policy, and thinking the whole matter had been wrought by miracle, grew full of courage, not doubting but that their gods that had written victory would also give them victory. By the like policy, and to the like purpose, do the Papists and sectaries deal with their miserably seduced followers : what they cannot do by strength they make out in craft ; and what they want in reason they make up in words. Let Scripture be never so clear, arguments never so full, and authorities of fathers, councils, and learned men never so put against them, they cry "*Victoria !*" all is on their side ; it must be as they say, so that there is no truth like their gloss, and no presumption like their invention, whereby their followers are foully abused, whilst victory, not truth, is the thing that they contend for.

MCLXXIII.—*Not the length, but the fervency, of prayer required.*

Plutarch, in *Vita*.*Contra Turrianum*,
lib. ii."Non tam multum,
sed tam bene."

Eccles. v. 2.

Hosea xiv. 2.

It is said of Alcibiades, that he was λαλεῖν ἄριστος, λέγειν δὲ ἀδύνατος (one that could talk much, but speak little ; but, "*O quam multa quam paucis* (Oh, how much in a little) !" said Tully of Brutus's epistle. On the other side, "*Corniculæ citius in Africa*, &c. (That jackdaws are sooner to be found in Africa than anything of worth in the writings of Turrianus)," was the censure of Berengarius. So may we say of the publican's prayer, much more of the Lord's Prayer, set in flat opposition to the heathenish battologies and vain repetitions of some that would be held good Christians. It is not the length, but the strength of prayer that is required ; not the labour of the lip, but the travail of the heart, that prevails with God. The Baalites' prayer was not more tedious than Elijah's short, yet more pithy than short. "Let thy words, then, be few," saith Solomon, "but full—to the purpose." "Take unto you words," says the prophet, "neither over-curious nor over-careless, but such as are humble, earnest, direct to the point, avoiding vain babblings, needless and endless repetitions, heartless digressions, tedious prolixities, wild and idle

impertinencies—such extemporary petitioners as, not disposing their matter in due order by premeditation, and withal being word-bound, are forced to go forward and backward, just like hounds at a loss, and, having hastily begun, they know not how handsomely to make an end.

MCLXXIV.—Division, *the great danger thereof.*

If two ships at sea, being of one and the same squadron, shall be scattered by storm from each other, how shall they come to the relief of each other? If, again, they clash together, and fall foul, how shall the one endanger the other, and herself too! It was of old the Dutch device, of two earthen pots swimming upon the water, with this motto, "*Frangimur si collidimur* (If we knock together, we sink together)." And most true it is, that if spleen or discontent set us too far one from another, or choler and anger bring us too near, it cannot be but that intendment or design, whatsoever it be, like Jonah's gourd, shall perish in a moment, especially if the viperous and hateful worm of dissension do but smite it.

Bugg's *Serm.*,
Coventry, 1618.

"In dissensione
nulla salus conspici-
tur."—Cass., *Com.*,
lib. v.

MCLXXV.—Desperation *the complement of all sins.*

THERE is mention made in Daniel's prophecy (chap. vii.) of four beasts—the first a lion, the second a bear, the third a leopard, but the fourth, without distinction of either kind or sex or name, is said to be very fearful, terrible, and strong, and had great iron teeth, and destroyed and brake in pieces, and stamped under his feet, and had horns, &c. Such a thing is desperation. Other sins are fearful and terrible enough, and have, as it were, the rage of lions and bears and leopards, to spoil and make desolate the soul of man; but desperation hath horns too—horns to push at God with blasphemy, at his brethren with injury, and at his own soul with distrust of mercy. Desperation is a complicated sin, the complement of all sins. The greatest sins are said to be those which are opposed to the three theological virtues, faith, hope, and charity: infidelity to faith, desperation to hope, hatred to charity; amongst which, infidelity and hatred, the one not believing, the other hating God, are in themselves worse: but, in regard of him that sinneth, desperation exceedeth them both, in the danger that is annexed unto it; for "*quid miserius misero non miseranti seipsum* (what can be more miserable, what more full, than for a poor miserable wretch not to take pity of his own soul)?"

King, in *Yonab.*

"Desperare, est in
infernum descen-
dere."—ISTID., *de*
Sum. Bono.

Thom., *Quæst.* iii.
art. 3.

Augustin.

MCLXXVI.—*A covetous man never satisfied.*

It is said of Catiline, that he was ever "*alieni appetens, sui profusus* (not more prodigal of his own, as desirous of other men's estates)." A ship may be overladen with silver, even unto sinking, and yet compass and bulk enough to hold ten times more. So a covetous wretch, though he have enough to sink him, yet never hath he enough to satisfy him; like that miserable caitiff mentioned by Theocritus, first wishing ("*mille meis errent in montibus agni*") that he had a thousand sheep in his flock, and when he has them ("*pauperis est numerare pecus*") he would have cattle without number. Thus, a circle cannot fill a triangle, so neither can the whole world (if it were to be compassed) the heart of man. A man may as easily fill a chest with grace as the heart with gold. "*Non plus satiatur cor auro quam corpus aura* (The air fills not the body, neither doth money the covetous mind of man)."

Sueton. Cicero, *pro*
Cæle.

"Semper avarus
eget."—HORAT.,
Ep., lib. ii.

Triapp., *Cam.* en
Ecclès.

MCLXXVII.—*A true child of God half in heaven whilst he is on earth.*

Lorinus, *Prefatis*
Com. in *Ecclies.*

Phil. iii. 20.

Bugg's *Se-m.*,
I.c.d.

TENORIUS, archbishop of Toledo, making question whether Solomon were saved or damned, caused his picture to be drawn in his chapel, half in heaven and half in hell. Now, what was painted of Solomon imaginarily may be said of God's children truly: though they dwell upon earth, yet their burgess-ship is in heaven. Earth is *patria loci*, but heaven *patria juris*; just like Irishmen, that are dwellers in Ireland, but denizens of England—half in heaven, and half on earth: in heaven, by their godly life and conversation; in heaven, by reason of their assurance of glory and salvation; but on earth, by reason of that body of sin and death which they carry about them, having the flesh pressing with continual fight and oppressing with often conquest.

MCLXXVIII.—*Hope in God the best holdfast.*

Plutarch, *Paral.*,
cap. i.
Justinus, lib. ii.

Sabellicus, lib. iv.,
cap. 6.
Kling, on *Jenab.*

"Magna tamen
spes est in bonitate
Dei."—OVID, *de*
Pont.

FAMOUS is that history of Cynegirus, a valiant and thrice-renowned Athenian, who, being in a great sea-fight against the Medes, spying a ship of the enemy's well manned and fitted for service, when no other means would serve, he grasped it with his hands to maintain the fight, and when his right hand was cut off, he held close with his left, but both hands being taken off, he held fast with his teeth, till he lost his life. Such is the holdfast of him that hopes in God: *dum spirat sperat* (as long as there is any breath he hopes). The voice of hope is according to her nature: *spes mea Christus* (God is my hope). In the winter and deadeast time of calamity, hope springeth, and cannot die—nay, she crieth within herself, "Whether I live or die, though I walk into the chambers of death, and the doors be shut upon me, I will not lose my hope; for I shall see the day when the Lord shall know me by my name again, righten my wrongs, finish my sorrows, wipe the tears from my cheeks, tread down my enemies, fulfil my desires, and bring me to His glory!" whereas, the nature of all earthly hope is, like a sick man's pulse, full of intermission, there being rarely seen *sperate miseri* on the inscription, but is subscribed, *cavete felices*.

MCLXXIX.—*An account of God's knowledge not to be made out by the wisest of men.*

Camdeni *Britannia*.

"Cujus virtus totum
posse,
Cujus sensus totum
nosce."—HILDE-
BERT, *Poemat.*

Adamus, in *Vita*.

Rom. xi. 33.

THERE is a place in Wiltshire, called Stonehenge, for divers great stones lying and standing there together; of which stones it is said, that, though a man number them one by one never so carefully, yet that he cannot find the true number of them, but finds a different number from that he found before. This may serve to show very well the erring of man's labour in seeking to give an account of Divine wisdom and knowledge; for all his arrows will fall short if he have no other bow but that of reason to shoot in: though his diligence be never so great, his learning never so eminent, and his parts never so many, in making up the reckoning he will be always out, and not be ever able to say, as Martin Luther, when he had been praying in his closet for the good success of the consultation about religion in Germany, "*Vicimus, vicimus* (We have prevailed, we have prevailed)!" but rather cry out with the apostle, Ὁ βάθος, &c. ("O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!")

MCLXXX.—*A true child of God, being delivered out of the bondage of Satan, made more careful for the future.*

Timberlake's
Travels.

It is reported of the Turks, now inhabiting the (some time famous) city of Jerusalem, and having an old prophecy, that the city shall be retaken and entered at the very same

place where formerly it was assaulted and conquered, have, in or near that breach, immured all passage, and prevented all probability of entrance again. "*Ictus piscator sapit* (The burnt child dreads the fire) ; " and a child of God, who, by Satan's malice and overreaching policy, is brought into sin, and, by God's mercy, brought out again, doth pass the remainder of his time more warily ; so that if Satan, his mortal enemy, have heretofore made assault upon his soul, be at the privy door of his heart, by sinful imaginations, he will be sure to keep his heart with all diligence ; if at the too, too open door of his lips, by filthy communication, he will not fail to set a watch before his mouth ; if at his ears, which often prove careless sentinels, by admitting and entertaining idle talk and slanderous reports, he will rather become a deaf man and hear not, than ever that raging and malicious enemy shall foil him at the like advantage.

"Exiguo percussus fulminis ictu. Fortior at posset," &c.—Ovid.

Prov. iv. 23.
Ps. cxli. 3.
Ps. xxxviii. 13.

MCLXXXI.—Riches, beauty, wisdom, &c., in comparison of God, are lying vanities.

AULUS GELLIUS writeth of a vain grammarian, that made himself very skilful in "Sallust's Works;" Apollinaris, to try his skill, met him on a day, and asked him what Sallust meant (if he were so expert in his writings as he professed himself to be) by saying of C. Lentulus that it was a question whether he were more foolish or vain. The interpreter made answer : "The knowledge I take upon me is in ancient words, not those that are common and worn threadbare by daily use; for he is more foolish and vain than Lentulus was who knoweth not that both these words note but one and the same infirmity." Apollinaris, not satisfied with this answer, makes further inquiry, and thereupon concludes that they were called foolish vain men, not such as the people held to be dullards, blockish, and foolish, but such as were given to lying and falsehood, such as gave lightness for weight and emptiness for that which hath not true substance. Thus it is that all the things of this world, described in that triumvirate of St. John, whether they be pleasures, riches, honours, &c., if they once come into competition with the honour of God, they are not only foolish, but lying vanities—such as the covetous man's wedge of gold, the arrogant man's industry, the politic statesman's brains, the confident man's strength, the ambitious man's honour—or anything else that displaceth God of His right, and carrieth out man's heart and hope after it, is a lying, deceitful vanity, empty as the wind, and as fleeting as the mist in the air.

Nect. Attic., lib. xviii., cap. 4.

King, on *Jonah*.

1 John ii. 16.

Job xxxi. 14.
Hab. i. 6, 7.
Ezek. xxviii. 4.
Isa. xxxvii. 24.
Esther vi.

MCLXXXII.—Joy in the midst of affliction.

It is storied of Andronicus, the old emperor of Constantinople, that all things going cross with him, he took a Psalter into his hand, to resolve his doubtful mind, and opening the same, as it were of that divine oracle to ask counsel, he lighted upon Psalm lxviii. 14 : "*When the Almighty scattered kings, they shall be white as snow in Salmon*," and was thereby comforted, and directed what to do for his better safety. Now, it is to be understood that Salmon signifies shady and dark ; so was this mount, by the reason of many lofty fair-spread trees that were near it, but made lightsome by snow that covered it. Hence, to "*be white as snow in Salmon*" is to have joy in affliction, light in darkness, mercy in the midst of judgment ; as, for instance, "*In sorrow shalt thou bring forth*," saith God to the woman : she shall have sorrow, but she shall bring forth—that is the comfort. Many are the troubles of the righteous—that is the sadness of their condition ; but the Lord will deliver them out of them all—there is their rejoicing. There is no sorrow, no trouble, no temptation that shall take any godly man, but he shall be as snow in Salmon ; God will not suffer him to be tempted above that he is able, but will with the temptation also make a way to escape, that he may be able to bear it.

Knolcs' *Turk. Hist.*, 164, citat. 2 Nicoph. Gregor. *Hist.*

De Muis, in *locum*.

Gen. iii. 16.

"Dolor hic tibi proderit olim," OVID, *Amor.*, 2.

MCLXXXIII.—*Reverent and devout behaviour to be used in the Church of God.*

Hist. Genl. Eng.,
lib. v.

ADAMAN, in Bede, tells, in his discourse of holy places, from the mouth of a bishop who had been there, that in a church erected in that place, from whence our Saviour ascended, there rushed annually in those times a silent gale of wind from heaven upon Ascension-day, which forced all those it found standing to fall prostrate on the earth. The story may not be justifiable, yet it is ancient; and it were to be wished that, when we enter into the house, we needed no wind to blow us upon our knees, but that, falling down by the dejection of our bodies, we may rise up again by the exaltation of our souls. Besides, let all men take notice that he which comes thither, as he is without preparation, goes away as he was, without a blessing; and he that prays as if God were not there, when he hath prayed, shall find Him nowhere. We must enter all ear, while God speaks to us; all heart and tongue, whilst we speak to Him; because, if the heart go one way and the tongue another, if we turn God's house into an exchange or stew, by thinking on our gains and lusts, we defile not the temple, as Antiochus did, by painting unclean beasts on the doors without, but by bringing them within, into the body of the place.

Lawrence's Sermon,
Court, 1633.

Josephi Antiq.,
lib. xiii., cap. 16.

MCLXXXIV.—*No promise to be made but with reference to God's good pleasure.*

Raleigh's Hist. of
Ireland.

1 Cor. i.

James iv.

PHILIP threatened the Lacedemonians, that if he invaded their country he would utterly extinguish them. They sent him no other answer back again but this word: "If;" meaning that it was a condition well put in, because he was never likely to appear against them. Thus, St. Paul promised the Corinthians to come by them in his way to Macedonia, and did it not; for he evermore added in his soul that condition, which no man must exclude, "*If it stand with the pleasure of God, and He hinder me not;*" so that, according to the old verse—

"Si, nisi, non esset, perfectum quidlibet esset."

King's Sermon on
Jenab.

If it were not for condition and exception, everything would be perfect; but that cannot be: therefore every man hath his reserve of God's good will and pleasure, to back him in all his promises and undertakings in a good way. So that he who speaketh with condition, as relating to God's mind, may change his mind without suspicion of levity.

MCLXXXV.—*All men to be highly affected with the name of Jesus.*

Trapp's Com. on
Matt.
Welse, in Acts and
Mon.

Poems, in Preface.

Phil. ii. 9.

Cicero, in Verrem.

It is said of Johannes Mollius, whensoever he spake of the name of Jesus, his eyes dropped. And another reverend divine, being in a deep muse after some discourse that passed of Jesus, and tears trickling down abundantly from his cheeks before he was aware, being urged for the cause thereof, confessed ingenuously it was because he could not draw his dull heart to prize Christ aright. Mr. Fox never denied beggar that asked in the name of Jesus Christ; and religious Bucer never disregarded any, though different in opinion from him, in whom he could discern *aliquid Christi* (anything of Jesus Christ). "None but Christ!" says John Lambert at the stake; and "My Master!" says Mr. Herbert, that divine poet, as oft as he heard the name of Jesus mentioned. How, then, should our hearts rejoice, and our tongues be glad! and how should we be vexed at the deadness and dullness of our naughty natures, that are no more affected with the sweetness of the name of Jesus, a name above all names! Σωτήρ—"such a word," saith the heathen orator, "and so emphatical, that other tongues can hardly find a word to express it."

MCLXXXVI.—*To attend upon God in His ordinances.*

It is usual for ships to ride a long time in a roadstead, when they might be in the haven. And wherefore do they so? Wherefore, but that they may be in the wind's way, to take the first opportunity that shall be offered for their intended voyage. Even thus should all good Christians do: anchor, as it were, in the house of God—even when they seem to be becalmed, that they cannot stir and move themselves about holy duties as they were wont to do, yet even then they should ride it out, hearken what God will say to their souls, wait upon Him in the use of means, not in an anabaptistical frenzy, refusing to attend upon duty till the Spirit moves them, but look up unto God for life, and seek it from Him, in their attendance upon His holy ordinances.

Brinsley's *Serm.*, 11
Yarmouth.

MCLXXXVII.—*To see a minister in necessity, matter of great grief.*

ANTIGONUS, seeing Cleanthes, a learned philosopher and a painful student, at his book, helping a baker to grind corn at the mill, said unto him, "*Molis tu Cleanthe* (What, Cleanthes, dost thou grind corn)?" "I?" says he; "I do so, or else I must starve for want of bread: if I do not labour, I must not eat." Antigonus, by this answer, noted a great indignity that those hands should be galled at the mill, wherewith he wrote such excellent things of the sun, moon, and stars. And it must needs be, then, matter of greater grief to any good Christian to see able ministers in necessity, to see what shifts they are driven to (almost like the Popish priests of old, that said dirges for their dinners), who are otherwise able to labour in the Word, and do the work of right good evangelists, *idque vitæ sustentandæ causa* (not to grow rich thereby, but to put meat in their mouths, and in the bellies of their distressed families).

Diog. Laert., m
Vita.

King's *Leet.*, on
Jedah.

MCLXXXVIII.—*Baptism renounced by the lewdness of life and conversation.*

THE Spanish converts in Mexico remember not anything of the promise and profession they made in baptism, save only their names, which many times also they forget; and in the kingdom of Congo, in Africa, the Portuguese, at their first arrival, finding the people to be heathens and without God in the world, did induce them to a profession of Christ, and to be baptized in great abundance, allowing of the principles of the Christian religion, till such time as the priests pressed them to lead their lives according to their profession, which the most part of them in no ease enduring, returned again to their Gentilism. Such renegadoes are to be found in the midst of us at this day, such as give themselves up to Christ *quoad sacramenti perceptionem* (by external profession), but when it comes once *ad vitæ sanctificationem* (to holiness of life), there they leave Him in the open field, forsaking their colours, renouncing their baptism, and running away to the enemy; so that baptism is not unto them the mark of God's child, but the brand of a fool that makes a vow and then breaks it; and better had it been that font-water had never been sprinkled on such a face, than that it should afterwards be hatched (marked) with such impudent impiety.

Brerewood's *En-
quiries*,
Acostæ, India Occi-
denti.

Abbot's *Geography*.

Eccles. v. 4.

MCLXXXIX.—*Sinful prayers not heard by God.*

A KING of the Saracens, by his ambassador, demanded of Godfrey de Bouillon, then in the holy war, how he had his hands *tam doctas ad præliandum* (so able to fight); who returned him this answer: "*Quia manus semper habui puras, &c.* (Because I never defiled my hands with any notorious sin)." Thus it is that men prosper not outwardly, because they

Max. Tyrius.

"Despiciunt ora-
tiones leves, diffi-
dentes, inanes," &c.
—AUG., in *Man.*
vi.

look not to themselves inwardly; they pray, and speed not; they lift up their voice, but not holy hands; they pray, but they do not, with the Ninevites, turn every one from the evil of his way and from the wickedness that is in his heart: so that, regarding iniquity in their hearts, God will not hear their prayers. The loadstone loseth its virtue besmeared with garlic, and our prayers with sin: that is the only *remora* (obstacle) that stops our prayers under full sail to the throne of grace.

Squire's *Serm.*,
Linda, 1657.

1 Tim. ii. 8.
Jer. iii. 18.
Ps. lxxi. 18.

MCXC.—*The blessed guidance of God's Holy Spirit to be implored.*

MEMORABLE is that passage betwixt Elisha the prophet and Joash the king of Israel: he directed the hand of the King of Israel to shoot, and the arrow of God's deliverance followed thereupon; and then, so often as he smote the ground, by the appointment also of the prophet, so often, and no longer, he had likelihood of good success. Even so it is the Spirit that must direct our tongues and hearts in all that proceedeth from them, for where He ceaseth to be as a guide, there will that saying of the prophet certainly be verified, "Every man is a beast by his own knowledge." Hence was it that the good old Christians sang "Come, Holy Ghost, eternal God, Comforter of us all," &c.; and so must we, if ever we look for God's assistance to go along with our endeavours.

2 Kings xlii. 15-19.
King's *Lect. on*
Jenab.

"Nulla in discendo
mora est, ubi
Spiritus sanctus
doctrinæ adest."

Ps. lxxiii. 22.

Beda, *Hom. ix. in*
Luc.

MCXCI.—*Angels ministering unto God's people for their good.*

IN the stories ecclesiastical, there is mention made of one Theodorus, a martyr, put to extreme torments by Julian the apostate, and dismissed again by him, when he saw him unconquerable. Ruffinus, in his history, saith that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable. He answered, that at first it was somewhat grievous, but after awhile there seemed to stand by him a young man in white, who, with a soft and comfortable handkerchief, wiped off the sweat from his body (which, through extreme anguish, was little less than blood), and bade him be of good cheer, insomuch as that it was rather a punishment than a pleasure to him to be taken off the rack, since, when the tormentors had done, the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people—in the days of their distress, it may be, bringing food to their bodies, as once to Elijah, but, certainly, comfort unspeakable to their souls, as to Jacob, Hagar, Daniel, Zacharias, Joseph, Cornelius, Paul, &c., and to our modern martyrs, in their prisons, at the stake, and in the fire. They pity our human frailties, and secretly suggest comfort when we perceive it not: they are as ready to help us as the bad angels are to tempt us: always they stand looking on the face of God, to receive orders for the accomplishment of our good, which they no sooner have, than they readily dispatch, even without weariness of flight.

1 Kings. xix. 5.—
Trapp's *Exposit. on*
Matt.

"Angeli admini-
sterium pro nostra
salute semper mi-
nistrant."—GREG.,
Hom.

Dan. ix. 21.

MCXCII.—*Men are apt to be unthankful in prosperity.*

IT is said to be the saying of Frederick, the emperor, concerning Signibird Flisk—afterwards called Innocent IV.—advanced by him to the popedom, "I have lost a cardinal, a friend, and have gotten a pope, a foe." It is to be feared that God may say the same of many men: so long as He kept them in a mean estate, they sought unto Him, and He had humble, thankful servants of them; but so soon as He raised them to prosperity, they kicked, and became unworthy, thankless wretches, forgetting themselves and the Rock from whence they were hewn, even God, their great and bountiful Benefactor.

Squire's *Serm.*,
Lond., 1656.

MCXCIII.—*How it is that the strength of imagination prevails so much in matters of religion.*

It is observable, that when some men look up to the rack, or moving clouds, they imagine them to have the forms of men, of armies, castles, forests, landscapes, lions, bears, &c., whereas none else can see any such things, nor is there any true resemblance of such things at all; and some, again, there are who, when they have somewhat of rolls and tumbles in their thoughts, think that the ringing of bells, the beating of hammers, the report that is made by great guns, or any other measured, intermitted noise, doth articulately sound and speak the same which is in their thoughts. Thus it is that a strong imagination or fancy becomes very powerful as to persuasion in the matters of God and religion. Hence it is, therefore, that most of those who are unlearned and unstable wrest the Scriptures, thinking they find that in them which, indeed, is not there to be found; persuading themselves that the Scripture represents to them such formed opinions, such and such grounded tenets, when, without all doubt, they do but patch and lay things together without any reason at all; from whence have proceeded the senseless dotages of heretics, visibly recorded by the ancients in older times, and of late the whimsical conceits of some dreamers, who have flown about in their most ridiculous papers, wherein they bring Scripture with them, but no sense, fancying the holy Word of God to strike, to ring, and chime to their tunes, to echo out unto their wild conceptions, and answer all their undigested notions.

Torshel's *Design to Harmonize the Bible.*

Fienus, *de Viribus Imaginationis.*

2 Pet. iii. 16.

Aug. Philastrius, *de Hæresibus.*

Jude 8.

MCXCIV.—*Submission to the will of God in all things enjoined.*

A PERSONAGE of some note, lying on his death-bed, was desired by some of his friends, then standing by, to speak some observable sentence, to throw out himself in some one good passage or other, to leave behind him one remarkable saying or other, so that, when he was dead and gone, they might remember both it and him. After a while, he spake unto them in the words of St. Peter: "*Humble yourselves under the mighty hand of God, that He may exalt you in due time*"—an excellent saying, and worthy to be received of all men: that in all straits, under all pressures whatsoever, men should lie down in the dust, submit themselves to the good will of God, and humble themselves under His mighty hand; and then, without all doubt, He will—not when they think it a fit time, but in His own due time, when it shall be most suitable for His glory, and most advantageous for their eternal welfare—ease and exalt them.

Cranford's *Serm.*, Lond., 1649.

1 Pet. v. 6.

MCXCV.—*Every day to be looked on as the day of death.*

PUT the case that one man should give unto another many loaves of bread, conditioned that he should every day eat one; but if the party should come to know that in one of them lay hid a parcel of deadly poison, yet in which of them it was he should be utterly ignorant, oh, how careful would he be in tasting any of them, lest he should light upon that which might prove his fatal destruction! Thus it is that God hath given unto us many days—to some more, to some less—but in one of these He hath, unknown to us, conveyed the bitter sting of death, and it may so fall out that, in the very day of jovialness, in the day of our greatest rejoicing, a deadly cup of poison may be reached out unto us, Death, like an unbidden guest, may rush in upon us, and spoil all our mirth on a sudden. Oh, how watchful, how diligent should the consideration of these things make every one of us to be! To look upon every day as the day of our death, every breathing the last breathing we shall make; to think, upon the ringing of every passing bell, that ours may be next; upon hearing the clock strike, that there is one hour less to live in, and one step made nearer to our long homes, the house appointed for all living.

Alphons. ab Aven-
dano, in *Marr.* xxiv.

"Mors in oīā.

MCXCVI.—*It is grace, not place, that keeps a man from sinning.*

Gen. xix. 30.

Gen. xiii. 7.

"Cælum non animum mutant."

It is said of Lot, that he removed from Zoar to a neighbouring mountain, and dwelt in a cave therein, which is shown to travellers at this day. Now it was that a hole in a hill could hold him and all his family, whose substance formerly was so great, the whole country could not afford room for his flocks and herdsmen, without striving with those of his uncle Abraham; and here it was that he was made drunken by his daughters' practice upon him, with whom he committed incest. So that it is grace, not place, can secure men's souls from sin, seeing Lot, fasting from lust in wanton and populous Sodom, surfeited thereof in a solitary cave; and whilst he carefully fenced the castle of Chastity, even to make it impregnable against the battery of foreign force, he never suspected to be surprised by the treachery of his own family.

MCXCVII.—*Every peaceable frame of spirit and confident persuasion of God's love is not a sure testimony that such a one is in the state of grace.*

Burgess's Sermon. on John viii. 54.

"Petrus dormit securus."

"Nihil hic nisi verba supersunt."

It is St. Paul's saying of himself, that he was alive without the law, *i.e.*, he had great quietness and ease of mind; all things went well with him; he was cock-a-hoop (exulting), sound and safe; he thought himself in a sure and safe way. But, alas! this was his ignorance, his blindness; just like a man in a dungeon, who thinks himself safe when there are serpents and poisonous creatures round about him, only he doth not see them; or as a man in a lethargy feels no pain, though he be at the selfsame time near unto the gates of death. And such is the condition of many persons: they thank God they have no trouble; their soul is at much ease and quietness; they doubt not of God's favour and love unto them. Hence, in the midst of their afflictions, when they are but, as it were, peeping into the furnace of trial, they will say, "I thank my good God, this is His doing; I will submit thereunto," &c., when, alas! here is nothing but words, no assurance; and it may be said of such, as Christ of the Jews: "*You say He is your Father, but you have not known Him;*" so they know nothing, powerfully and practically, concerning the mercies of God in Christ Jesus.

MCXCVIII.—*True comfort in the Word of God only.*

Seneca, de Contritione ad Polybium.

Nero Cæsar.

"Fas tibi non est de fortuna tua conqueri, salvo Cæsare."

Calamy's Godly Man's Ark, Ep. Dred.

"Fas tibi non est conqueri, salvo Deo et promissionibus ejus."

SENECA, going about to comfort his friend Polybius, persuades him to bear his afflictions patiently—and why? but because he was the emperor's favourite—and tells him that it was not lawful for him to complain while Cæsar was his friend. Cold comfort was this—a poor cordial, God wot, to raise up a drooping spirit! Good reason, too; for Cæsar himself, a little while after, was so miserable, so destitute of all outward comforts, that he had not a friend to relieve him in the midst of his greatest extremity, much less was he able to help his friend. Oh, but the sure Word of God affords a better cordial, that which is true comfort indeed: it bids every true child of God not to be over-much dejected under the greatest of afflictions, because he is God's favourite, God's jewel, God's child, God's inheritance; it tells him that it is not lawful for him to complain while God is his Friend, his refuge, his rock of defence, his safeguard, his what-not in the way of relief and succour; and the promises of God are his rich portion and inheritance. So that, like Job, though he lose all that he hath, yet he loseth nothing, because he loseth not his God, in having of whom he hath all things.

MCXCIX.—*God afflicting His children for the improvement of their graces.*

Wottonus, de Diferentiis Animal.

It is reported of the lioness, that she leaves her young whelps till they have almost killed themselves with roaring and yelling; and then, at the last gasp, when they have almost

spent themselves, she relieves them; and by this means they become more courageous. And thus it is that God brings His children into sadness, sorrow,—nay, even into the very deeps of distress. He suffers Jonah to be three days and three nights in the belly of a whale, David to cry out till his throat be dry, His disciples to be all the night in a great storm till the fourth watch; and then it is that He rebuketh the winds, and relieveth His children, by which means He mightily increaseth their patience and dependence upon Him, improveth their graces, and enlargeth their faith and hope in Christ Jesus.

Jonah i. 17.

Ps. lxi. 3.

Matt. xiv. 25.

MCC.—*The readiness of God to pardon poor repentant sinners.*

It was a custom amongst the ancient Romans, that when the judges absolved any accused person at the bar, they did write the letter A upon a little table provided for that purpose, *i. e.*, "*Absolvimus* (We absolve him);" if they judged him guilty, they wrote C, *i. e.*, "*Condemnamus* (We condemn him);" and if they found the cause difficult and doubtful, they wrote N L, *i. e.*, "*Non liquet* (We cannot tell what to make of it)"—not much unlike unto the term *Ignoramus*, in our common law, which the grand inquest writes upon a bill of indictment, when they dislike the evidence as defective, or too weak to make good the presentment. But it is otherwise with the all-knowing God with whom we have to do. He cannot be said to be ignorant of the many sins wherewith we provoke Him daily. Abraham may be ignorant of us, and Israel acknowledge us not, but He knoweth us, and all things else; He knoweth us to be wretched and miserable; so that He may well write "*Condemnamus*," and doom us to perpetual torments with the devil and his angels; yet such is His mercy to poor repentant sinners, that He invites and woos them to come in, that they may be saved, and so ready to pass by offences, that, instead of "*Condemnamus*," He takes up the pen and writes "*Absolvimus* (My son, be of good cheer; thy sins be forgiven thee)."

Ascon. Pedianus, in Orat. pro Milone.

Alex. ab Alexandro, *Jen. Dierum*, lib. lii., cap. 14.

Isa. lxi. 16.

Ps. lxxxv. 5.
Luke vii. 48.

MCCI.—*How it is that ministers find so little success of their labours in preaching the Gospel.*

As the husbandman, though he should be never so laborious in ploughing, sowing, and fitting the ground, though he be never so careful in providing precious and good seed, yet if the nature of the ground be barren, that it will bear no seed, or cause it to degenerate into cockle, all the labour is in vain; or as the gardener, though he water and dress never so carefully, yet if the tree be dead at the root, it is all to no purpose: so, though the ministers of God are very earnest in praying, preaching, informing, rebuking, yet, when the ground is barren, the tree dead at the root, if the people be of a froward and indisposed temper, if the god of this world hath blinded their eyes, that they do not see nor understand nor feel the power of God working upon their souls, what hope is or can there be of such a people?

Burgess's *Serm.* on Jer. xxiii. 22.

Augustin, in *Pi.* liiii., conc. 2.

MCCII.—*Christ, the eternal Son of God, properly and significantly called the Word.*

John i. 1.

FIRST, because His eternal generation is like the production of a word; for as a word is first conceived in the mind, and proceeds thence without any carnal operation, so the Son of God had His conception in the understanding of the Father, and proceeded thence without any corporal emanation. 2. As a word is immaterial and invisible—for no man can see *verbum mentis* (the word of our thought)—so Christ is immaterial and invisible, in regard of His Divine nature, for no man hath seen that at any time. 3. As a word, if you take it for *verbum mentis*, cannot be separated from the understanding, but as soon as there is *ὁ νοῦς* (the understanding) there must be *ὁ λόγος* (the word), so Jesus Christ, the second

John Howe's *Christ God-Man; a Serm.*, 1656.

Greg. Naz., *Orat.*, li. Id., in *Orat.*, xxxvi. John i. 18.

Zanchius, *de 3 El.* lib. v., cap. 8. 1 Cor. i. 24.

Person in the blessed Trinity, cannot be separated from the Father, but as soon as ever there was a Father—if it may be so spoken of eternity—there was of necessity a Son, and so He is co-eternal with Him. 4. As a word is not expressed till it be clothed with air and articulated by the instrument of speech, so the Word of God, which is the second Person in the Trinity, was not manifested to the sons of men until He was clothed in flesh and born of the Virgin Mary.

MCCIII.—*True Christians are fruitful Christians.*

Bp. Hall's *Serm.*,
Westm., 1614.

Look where you will in God's Book, you shall never find any lively member of God's Church, any true Christian, compared to any but a fruitful tree: not to a tall cypress, the emblem of unprofitable honour; nor to the smooth ash, the emblem of unprofitable prelacy, that doth nothing but bear keys; nor to a double-coloured poplar, the emblem of dissimulation; nor to a well-shaded plane, that hath nothing else but form; nor to a hollow maple, nor to a trembling asp, nor to a prickly thorn, nor to the scratching bramble, nor to any plant whatsoever whose fruit is not useful and beneficial; but to the fruitful vine, the fat olive, the seasonable sapling planted by the rivers of waters. Yet it is most true that the goodly cedars, strong elms, fast-growing willows, sappy sycamores, and all the rest of the fruitful trees of the earth—*i. e.*, all fashionable and barren professors whatsoever—they may shoot up in height, spread far, show fair, but what are they good for? Yes, they may be fit for the forest, the ditches, the hedgerows of the world; not for the true saving soil of God's Israel. That is a soil of use and fruit; that is a place for none but vines, for trees of righteousness, fruitful trees, fruitful Christians. "*He that abideth in Me bringeth forth much fruit,*" saith our Saviour.

Ps. xcii. 12, 13,
and i. 3.

"Arbores sylvæ ad fructificandum storiles, &c. Ad fructum velut ad ultimum finem omnes bonæ arboris partes ordinantur."—PET. BERCHOR.
John xv. 5.

MCCIV.—*Christ making Himself and all that He hath over to the good of His Church and people.*

Daniel's *Hist. Eng.*,
lib. i.

WE read in our "Chronicles," that Edmund, surnamed Ironside, in whom England was lost, and Canute, the first Danish king, after many encounters and equal fights, at length embraced a present agreement which was made, by parting England betwixt them two, and confirmed by oath and sacrament, putting on each other's apparel and arms, as a ceremony, to express the atonement (reconciliation) of their minds, as if they had made transaction of their persons to each other: Canute became Edmund, and Edmund, Canute. Even such a change, as it may be said, of apparel is betwixt Christ and His Church, Christ and every true repentant sinner; He taketh upon Him their sins, and putteth upon them His righteousness; He changeth their rags into robes, their stained clouts into cleaner clothing; He arrays them with the righteousness of the saints—that twofold righteousness, imputed and imparted: that of justification, and the other of sanctification: that is an under-coat, this is an upper; that clean and pure, this white and bright; and both from Himself, who is made unto them, not only wisdom, but righteousness, sanctification, and redemption. Yet further: He puts upon His Church His own comeliness, decks His Spouse with His own jewels, as Isaac did Rebecca; clothes her with needlework, and makes her more glorious than Esther ever was, in all her beauty and bravery; rejoiceth over her, as the bridegroom over his bride; yea, is ravished in his love to her, with one of her eyes lifted up to Him in prayer and meditation, with one chain of her neck, that very chain of His own graces in her.

Trapp's *Exposit. on*
Zech. iii.

2 Cor. v. 19.

1 Cor. i. 30.

Cant. iv.

MCCV.—*How it is that every man hath one darling sin or other.*

Bedæ *Axiomata*
Philosophiæ.

It is a maxim in philosophy, that though all the individuals of one kind agree in one specific nature, yet every one hath a particular difference, whereby it is distinguished from

another; which is called heccietiy. And so it is that, though original sin be the seed of all kind of wickedness, and there cannot be an instance given of any horrid crime in the world but this would carry a man unto it, yet this poison in every man vents itself rather in one way than another, so that there may be many sins acted in common by all, yet several men have their several particular corruptions, their Delilahs, their beloved sins, which, like the prince of devils, command all other sins. As in every man's body there is a seed and principle of death, yet in some there is a proneness to one kind of disease more than another that may hasten death, so, though the root of sin and bitterness hath spread itself over all, yet every man hath his inclinations to one kind of sin rather than another; and this may be called a man's proper sin, his evil way, which, unrepented of, will inevitably draw down vengeance upon his head that hath it.

"Trahit sua quem-
que voluptas."—
VIRGIL.

Budge, s. s. v. in
Jer. xviii. 11.

MCCVI.—*How to make a right use of God's promises.*

It is said of Tamar, that when Judah, her father-in-law, lay with her, she took as a pledge his signet, bracelets, and staff; and afterwards, when she was in great distress, and ready to be burned as a harlot, she then brought out her staff and signet and bracelets, and said,—"By the man whose these are am I with child!" and thereby she saved her life. So must all of us do: in the time of health, study our interest in the promises of the Gospel; and in time of sickness, live upon that we have so studied. Then it is that we must bring forth the staff, the signet, and the bracelet, produce our evidences, rely and make use of the promises, as so many spiritual props and buttresses, to shore us up and keep us from falling into despair of God's mercies and love unto us in Christ Jesus.

Calamy's *Godly
Man's Ark*, 1657.

"Obsignatis agen-
dum est tabulis."—
TERENTIUS.

MCCVII.—*God looking upon His Church with a more special eye of providence.*

THERE is much waste ground in the world that hath no owner; our globe can tell us of a great part that hath no inhabitant, no name but *terra incognita* (unknown); but a vineyard was never without a possessor. Come we into some wild Indian forest, all furnished with goodly trees, we know not whether ever man were there; God's hand, we are sure, hath been there, perhaps not man's; but if you come into a well-dressed vineyard or garden, there you may see the hillocks equally swelling, the stakes pitched in a just height and distance, the vines handsomely pruned, the hedgerows cut, the weeds cast out. Now, we are ready to conclude, as the philosopher did when he found figures, "Here hath been a man, and a good husband, too!" Thus it is that, as God's Israel, God's Church is a vineyard, so we may safely conclude that it is God's vineyard, God's Church, God's in a more special manner. It is true that there is a universal providence of God all over the world, but there is a more especial hand and eye of God over His Church; in it God challengeth a peculiar interest. Solomon may let out his vineyard to keepers, but God keeps His Church in His own hands; He may use the help of man, but it must be as tools, rather than as His agents: He works by them, they cannot work but by Him; so that, in spite of the gates of hell, His Church, His vine, shall flourish. Even so return, O God of hosts, look down from heaven, and visit this vineyard of ours, Thy Church, which Thy right hand hath planted, and the Branch which Thou hast made strong for Thyself!

Bp. Hall's *Serm.*,
Westm., 1634.

Cant. viii. 11.

"Ecclesia quæ per
omnes gentes crescit
in frumentis Dom.
conservata est."—
AUG., in Ep. xlviii.

MCCVIII.—*The sad condition of all impenitent sinners.*

It is said of Antoninus, archbishop of Florence, that after he had heard the confession of a wretched usurer, he gave no other absolution than this: "*Deus miseratur tui, si vult; et*

In *Summa Tit. de
Mansuet. et Uu-
rariis*.

condonet tibi peccata tua, quod non credo, &c. (God be merciful to thee, if He please; and forgive thee thy sins, which I do not believe; and bring thee to eternal life, which is impossible;)” *i. e.*, “*rebus sic stantibus* (if God doth not wonderfully work a strange conversion in his heart).” And such and so sad is the condition of every unregenerate man, every impenitent sinner; they are no other than bond-slaves of Satan, firebrands of hell, vessels of wrath, men without God in the world. No wonder, then, that as long as they continue in such a wretched estate, God ceases to be merciful unto them, denies them forgiveness of sins here in this life, and admission into His kingdom of glory hereafter.

Rom. ix. 23.

Eph. ii. 12.

MCCIX.—*God, as He is a God of mercy, so He is a God of judgment, and therefore not to be provoked.*

Trapp's Exposit. on
Zaeb. i.“*Læsa patientia fit
furor.*”

Ps. ii. 12.

Ps. xc. 11.

Heb. xii. 29.

NOTHING so cold as lead, yet nothing more scalding if molten; nothing more blunt than iron, and yet nothing so keen if sharpened; the air is soft and tender, yet out of it are engendered thunderings and lightnings; the sea is calm and smooth, but if tossed with tempests it is rough above measure. Thus it is that mercy abused turns to fury. God, as He is a God of mercies, so He is a God of judgment; and it is a fearful thing to fall into His punishing hands. He is loth to strike, but when He strikes He strikes home; if His wrath be kindled, yea, but a little, woe be to all those on whom it lights; how much more when He is sore displeased with a people or person! “*Who knows the power of His anger?*” says Moses. Let every one, therefore, submit to His justice and implore His mercy. Men must either burn or turn, for even our God is a consuming fire.

MCCX.—*Promises of God, the excellency and comforts that are to be found in them.*

Fox's Act. and Men.

1 Tim. i. 15.

Adamus, in Vita.

R. Bolton, of Kettering.

Mr. Edm. Calamy.

1 John iii. 14.

“*Promissa sunt pabulum et anima fidei.*”—AUG.

It is said of Mr. Bilney, that blessed martyr of Christ Jesus, that being much wounded in conscience by reason of the great sin he had committed, in subscribing to the Popish errors, he was much comforted by reading those words: “*This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners,*” &c. Thus was Beza supported under his troubles by the words of Christ (John x. 27—29). Mention is also made of one that was upheld under great affliction and comforted from that of Isaiah (Isa. xxvi. 3); of another, in the like condition, from that of the same prophet (Isa. lvii. 15); of a third, a young maid, upon the knowledge of a reverend divine, yet living, that went triumphantly to heaven, by the refreshing she found in that well-known text (Matt. xi. 28). Many, also, are the drooping spirits that have been wonderfully cheered by reading the eighth chapter of St. Paul's Epistle to the Romans, and by that text of St. John, in his first Epistle: “*We know that we have passed from death to life,*” &c. And thus it is that great is the excellency, transcendent the comforts, that are to be found in God's promises; they are the good Christian's Magna Charta for heaven, the only assurance that he hath to claim by. There is no comfort—no true, real, virtual comfort—but what is built and founded upon a Scripture promise; if otherwise, it is presumption, and cannot properly be called true comfort. The promises are *pabulum fidei et anima fidei* (the food of faith and the very soul of faith); they are a mine of rich treasures, a garden full of choice flowers, able to enrich the soul with all celestial contentments, and to sweeten the sourest of conditions. The truth is, there is no promise of God but, if He be pleased to enlighten us, and show us our interest in it, will afford a plentiful harvest of everlasting joy, and that which is true and real contentment indeed.

MCCXI.—The griping usurer and his broker characterised.

It is commonly known that the nether millstone stands or lies still, and stirs not; so the wretched, rapacious, griping usurer sits at home, and spends his time in a kind of diabolical arithmetic, as numeration of hours, days, and moneys, subtraction from other men's estates, and multiplication of his own, until he have made division between his soul and heaven, and divided the earth to himself, and himself—if God be not the more merciful—to a worse place. And for his broker, he is not much unlike the upper millstone, without which the nether may seem to be unserviceable—that is quick, stirring, and runs round. So he is still in action like the jackal, yelping before the lion for a prey; ever contriving how he may bring grist to the mill, money into the usurer's bank, and sorrow to his own soul. Hence is that phrase of the prophet, "*grinding the faces of the poor*," who, like corn, are ground to powder betwixt them. But let all such know that it were better for them if they endured all temporal punishment whatsoever, that a millstone were tied about their necks, and so cast into the bottom of the sea, than that both body and soul should be cast into hell fire for evermore.

Powell's *Positions of Poetry*, p. 48.

Isa. iii. 15.

Matt. xviii. 6.

MCCXII.—The danger of fleshly lusts to be avoided.

CLEMENS ALEXANDRINUS hath a story that the first who found out fire was a satyr, a wild man, and, perceiving it to be a creature beautiful and resplendent, like a hot suitor, he offers to kiss it; but the fire, speaking to him, said, "Take heed, satyr; come not near me; for if thou dost, I shall burn thy beard." The meaning is, that unclean lust being a fire, which lustful hearts have found out, they are told if they meddle with it they are sure to be burnt by it. Can a man go upon hot coals, and not be burnt? take fire in his bosom, and his clothes not be consumed? go in unto a strange woman, and be innocent? come near such a she-fire, and not be singed? He cannot; it is impossible. He may tread upon coals, thinking to tread them out, but he will first tread the fire into his own feet; he may think to take fire in his bosom, and his clothes not be burnt; to embrace the conversation of a strange woman, and his chastity, the pure white garment of human nature, not be defiled; but he may, withal, think as well to fall into the bosom of hell fire, and there not be tormented for evermore.

In *Admonit. ad Gentis*.

Ambros., *de Penit.*, lib. i., cap. 13.

"*Edax libidinis flamma*," &c.—*BASIL., Lib. de Virginitate*.

"*Homo et mulier ignis et palca*."—*JER., in Ep. ad Dam.*

MCCXIII.—A prudential piece of state policy for the continuance of peace.

MEMORABLE is that ingenious and honest contrivement of Pacuvius Calavius, a wise magistrate in Capua, who, perceiving the people to be much bent against the present government, and ready to break out into some outrage, made the senate acquainted therewith; and having thoroughly terrified them, by laying open the danger hanging over them, he promised, nevertheless, to deliver them all, and to set things at quiet, if they would freely put themselves into his hands, offering his oath, or any other assurance that they should demand, for his faithful meaning. They all agreed. Then, shutting the court, and placing a guard of his own followers about it, that none might enter it or issue forth without his leave, he called the people to assembly, and, speaking as much ill of the senate as he knew they would be glad to hear of, he told them that these wicked governors were surprised by his policy, and all fast, ready to abide what sentence they would lay upon them. Only thus much he advised them, as a thing which necessity required, that they should choose a new senator before they satisfied their anger upon the old. So, rehearsing the names of one or two senators, he asked what their judgment was of those. All cried out they were worthy of death. "Choose, then," said he, "first of all, some new ones into their places." Hereupon the multitude, unprovided for such an election, was silent, until at last some one or other adventured to name whom he thought fit. The men so nominated were utterly dis-

Livius, in *Hist. Rom.*

Sir Walter Raleigh's *Hist. of the World*, lib. xvi., cap. 13.

"*Scinditur incertum studia in contraria vulgus*."

liked by the whole assembly, either for some known fault, baseness, and insufficiency, or else because they were unknown, and therefore held unworthy. This difficulty in the new election appearing more and more, whilst more were to be chosen—the fittest men to be substituted having been named amongst the first, and not thought fit enough—Pacuvius entreated, and easily prevailed with the people, that the present senate might at this time be spared, in hopes of amends hereafter, which, doubtless, they would make, having thus obtained pardon for all offences past. Henceforth, not only the people, as in former times, honoured Pacuvius and esteemed him their patron, but the senate also were governed by him, to whom they acknowledged themselves indebted for saving all their lives. Here, now, was a prudential piece of policy, such as the sage and prudent some years since amongst us might have well improved, to the curing of many distempers, composing of much difference, and preventing of great disorders, whereby we were then become even so distracted, that England was called the Bedlam of Europe, and London the Bedlam of England.

"O fortunatos nimium, bona si sua novimus," &c.

MCCXIV.—*How it is that age becomes truly honourable.*

Philo, in *locum*.

Gen. xxv. 8.

"Canities tunc est venerabilis quando ea gerit," &c.—CHRYSOSTOM, Prov. xvi. 31.

PHILO, the learned Jew, noteth, that although many in the beginning lived to a great length of time, so that they more than trebled the years of Abraham, yet none is mentioned and named to have been an old man in the Scripture until Abraham, of whom it is said that he died in a good old age. Whereof Philo conceiveth the reason to be, because, though his years were fewer, his virtues were more, and because he was gone further in the way of righteousness, though his course was shorter in the way of life. And this it was that made his old age to be good, this it was that made it to be a crown of glory: for it is a reproach to be able to prove our old age only by numbers of years, and not by increase of knowledge and goodness; it being so, that age will never become truly honourable, nor the hoary head as a crown of glory, till it be found in the way of righteousness.

MCCXV.—*To commit ourselves to God in all things, and to be thankful to His holy name.*

"Unus jacet alter voro refert pilam," —CHRYS., *Orat.*, viii.

Seneca, *de Benefic.*, lib. ii., cap. 17. Prov. xvi. 3.

Nich. de Lyra, in Prov. xvi. 3.

In the play at tennis, it is observable that the one tosseth the ball, the other tosseth it back again, and so long it is that the sport handsomely continueth as the ball, tossed to and fro between the hands of both, doth not fall to the ground; and he is said to be the best player that doth not only skilfully and readily take the ball, but nimbly and expertly sends it back again. Thus it is that all of us are to reveal our works unto the Lord, to cast or tumble our works before the Lord, to put them over to the Lord; and whatsoever we do well, let Him have the praise and the thanks for it, not to let the ball of benefits fall to the ground, but bandy it back with a speedy return of submissive acknowledgement; for the true comfort of that which we have received will be happily continued so long as we shall return thanks for things which we have so received. And then it is, too, that we shall be looked on as good and worthy receivers, when we cast back praise and glory unto God, and speak good of His holy name.

MCCXVI.—*The good of quietness and evil of contention.*

Jermin's *Exposit.* on Prov. xvi. 3.

Look but upon a pleasant pond, full of sweet fish, how do they sport themselves up and down in it, and multiply continually unto a great increase! But let the sluice be once taken up, the fishes are quickly gone; the waters stay not till they be gone also; and nothing but mud and mire is left behind. So it is that, in a quiet life, the affairs and endeavours of men

do prosper, and their estate is increased to plenty and abundance, so that they even bathe themselves in the comfort and contentments that they find therein; but let the waters of strife break in, the gap of contention be opened, all comforts fleet away, and usually the estate sinks lower and lower, until it be dried up to beggary and misery. Such is the good of quietness and the evil that attendeth upon contention: it is, therefore, good counsel to make up all breaches as soon as they do appear, or rather, by watchfulness, keep all so firm, that no breach may appear; for the evil of contention is a great deal better prevented than remedied.

Greg., *de Cura*
Past., part. iii.,
adm. 15.

"Dimitte a quam
caput jugiorum"
AMBR., *Ep.*, lib. iii.

MCCXVII.—*The sin of bribery condemned.*

It is mentioned of Frederick, duke of Saxony, that, being offered a great mass of gold by the agents of Archduke Charles, even after he had given his voice to be emperor (and indeed made him emperor), he would not so much as look upon it; and when they were instant upon him, at the least to give them leave to bestow a largesse upon his gentlemen and followers, his answer was, that they might take something if they would; "but I tell you, and I tell them," said he, "that not one of them that taketh a penny shall stay one day in my-house." This was, now, a worthy heroical mind in him, but sooner praised than followed; and, as St. Bernard said in another case, "*exemplum alterius sæculi* (an example fitter for a less corrupt age than this wherein we live)." It is well, now, if nothing be given or promised beforehand: "*The rulers love to say with shame, Bring ye;*" "*The judge asketh for a reward.*" Many are the Gehazies that run after rewards; many, like Samuel's two sons, turn aside after lucre, and take bribes to pervert judgment; but, where is the man that, like Samuel, can say, "*Whose ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed, or of whose hands have I received any bribe to blind mine eyes therewith?*"

Erasmus, *in Apoph.*

De Considerat., lib.
iv.

Hos. iv. 18.
Micah vii. 3.

"Acceptio mune-
rum causa perversi
tendi judicii."
GREG., *in locum*,
1 Sam. viii. 3.

1 Sam. xii. 3.

MCCXVIII.—*Commendable silence.*

It was the wisdom of Sulpitius Severus, who, being deceived by the Pelagians, and acknowledging the fault of his loquacity, was careful of silence afterwards unto his death; and good reason too, says St. Jerome, "*ut peccatum quod loquendo contraxerat, tacendo penitus emendaret* (that the sin which he had committed by over-speaking might be amended by holding his peace ever after)." Thus, it may be, and often is, the infirmity of the wisest to be too hasty in speech, to be somewhat too forward in their expressions; it must, therefore, be their wisdom to shut the doors of their lips, to be wary of what they say, and to be more silent and watchful over themselves for the time to come.

In Catalogo Virorum
Illustrium.

MCCXIX.—*The distemper of sin not easily cured.*

It is said of Nero's Quinquennium, that it was such, that, in the excellency thereof, as to the point of government, few of his predecessors did ever equal him; yet, at last, that which glittered so much did not prove to be true gold. He fell into courses most exorbitant, and, amongst the rest, so shameless in his bribery and extortion, that he could not pass an office but he must be well paid for it before the seal was gotten, and then, as a trumpet of his own baseness, cry out to the party, "*Seis quibus sit opus* (Thou knowest what I have need of)!" And thus it is that, when men are distempered with sin, habituated and, as it were, rooted in sin, they are not very easily cured. It is a difficulty to be weaned from the sweet breasts where sin hath a long time suckled, or to be divorced from those criminal courses to which a man hath once espoused his affections. Vices oftentimes become usages, and a practised sinner is even incorrigible.

Sueton., *in Hist.*

"Procul differre
cunctos principes,"
&c.

"Vitamores fiunt."
—GREG.
Jer. iv. 14.
Ezek. xiii. 7.

MCCXX.—*Men to stand up for the credit of their places.*

In Vita ejus.

"Quadragesima annis
vix priores duas li-
teras alphabeti A B
percepit," &c.—
ÆGID. CORROZE-
TUS, de Dilecti Me-
morabil.

Reeve's God's Plea
for Nineveh.

LOUIS XI., of France, desiring to thrust an abbot injuriously out of his place, commanded him *cedere* (to give up his right), and to yield up the possession to one that he should nominate; the abbot, thinking the king to have no absolute power to dispose of Church rights without some high crime or the party's voluntary consent, resolutely told him that he had been forty years learning the two first letters of the alphabet, A B, that is, how to be made an abbot, and he should be forty years longer before he should learn the two next letters, C D, by which he meant *cede*, that he could not understand how to yield up an abbotship so easily. Thus it is that, the greater men are, the greater care ought they to have in keeping up the credit of their places; be as great as their parentage and pedigrees, ties and titles; be as great as their great Creator hath made them to be; and as God hath had the bringing of them forth, let not the devil have the bringing of them up; as they tender their dignities, leave them as dignities; lose not a cubit of their stature, embezzle not their stock, lose their birthright, not to be inferior to themselves, as some in these days are, who have such a lethargy, vertigo, or palpitation of the heart, that they have forgotten everything that should be near and dear unto them, and even tremble to be their own propugnators (defenders).

MCCXXI.—*The great mystery of the hypostatical union in Christ shadowed out by way of similitude.*

Just. Mart., in Ex-
positi, Fides.

Basil., in Nativitate.

Alex. Alens, Sum.
Theolog., p. 3, q. 75,
mem. 1, art. 1.

Damascen., de Fide
Orthodox., lib. iii.,
cap. 11.

Field, on the Church,
lib. v., cap. 12.

Roberts, *Mysterium
et Medulla Biblio-
rum*, lib. iv., cap. 6,
Aphor. ii., Posit. 1.

MANY are the similitudes used by both ancient and modern writers to illustrate the mysterious union of God and man in one person of Jesus Christ our Mediator: as that of the body and soul making but one man; of the primordial light in the first creation and of the body of the sun, in which that light was afterwards seated, both making one luminary; of a sword fired and enflamed; of one man having two accidental forms or qualities, as skill in divinity and physic; of a scion or branch grafted into a tree. But these, and some others, have been long since noted as defective in one part or other: that, therefore, of the mistletoe in the oak, or in the apple-tree, seemeth to hold out the best; for—

1. The apple-tree and mistletoe are two perfect and different natures in one tree, the mistletoe wanting no integral part that belongs to mistletoe. So the Godhead and Manhood are two perfect and different natures in one Person, in one Christ our Lord.
2. The mistletoe never had a separate and distinct subsistence of its own, but only subsisteth in union with the apple-tree, which sustaineth and maintaineth it. So the human nature of Christ never had any distinct and separate subsistence of its own, but, from the first conception, subsisted in union with the Divine subsistence.
3. The apple-tree and mistletoe are so one tree that their two different natures are neither confounded together nor changed one into another, to make up a third nature, but are so individually united that, retaining their different natures, they are but one tree. So the two natures of Christ are, without confusion or commutation, united in one Person, and yet still retain their real differences.
4. The apple-tree and mistletoe, though one tree, yet having different natures, bear different fruits, as apples and berries. So the Godhead and Manhood of Christ, though but one Person, yet, being different natures, perform distinct actions peculiar to each of them. Lastly. As we may truly say, by reason of this union, this apple-tree is a mistletoe and this mistletoe is an apple-tree; and consequently this mistletoe beareth apples and this apple-tree beareth berries. So we may truly say, by reason of the personal union in God and man, in Christ, this Son of Mary is the Son of God and this Son of God is the Son of Mary; the Son of God was crucified, and the Son of Mary created heaven and earth.

MCCXXII.—Rich men to consider their beginnings, and be thankful.

It was the saying of Chrysostom to Gaynas, the Arian bishop: "*Cogita quo cultu transieris Histriam, et quibus nunc utaris vestibus, &c.* (Bethink thyself in what poor attire thou didst once pass through Histria, and how richly thou art now apparelled).'" So let all such as are advanced in the world's eye, such as are arrived at great estates, such as heretofore not worthy to sit with the dogs of the flock are now seated with princes, consider the simple weeds, perhaps, that were once upon their backs, and how God hath given them change of apparel! what a small flock they had once to begin withal, and how God hath conveyed unto them hidden treasures! what minims they were once in the world, and what grandees they are now become! that, whilst others have poverty, they have prosperity! whilst others are empty, they are full! whilst others have a narrower border, theirs is enlarged! whilst others have neither means nor meat, their portion is fat and their meat plenteous! When, therefore, they eat in plenty and are satisfied, let them praise the name of the Lord their God, who hath done wonderfully for them, and say with David, "*All that we enjoy cometh of Thine hand, and all is Thine own!*"

Erasmus, in *Vita Chrysostomi*.

"Quantum mutatus ab illo."

Joel ii. 26.

1 Chron. xxix. 14.

MCCXXIII.—Slothfulness and lukewarmness in religion forerunners of evil to come.

It is said of Alexius Comnenus, that when, upon the day of his inauguration, he subscribed the creed in a slow, trembling manner, it was an ominous sign to all what a wicked man he would prove, and how nigh the ruin of the empire was at hand; and when Philip, the last king of Macedon, a little before the great battle which he fought with Flaminius, stepped upon the top of a sepulchre to make an oration to his soldiers, it foretold a sad event of the issue of the battle. Thus, we who have violated the faith, and are come to such a slothfulness and lukewarmness in performance of religious duties, it doth presage that our very inwards are corrupted and the foundations of our welfare shaking; we who have trod upon the heads of so many famous martyrs, who first conveyed unto us our faith and worship, it is a kind of prediction that this at last will be fatal to our Church. There is time yet to amend, but how long God knows; it is to be hoped that our sins have not yet made God to abhor the excellencies of Jacob, nor left us naked before the Lord. We have yet much in our keeping; all is not gone: let it be our care to preserve what is left, and be thankful for what we have in the present enjoyment.

Nicetæ, *Hist.*, lib. i.

Plutarch, in *Flaminio*.

Reeve's *God's Plea for Nineveh*.

MCCXXIV.—Man's great vanity in proposing to himself long life.

WHEN God revealed to Nebuchadnezzar how little a while his empire was to last, he showed him a statue of divers metals: the head of gold, the breast silver, the belly brass, the legs iron, the feet clay, and a little stone descending from the mountains dashed the statue in pieces. But instead of taking this as a forewarning of his end, and to have it still before his eyes, he made another statue of gold from top to toe, which is held to be a durable and lasting metal; so that the more God sought to undeceive him, the more was he deceived with his vain hopes. And this is a fit resemblance of that which daily happeneth unto us; for God advising us that, in the midst of all our magnificent structures and costly edifices, that of our body, our best building, is but reared up of a little dirt, a house of clay, that daily moulders away, and will be, ere long, reduced to little or nothing, yet our idle thoughts and vain hopes imagine it to be of gold, to be built of strong and lasting materials, which cannot be, when, as man's life is so short, that it is no more than to go out of one grave into another, out of the womb of our particular mother into that of the earth, the common mother of us all. Dust we are, and to dust we must return.

Dan. ii. 31-35.

Nazianzen.

"Congestum cepite culmen."

"Tanquam mors nulla sequatur."

"Palvis et umbra sumus."

Gen. iii. 19.

MCCXXV.—*How it is that a prudent man may lawfully comply with the times.*

Plinii Nat. Hist.,
lib. viii., cap. 21.

"Non cursum eun-
dem sed portum,"
Sc.,—Litt., *Polit.*,
lib. iv.

It is said of the ycale, a certain wild beast in Ethiopia, that he hath two horns of a cubit long, which he can in fight move as he list, either both forward, to offend, or both backward, to defend, or the one forward and the other backward, to both uses at once. So should wise men apply their counsels and actions to the times, and either put forth the horns of their power or pull them in, as occasion offers; yet with this caution, that, as the mariner changeth his course upon the change of the wind and weather, but still holdeth his purpose of getting into the harbour, so should all prudent men, statesmen especially, as upon every new occasion they alter their sails and veer another way, they should still make their course point to the public good and safety, not once minding their own private benefit or advantage.

MCCXXVI.—*The difference betwixt a good and bad memory.*

Basil., in Bibl. S. S.
Patrum, tom. i.,
ser. 2.

Fonseca, *Serm.* in
Die Cinerum.

As the stomach is the storehouse of our corporal food, and, keeping therein our present meat, the body takes from thence its sustenance, whereby its life and being is maintained, so the memory is the stomach and magazine of the soul, and sets before our eyes the obligation wherein we stand, the good which we lose, and the hurt which we gain; and representing thereunto the species and shapes of things past, they sometimes work that effect as they would have done had they been present themselves; whence is engendered the love of God, which is that good blood wherewith the soul is nourished. And then, again, as from the disorder and disagreement of the stomach painful diseases do arise, and divers infirmities hang upon the body, so, from the forgetfulness of our memories, rise those manifold disorders and distempers in the soul, such as deaden the graces of the Spirit and flat the motions thereof, bringing the soul into a labyrinth of perplexity, until God be pleased to bring such things into mind again as may relieve it.

MCCXXVII.—*Oath or covenant-breakers not to be trusted.*

"Summum crede
nefas," &c.,—JUV.,
Sat. x.

"Pronum est supe-
ror censurere
testes,"—ID., *Sat.*
xiii.

THE laws Divine and human have left no such bond of assurance to tie and fasten one to another as that of an oath or covenant, which is to be taken in sincerity and kept inviolably. But, seeing the deprivation of our nature hath perverted these laws and abused this lawful act, by equivocations and mental reservations, making it like a gipsy's knot, fast or loose at their displeasure, or like a tragedian's buskin, equally fitting each foot, the law of state prescribes us this remedy, to trust no man of noted falsehood and duplicity but upon good caution. And good reason too; for he that hath passed the bounds of modesty and made no religion of oath or covenant for his proper advantage never after makes scruple in his cauterized conscience to offend in like sort as often as like occasion shall be offered.

MCCXXVIII.—*The unresolved man's inconstancy.*

Plinii Nat. Hist.,
lib. ii., cap. 103.

THE river Novanus, in Lombardy, at every midsummer solstice, swelleth and runneth over the banks, but in mid-winter solstice is clean and dry. Such is the nature of men unresolved, to several fortunes: they swell in the sunshine of their prosperity and look big in the days of their advancement, but when storms of danger and troubles arise they are dried up with despair and hang down their heads like a bulrush; for a mind unprepared for disaster is unfurnished to sustain it when it cometh: he that soareth too high in the one

fortune sinketh too low in the other. Insolent braving and base fear are individual and inseparable companions ; but the resolved man is ever the same, even in the period of both fortunes.

MCCXXIX.—*The truly noble soldier.*

THE Getulian captive (as Pliny relateth the story) escaped the danger of being devoured by many lions, through her humble gesture and fair language, as saying unto them, that she was a silly woman, a banished fugitive, a sickly, feeble, and weak creature, a humble suitor, and lowly suppliant for mercy. As, therefore, the lion is the most noble of all the beasts of the forest, who never shows his force but where he finds resistance, "*satis est prostrâsse* (do but yield, and he is quiet)," such is every truly noble soldier, every generous soldier (the most honourable of all other professions), who holds it as great a glory to relieve the oppressed as to conquer the enemy that is in arms against him.

Nat. Hist., lib. viii., cap. 10.

"*Régia res est succurrere lapsis.*"—*OVID.*

MCCXXX.—*How it is that the self-conceited, vain-glorious man deceives himself.*

It is usually so, that the vain-glorious man looks upon himself through a false glass, which makes everything seem fairer and greater than it is ; and this flatulous humour filleth the empty bladder of his vast thoughts with so much wind of pride, that he presumes that Fortune, who hath once been his good mistress, should ever be his handmaid. But let him know that the wings of self-conceit, wherewith he towereth so high, are but patched and pieced up of borrowed feathers, and those impeded (united), too, in the soft wax of uncertain hope, which, upon the encounter of every small heat of danger, will melt and fail him at his greatest need ; for Fortune deals with him as the eagle with the tortoise : she carries him the higher, that she may break him the easier. It would be, therefore, good advice, that, in the midst of his prosperity, he would think of the world's instability, and that Fortune is constant in nothing but inconstancy.

"*Forlique manebô,
Quis neget hoc ?*"
OVID.

*Dallin ton's
Aphorisms*

"*Et tantum constans in levitate sua est.*"

MCCXXXI.—*How it is that children are very hardly drawn from their natural inclinations.*

Do but set the eggs of divers fowls under one hen, and, when they are disclosed, the kite will be ravenous, the dove harmless, the duck will be paddling in the water, and every one will be prosecuting its natural inclination and condition. Or take the youngest wolf-whelp, employ the greatest art, use the utmost skill that may be, to make it gentle and loving, and you shall find it but labour lost, a thing altogether impossible ; for it will never be forced or entreated from its natural curstness (malignity) and cruelty. Thus, it cannot be denied but that education hath a considerable power to qualify ; breeding in a good family may civilize, but never nullify the proper nature of any thing or person. It is, therefore, the duty of parents earnestly to pray that God would be pleased to infuse such souls into their children as may be endued with sweet and gracious inclinations ; if otherwise, to use all fit means to temper the worst, not presuming to effect an absolute extirpation thereby, but by the miraculous power of Him who can make from bitter fountains to flow sweet and pleasant waters—from the worst nature, the best of grace and goodness.

*Daily Observations
by a Perien of Honour.*

"*Naturam expellat
furca licet usque,*"
&c.

MCCXXXII.—*The different conditions of men in the matter of society laid open.*

Capell's *Observat.*
Divine, Moral, &c.

DIVERS and sundry are the conditions of men in society, but three are most remarkable—*i. e.*, the open, the concealed, and the well tempered betwixt these. As for the first, they are of so thin a composition, that a man, by a little converse, may see as easily through them as if they were made of glass, for in every discourse they are ready to unbosom their thoughts and unlock the very secrets of their hearts. The second sort are so tenacious, so reserved, and closely moulded, that they seem like those coffers that are shut so fast that no discovery can be made where they may be opened—so close, that as they are of less delight for society, so of less hazard to be trusted. But the last and best composed are like some cabinets that are not with difficulty unclosed, and then discover unto you many things pleasant and profitable, but yet so cunningly devised, so artificially contrived, that there will be some secret box that neither your eye nor wit can take notice of, wherein is deposited a most proper and incommunicable treasure, something that will give grace and much advantage to those that have it.

"Nec retinent
patalia, &c. Vox
fauces heret."

"Opportuna loqui-
tor."

MCCXXXIII.—*Ministers to be accountable unto God for what they have received.*

Gee's *Serm.*,
Lond., 1624.

As by the law of nature *reddere depositum* doth bind every such fiduciary, engage every such trustee, not to use the pledge deposited as his own proper goods, but to be accountable for it and restore it when it shall be called for—if otherwise, he is guilty of injustice and violating those *dictamina rationis* (the very principles of natural reason)—so it is with the treasures of God's truth, committed to the hands of His ministers: they must acknowledge themselves to be but *depositarii* (trusted as pledge-keepers), not as *proprietaryi* (lords and masters of it), for they are to be responsible in that great day of general audit how they have discharged their trust.

"Liberè enim et
juxta veram fidem
Christum prædi-
cantes," &c.—ST.
AMBROS., *super*
1 Cor.

MCCXXXIV.—*How it is that the people, as to the generality, are incompetent judges of the preacher and his doctrine.*

Granger's *Serm.*,
Lond., 1616.

It is related of a certain bishop, that at a visitation preached a very godly sermon, and withal so learned and plain, that he descended to the capacity of the meanest hearers. He was thereupon very much commended for his grave gesture, for his distinct and sober delivery, for his fatherly instructions, speaking plainly and familiarly, as a father to his children; not so earnest and vehement and hot as many young novices are, &c. For their minister, he was but a youngling, and as good as nobody in comparison of him, and if they had but such a preacher they would give I know not what to enjoy him. This great and general commendation was signified to the bishop in private, who, to make trial of the people's judgment, came the next year after, in the attire of an ordinary and poor minister, offering himself to be their preacher, it being noised abroad that their own was upon his remove to another place. The bishop, having gained the pulpit, purposely chose another text, differing from his former in words, but not in matter, so that, in a manner, he preached the very self-same sermon; but the same persons that did so much commend him before did now as much discommend him, and said that he had no good gesture, but a heavy kind of moving his body; that he bended too much forward and stood not upright, that he was nothing ripe and ready in his delivery, that he could be no scholar, because he was so plain spoken; that almost any man might make as good a sermon, that it differed little from ordinary talk, that he enforced not nor followed his exhortations with the vehemency and

"Populus maledi-
centia delectatur,"
—PINDARUS.

"Sævitque animis
ignobile vulgus,"
—VIRGIL., *Ætid.*

earnestness of spirit, and that his words had no life in them to stir up the attention or move the affections of the hearers ; that none of them would give a penny for his maintenance, and that they would have another kind of preacher than he or they would have none. Here, now, was the same sermon preached, but here not the same people that heard it ; the first sermon cried up, the second cried down, yet still the same sermon ; the preacher much commended at the first delivery and as much discommended at the second, yet still the same preacher. Hence it is that the generality of people are not to be looked on as fit and competent judges of the preacher and his doctrine, for they are usually led by passion, not by discretion ; so that oftentimes they commend they know not what, and discommend they know not whom.

"Multitudo ex iustis certissimo sumit animos."—LIVII Decad. 1. lib. vi.

MCCXXXV.—*How it is that, at the second coming of Christ to judgment, the frame of the world shall not be consumed but repaired new.*

As when that gold or silver is cast into the furnace and so tried in the fire the substance remaineth, but the dross is that which only perisheth, so, in the last day, the fire of the judgment shall consume and abolish the corruptible and drossy quality of the creature, but the substance (being subtilised and refined) shall abide and continue. What though that τὸ σχῆμα τοῦ κόσμου (the fashion of the world) pass and be scourged away by the fire of that general conflagration, yet the matter and substance shall remain : the heavens indeed shall pass away with a noise or rushing, or shrink together like a scroll of parchment ; the elements, like lead, shall melt with heat ; and the earth, with the works that are therein, shall be burnt up : yet the world shall not be consumed to nothing, but only transchanged into a new form, and converted to a Sabbatical and better use. God, out of the very ashes of it, will produce a new world, even a new heaven and a new earth, wherein shall dwell righteousness.

Draxe's Sermon, Lond., 1612.

1 Cor. vii. 32.

Ps. cii. 12.

2 Pet. iii. 13.

MCCXXXVI.—*To be warned by the miseries of others.*

As some schoolmasters have used that discipline to correct the children of great persons whose personal correction they find reason to forbear, by correcting other children in their names and in their sight, and have by this means so wrought upon good natures, that they have amended what was amiss at present and taken more care for the future : thus the Jews were by God corrected, in the punishment of the Egyptians, for the ten plagues of Egypt were as Moses's ten commandments to Israel. And so it is that other men's harms ought to be our arms, every judgment that falls upon another should be as catechism to us by way of instruction ; when judgments are abroad in the world, shall not the people learn righteousness ? Shall the lion roar and the beasts of the forests not tremble ? Shall God's hand lie heavy upon others, and we stand by, as idle spectators, nothing at all minding what is done ? Shall our very next neighbour's house be on fire and we look on as men unconcerned in the danger ? It cannot, it must not be. There is, without all doubt, the same combustible stuff, the same, if not greater, sins lodged in our hearts, and the same punishments hovering over our heads ; it is, therefore, high time to look about us.

Donne's Sermon at Court, 1625.

"Aliena pericula cautum."

"Paries cum proximus ardet."

MCCXXXVII.—*Repentance not to be put off till old age.*

WINTER voyages are very dangerous and uncertain, by reason of the north wind, which is then let loose upon the earth ; and, sure, he were not wise who might take his journey in the summer, yet, by delaying his opportunity, would expose himself to the dirty deepness of the way and inclemency of the weather in winter. Now, so it is that old age is man's winter : witness that snow which covers his head, more cold and lasting than the Russian

King's Sermon at Court, 1626.

"Periculosum est
et interitui vic-
inum."—AMEROS.,
Lib. de Pœnitent.

frosts, which the raging dog-star can scarcely thaw ; and youth is his summer, wherein the better temper of the air, the clearness of his sky, wherein fewer clouds, less storms to hinder his prospect to heaven, promise a successful voyage. Can it be thought, then, that God, who preceded all time, will take it well at our hands to be put back unto the last minute of time ? How can He, who requires the first-fruits of our lands, be content with the latter harvest of our lives ? How can He, who expects a sacrifice of sweet smell, but distaste our unsavoury zeal, when, for a fragrant flower, we present Him with a dry stalk and withered branch—the lees of our old age for the vintage of our youth ? Yet, by the way, this is not to prejudicate a gray-headed repentance, though the younger must needs be preferred : that may be true, but this more safe ; a man may hope well of the one, but believe better of the other.

"Pœnitentia sera
tarò vera."

MCCXXXVIII.—*In all deliverances, spiritual and temporal, to give God the glory.*

Socras Hist. Ec-
cles., lib. vii., cap.
23.
TemplumOratorium.

Reusner, in Symbol.
Cæs. Rot., Cæs. ii.

Ps. iii. 8.

Isa. xxxviii. 20.

Jonah li. 9.

THEODOSIUS, being told of the wonderful overthrow of the usurper John, his adversary, he and all his followers resorted to the Temple, where they passed over the day with praise and thanksgiving, acknowledging that God, by His arm, had cast down that tyrant ; and Flavius Heraclius, being delivered from Cosroe, the king of the Persians, and the kingdom freed from tyranny, did, in the height of his triumph at Byzantium, openly praise God for his delivery, and, the more to show his thankfulness, did cause to be stamped on his coin, with his own image, these words : Λόξα ἐν ὑψίστοις Θεῷ, &c. (Glory be to God in heaven, because He hath broken the iron doors, and hath delivered the holy kingdom of Heraclius). And thus must all of us do, if we be freed from persecution, from a sword power, from a government tyrannical. Let us confess, with David, that salvation is of the Lord. If we be brought from the jaws of death and the gates of the grave, or recovered from some mortal disease, let us say, with Hezekiah, "*The Lord was ready to save me ;*" or if, like so many brands snatched out of the fire, we be brought from the deep of destruction, the very gulf of hell, let us acknowledge, with Jonah, that mercy and salvation is of the Lord. In all deliverances, spiritual and temporal, let God still have the glory.

MCCXXXIX.—*Self-conceitedness in matters of religion condemned.*

Lev. xxi. 20.

Loc's Bliss of Bright-
est Beauty, 1614.

Prov. xxx. 12.

Isa. xxiv.

In Lib. ad Novatian.

Ulys. Aldrovand.,
Ornitholog.

It was, in the Levitical law, so ordered by God, that he who had a blemish of white in his eye was debarred from the priesthood, and compared to the owl, of whom the naturalists yield the reason that she cannot see in the day-time, because of the exceeding great whiteness she hath in her eyes, which so scattereth the sight, that the optics thereof cannot perfectly discern the objects. And such are all those who are self-conceited of themselves in matters of religion, who are pure in their own eyes, wise and prudent in their own sight, yet are not washed from their filthiness ; who stink in the nostrils of all who come near them : such as the Novatians, of whom St. Cyprian speaketh, "*qui aurum se pronunciant* (who pronounce themselves to be pure gold)." "But if they be gold," saith he, "it is then that gold *in quo delicta populi Israelis, &c.* (in which the sins of the people of Israel are denoted)." They are but golden calves, or rather, golden asses. It is better, therefore, to be at sea, tossed with a tempestuous storm, in the ship with those who humbly profess themselves to be sinners, than on the shore with the rabble of those who justify themselves, and are so self-conceited of their own graces, that they think no one good enough to be their fellow.

MCCXL.—*The wrath of God to be appeased by timely repentance.*

SEASONABLY and timely came in the provision of Abigail, when, for her husband's churlish behaviour, David, in his wrath, had girded his sword upon his thigh, and threatened destruction to his whole household. She delayed not the time, but made haste and went out to meet him, with asses laden with frails (baskets) of resins, bottles of wine, and sheep ready dressed, to appease his wrath; which David took so kindly at her hands, that he forgot his anger, and gave order that she should be returned in peace and safety to her husband and family. So it is that David's Son, according to His humanity, and David's Lord, according to His divinity, even David the King of kings and Lord of lords, the great God of heaven and earth, is angry with every son of man, for his unthankful and ungrateful behaviour towards Him. He hath bent His bow and whetted His arrows, girded His sword on His thigh, and—which is much to be feared—hath already drawn it out to punish us. Let us, then, by a seasonable and timely repentance, go out and humbly meet Him in the way; and as Abigail had her asses laden with fruit, so let us have our bodies laden with repentance and contrition—even these bodies of ours, which have been too, too long porters to carry the heavy burthen of sin and wickedness; and as she had her bottles of wine, so let us have our eyes as two bottles, nay, rather two fountains of tears, to bewail the sadness of our lost condition; and as she had her sheep ready dressed, so let us have our hearts ready prepared and addressed to serve the Lord, and then the Lord will say unto us, as David did to Abigail, "Return again unto your houses in peace; be of good cheer, your sins are forgiven you."

1 Sam. xxv. 18-20.

Gheast's *Serm.*,
Lond., 1609.

"In tribunal mentis tue ascende contra te," &c.—AUG.,
In *Lib. de Utilitat.*
Agend. Punit.

MCCXLI.—*Rash, inconsiderate service or worship of God condemned.*

It is observed by physiognomists, that the most courageous and discreet men have not the speediest pace, but rather a quiet, decent, and settled kind of gait; whereas a hasty pace is looked on as a certain sign of a rash, foolish, and illiberal man. Thus it is that rashness is not altogether so hurtful in other business as it is most dangerous in God's service and the duties of religion. All rashness must be banished from God's service; it must not be any sudden work—yea, rather, it is such a business as requireth our exactest care, our greatest attention, our best wits, nay, wisdom itself, to go about it. The greatest care we can take is not enough; hence is that charge of the apostle: βλέπετε (See to it); have a care; take heed that you walk ἀκριβῶς (circumspectly), warily, exactly; not as fools, but as wise—i. e., to do the service of God advisedly; to walk decently and orderly, εὐσχημόνως (with a comely pace), and that with another caution, too, ὡς ἐν ἡμέρᾳ (as in the day-time), when all men see us, that so we may not be ashamed of what we do.

Aristot., *Ethic. ad Nicæ.*, &c.

Adamant., *Physiog.*,
lib. ii., cap. 28.

Ephes. v. 15.
1 Thess. iv. 12.

Rom. xiii. 13.
Browning's *Serm.*
of *Reverence in God's House*, 1636.

MCCXLII.—*Faith, though weak, yet rewarded; and why so.*

THEY that did look on the brazen serpent but with one eye, yea, but with half an eye, were as well and as fully cured of the deadly stings of the fiery serpents as those that beheld it with both. And again, suppose that a prince be disposed to bestow on sundry and several malefactors a pardon of grace, or some precious jewels (as signals of his civil respects) unto mere beggars, is not the one as fully acquitted from his offences, and the other made as actually rich by the possession of such jewels, though but received with a palsy-shaking hand, as they that receive them with one that is more strong and lusty. Even so the case is here: Hast thou (whosoever thou be) but a dimmish, darkish faith, a weak, waterish eye of faith; yet, for thy comfort, if it be such a one as doth look up to Christ, and only to Him, for salvation—such a hand as doth reach out unto Christ, and the pardon of sins offered in and by Him, and dost clasp it about Him with all thy feeble strength—make not doubt but that thou art justified in the sight of God, and dost stand clearly acquitted from

Baile's *Mirror of God's Mercy*, on
John iii. 16.

"Tarda solet magnis rebus inesse fides,"—OVID, *Ep. xvi.*

all thy sins, and shalt be healed from the deadly stings thereof; for it is the possession of the jewel, not the strong holding of it, that made those beggars rich; and the king's pardon relieveth none but such as are willing to accept of it, and plead to it; and so it is not our strong or weak faith that is our righteousness and full discharge before God, but Jesus Christ and His obedience—that is it that doth all. This only is required on our part, that we accept of Christ offered in the Gospel, and rely on Him for full righteousness and redemption; all which a weak and feeble faith doth as truly and entirely (if not more) as the strongest—nay, which is yet more for the comfort of such as are weak in faith, and cannot yet in an express and explicit manner believe on Christ, they have Christ, and enjoy Him unto righteousness, and the pardon of all their sins and transgressions committed.

"Non opus est verbis, credite rebus ait,"—OVID, *Fast.* iv.

MCCXLIII.—*All must die.*

THE heathen usually compared the sons of Adam to counters, the game at chess, and stage plays, because that counters have their several places and use for a time, but, in the end, they are jumbled into a heap. In a game at chess, some are kings, some bishops, some knights, &c., but, after a while, they all go into one and the same bag. On the stage, one is in his rags, another in his robes; one is the master, another is the man; and very busy they be; but, in the end, the play ends, the bravery ends, and each returns to his place. Such, and no other, is the estate of man: either weeds or flowers, and both wither; whether trees good or bad, both die; as dieth the wise, so the fool; rich men die, and poor too; death is unavoidable, life and death take turns each of other; the man lives not that shall not see death, be he king with Saul, a prophet with Jeremiah, a wise Solomon, a foolish Nabal, a holy Isaac, a profane Esau: be he of what rank soever, he must die—nay, let there be a concurrence of all in one, let Samuel, both a good man, a good minister, a good magistrate, have as many privileges as are incident to a man, yet can he not procure a protection against death; his mother may beg his life, but none can compound for his death; so sure it is that all must lie down in the dust and die.

"Longius aut propius mors sua quemque manet."—PROPERTIUS.

MCCXLIV.—*Why it is that we must be charitable to all men.*

IT is written of that Moses Atticissans (Plato), that when he did give alms to a poor profligate wretch, his friends much admired that he, Θεῶς Plato, the great divine philosopher, would take pity on such a wretched miscreant; but he, like himself, in such misty days as those were, made answer, "*Humanitati non homini, &c.* (I show mercy on the man, not as he is wicked; but as and because he is a man of my own nature)." His answer was good and warrantable; for if we consider our first parents, we shall find ourselves bound (though *è longinquo*), by the same obligation to do good unto all men. There is neither Jew nor Grecian, bond nor free, male nor female, but all are one in Jesus Christ; neither Indian, whether of the East or West, neither barbarian of Morocco nor inhabitant of Monomotapa, but all are brethren, whom, as we have opportunity, we must embrace with charity; such as are true saints, with joy for their sanctification; those that are not such, in the judgment of charity, with hearty and earnest supplications to the great God of heaven and earth for their true and timely conversion to the faith, that is to be found only in the Lord Jesus.

Plutarch, in *Apoph.*

"Sanguinis conjunctio devincit homines charitate."—TULLIUS.

Gal. iii. 28.

Symnier, *Sp. Poet. for Sen.* 1629.

MCCXLV.—*Not to grieve or be troubled at the world's discourtesies; and why so.*

SUPPOSE a man, by birth noble, and by revenues rich, that, as travelling homewards through a foreign country, should be waylaid, fall into the hands of thieves and villains,

Bain's *Miracle of God's Love*, on *Jehn* iii. 16.

and by them be robbed of his money, and stripped of his rich and courtly apparel, and, besides that, have many indignities and base unworthy affronts put upon him, and yet should pass by all as little or nothing concerned in the business—and why so, but because he considers that he is not in his right *ubi*, he hath no long time to abide with such wretched people, and that, if he can but make some shift for a time, till he come to his own country and place of abode, there he shall have his friends about him, moneys, and all things necessary to supply his want and necessities—the same is our case: why should any of us grieve and be troubled at the world's discourtesies, at the reproaches and wrongs that are put upon us by the world and worldly men; for (had we but so much faith as to believe it) we have a heavenly home and an eternal life by Christ prepared for us, at the which, when we once arrive, we shall be sure to meet with friends enough, even God, His blessed saints and angels, who will honour us; riches and treasures inestimable, that will store us; joy and glory unspeakable, that will for evermore refresh us.

MCCXLVI.—*To regulate our wills by God's will.*

If a man lay a crooked stick upon an even level ground, the stick and ground ill suit together, but the fault is in the stick; and, in such a case, a man must not strive to bring the even ground to the crooked stick, but bow the crooked stick even with the ground. So it is between God's will and ours: there is a discrepancy and jarring betwixt them; but where is the fault? or rather, where is it not? Not in the will of God, but in our crooked and corrupt affections; in which case, we must not, like Balaam, seek to bring God's will to ours, but be contented to rectify and order the crookedness of our wills, by the rectitude and sanctity of the will of God, who must be the Ruler and Moderator of our will; for which cause we are to cry out with David, "*Teach me, O Lord, to do Thy will!*" and with the whole Church of God, in that pattern of wholesome words, "*Fiat voluntas tua* (Thy will be done on earth, as it is in heaven);" never forgetting that, too, of Christ Jesus Himself, in the midst of His agony and bloody sweat, "*Non mea, sed tua fiat voluntas* (Father, not my will, but Thine be done)."

St. Augustine, in Ps. xliv. 6.

Ps. cxliii. 10.

Luke xxii. 42.

MCCXLVII.—*To appear before God in all humility, how high soever our condition be.*

It is observable of Rebecca, that all the way of her journey she was mounted on a camel and rode amongst the servants, but when she had once set her eye upon Isaac, then she lighted down from the camel and put herself into a posture of all humble and low obeisance. So must the men of this world do: however it be that many of them bear up their heads on high, stand upon the upper ground of riches and preferment, and are therefore bold and careless, not so much as once minding those that are below them, yet, when they come into the Lord's presence, and are to deal with the great God of heaven and earth, then they are to come down from their camels, fall down and kneel before the Lord their Maker, and be as humble, lowly, and vile in their own eyes as possibly may be

Rudinius, in Gen. xxiv.

"Templa petas supplex."

Smith, on Lord's Prayer.

MCCXLVIII.—*How it is that faith is the first act of repentance.*

As a prisoner that lies in hold for debt, if a man should come unto him and promise him that he would take order to pay his debts, and thereby discharge him of his imprisonment, he first believes that he is both able and willing so to do it, then he hopes for it, and lastly, he is, as it were, dissolved into love, ravished with the thoughts of such an unexpected relief, and therefore seeketh to do all things that may please him—so it is with a

Stock's Doctrine of Repent.

"Nemo rectè possit pœnitentiam agere nisi qui speraverit," &c.—AMBR., de Pœnit., lib. i., cap. 1.

repenting convert : he first believes that God will do what He hath promised, that is, pardon his sins, and take away his iniquities : then he retheth, that what is so promised shall be performed ; and from that, and for it, he leaves sin, forsaketh his old course of life, which was displeasing, and, for the time to come, maketh it his work to do that which is pleasing and acceptable in His sight.

MCCXLIX. — *The comfortable art of spiritualizing the several occurrences of the world and observing God's providences therein.*

White's Treat. of
the Power of God's
will.

Matt. vi. 26.

St. Augustine, Fa-
ctio, Dering, Hol-
ton, &c.

Hall's Art of Divine
Meditation.

It is storied of Mr. Dod, a painful (pains-taking) preacher in his time, that intending to marry, but being troubled with fears and cares how he should be able to live in that condition, in regard that his incomes were but small, enough only to maintain him as a single man; looking out of the window and seeing a hen scraping for food, to cherish her numerous brood about her, thought thus within himself, "This hen did but live before it had the chickens, and now she lives with her little ones;" upon which he added this thought also, "I see the fowls of the air neither sow nor reap nor gather into barns, and yet my Heavenly Father feeds them." Thus did he, and thus many of God's servants have done before him; and thus did our blessed Lord and Saviour Himself, who took occasion of the water fetched up solemnly to the altar from the well of Shiloah, on the day of the great Hosannah, to meditate and discourse of the water of life. And so must all of us do, get this sweet and comfortable art of spiritualizing the several occurrences in the world, and observing the providences of God therein, drawing, like the bee, sweetness from every flower, and turning everything that we hear or see into holy meditation; the omission whereof cannot be without the neglect of God, His creatures, ourselves. The creatures are half lost if we only employ them, not learn something of them; God is wronged, if His creatures be unregarded; we most of all, if we read this great volume of the creatures, and take out no lesson for our own instruction.

MCCL. — *Men hardly drawn out of old customs and forms in religious worship.*

Heylin's Cosmog-
raphy.

"Aden à teneris
animabus inchoan-
est." — VITRO-
GEO., lib. II.

It is reported of the King of Morocco, that he told the English ambassador, in King John's time, that he had lately read St. Paul's Epistles, which he liked so well, that were he to choose his religion, he would embrace Christianity: but, saith he, every one ought to die in the faith wherein he was born. So it is with many amongst us: they are persuaded they ought, and are resolved they will, live and die in those customs and ways wherein they were born; and so they may do—nay, so they must do—provided that such customs and forms, whereunto they seem to be so fast glued, be according to the pattern in the mount, the revealed will of God; but it is to be feared that such are more addicted to customs than Scriptures, choosing rather to follow what hath been, though never so absurd and irregular, than consider what should be, though never so orthodox and uniform.

MCCLI. — *The great love of Christ to be at a high esteem, and why so.*

William Parla-
ment.

"Magnæ amoris
amoris."

There is a story of an elephant, who, being fallen down and unable to help himself or get up again, by reason of the inflexibleness of his legs, a forester coming by helped him up, wherewith the elephant (a creature otherwise docible enough by the very instinct of nature) was so affected, that he tamely followed the man up and down, would do anything for him, and never left him till his dying day. Now so it is, that if there be such love expressed by brute beasts to those that have done them any good, should not we much more love and prize Christ, who hath done so much for us? For we were fallen and could not

recover or help ourselves, and Christ hath lifted us up and redeemed us with His own most precious blood, when we were even lost and undone. Let us, then, think nothing too much to do, too great to suffer, too dear to part withal, for such a Christ, such a Saviour, who thought nothing too much to do, or too grievous to suffer, that so He might accomplish the work of our redemption. He left heaven for us, let not us think it much to lose earth for Him : He came out of His Father's bosom for us, let not us be unwilling to leave father, or mother, or friends, or anything else for Him ; He underwent sufferings, reproaches, afflictions, persecutions, yea, death itself, for us, let not us repine at or be impatient under any trouble or misery we shall meet with here in this world for His sake, but still be praising, blessing, and magnifying the love of God in Christ Jesus, who hath done so much for us.

Love's Wrath and Mercy, a Sermon on 1 Thess. v. 9.

MCCLII.—*Faith to be preserved as the head of all graces; and why so.*

It is observed that the serpent is, of all things, most careful of his head, because he well knows, though he be cut and mangled never so much in the body or any part of it, yet if his head be but whole, it will cure all the wounds of the other members. And such wisdom ought all of us to have : to labour, above all things, to keep our head, our faith, whole and sound—to make sure of that, whatsoever we do : because if anything else receive a wound, if any other of our graces have, as it were, even lost their spiritual strength and vigour, faith will renew them again ; but if this once suffer shipwreck, it would cost many a sigh, many a tear, many a groan in the spirit, before it be recovered again : for, without it, all other graces decay and perish, and are as in a winter condition of barrenness without it, yet, if it do but appear, there will be a spring tide of all spiritual blessings whatsoever.

Ulysses Aldrovand., de Serp.

"Serpens minium curat si corpus incidatur," &c.—CHRYSOST., Hom. xxiv., in Matt.

MCCLIII.—*Troubles and vexation of spirit not to be allayed by wrong means and ways.*

It is said of Cain, that being in trouble of mind and terror of conscience for his bloody sin of fratricide, he went to allay it by building a city ; and there was no way to drive away Saul's melancholy but by David's tuning of his harp. Thus it is with most people : when they are under trouble of mind or vexation of spirit, they use sinful and wrong means to quiet themselves ; they run to merry meetings, to music, to building, to bargaining, to buying and selling ; but they run not to God on the bended knees of their hearts, who is the only speedy help in such a time of need. It cannot be denied but that a merry meeting, music, or the like, may allay the trouble of mind for awhile, but it will recoil with more terror than before : a sad remedy, not much unlike to a man in a fever, who lets down cold drink, which cools for the present, but afterwards increaseth the more heat ; or like a man rubbing himself with nettles, to allay the sting of a bee ; or not much unlike to one that hath his house a-falling, and takes a firebrand to uphold it, whereby the building is more in danger.

Gen. iv. 17.

"Ede, bibe, lude, post mortem nulla voluptas."

MCCLIV.—*Prosperity will discover what a man is.*

It is said of Pius Quintus, so called, that when he was a mean man he was looked on as a good man ; but when he came to be a cardinal, he doubted of his salvation ; and when a pope, he despaired of it. So hard a thing is it for a good man to use a prosperous estate well. Prosperity is that which will tell you what a man is ; it will soon find him out : give him power, and he will soon show what grace is in him ; put him into an office, and he will presently be seen in it. Hence it is observable, that the same word that

"Vix Pius intus."

"Magistratus indicat virum."

"Non facile est
æquâ commoda
mente pati."—
OVID, *Art.* ii.

signifies prosperity, שְׁלוֹת (*shalvat*), in the Hebrew, is rendered by the Arabic, *investigatio*, and by the Septuagint, ἐξέτασις (inquisition, or examination), to make a strict search, or to examine thoroughly: so that, whereas adversity tries but one grace, that is, patience, prosperity will try all graces; it will try a man's love, whether he love God or the world; it will try his zeal, whether at a dead lift he will venture Christ or his estate; it will try his hope, whether it be on heaven or earth; it will try his charity, whether it be at home or abroad; it will try the whole man, and suddenly discover to the world what mettle he is made of.

MCCLV.—*God's ends and man's ends as to the persecution of His Church, the vast difference betwixt them.*

Whitaker's *Serm.*,
Westm., 1647.

A PHYSICIAN letteth a man blood by the application of leeches, and they suck much blood from him; but the physician's ends are one thing, and the leeches' ends are another thing: the leech draweth blood from the man only to satisfy itself; but the physician letteth the man blood to cure his distemper. Such is the difference between God's ends and wicked men's ends, in the persecution of His own people: God, by suffering His own Church and people to be persecuted, it is for to purge away their evil distempers of sin and security, or whatsoever it is that may offend, that thereby He may make His people better by their afflictions; but wicked and ungodly men, by troubling the Church, it is for to destroy them, and root them out, that they may be no more a people, to accomplish their own wicked designs, and to satisfy their rage and malice upon them, in their utter ruin and overthrow. These are their ends, but God hath other ends; as Joseph said to his brethren, "You did intend me hurt, but God did intend me good." So it may be said concerning all ungodly, wicked men: they do intend evil against the Church and people of God, but God intends His people good: they intend to persecute and destroy, but He intends, maugre all their contrivements whatsoever, to preserve, keep, and continue His Church to the end of the world. Let the Church's enemies plough never so deeply, and make furrows on the backs of God's people never so long, yet God's ends are grace and mercy and peace to do them good in the latter end.

"Sæpe tulit lassus
uccus amarus
opem."—OVID,
Amor.
Gen. l. 20.

"Magna est veritas
et prævalebit."

MCCLVI.—*The serious confession of one sinner to another may be the conversion of one and the other.*

Eusebius, in *Hist.*
eccl., lib. iii., c. 32.

"O! m' meminisse
dolebit."

"Numen confessus
aliquod patet."—
OVID.

James v. 16.

It is related of St. John the Evangelist, that being upon his return from Patmos to Ephesus, after the death of Domitian, he was set upon by a company of thieves, amongst whom was a young man, their captain; to him St. John applied himself, by way of wholesome counsel and advice, which took so good effect, that he became a new man and was converted, and went thereupon to all his fellow-thieves and besought them, in the name of Jesus Christ, that they would not walk any longer in their former wicked ways. He told them withal, that he was troubled in conscience for his former wicked life, and earnestly entreated them that, as they tendered the eternal welfare of their own poor souls, they would now leave off their old courses, and live more conscionably for the time to come. The counsel was good and well taken, so that many of those great robbers became great converts. Thus it is that one sinner's confession of his faults to another may happily prove the conversion of one and the other. Hence is it that the meaning of that apostolical precept, "*Confess your faults one to another*," is made out by some interpreters to be, that those that have been partners together in sin, they should go one to another, and seriously confess their sins to each other. He that hath been a drunkard, let him go to his companion, and tell him that he is troubled in mind because of his former excess; and let the unclean person go to his partner in sin, and tell her God hath troubled his conscience for his lust; and it may be this may awaken her conscience too, so that she may bethink herself of her wicked courses, and be converted.

MCCLVII.—*The not laying of the Church's troubles to heart reprobable.*

It is worth the taking notice of, how that when the Holy Ghost doth reckon up the tribes of Israel for their renown, as, "*Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand,*" &c., but if you mark the enumeration, you shall find one tribe left out, and that is the tribe of Dan. And why is it so? Much ado there is to find out the reason of God's omission of that tribe: one reason is, and that a true one too, because this tribe made a defection from the true worship of God, and fell to idolatry; another reason there is, and that probable enough, because they did not lay to heart the calamities of God's Church; for when the other tribes were jeopardising their lives in the highest places of the field, they remained in ships, and let the rest of the tribes shift for themselves; they would not lose their trading so, they would follow their merchandizing. And for this it was that God sets a brand of obloquy upon them, in not allowing them so much as a name amongst their brethren and companions. And thus reprobable are all they, too, that lay nothing of the Church's calamities to heart. Let religion sink or swim, the Gospel stand or fall, the Church of God prosper or prosper not, they are but as so many Gallios, they care for none of all these things; like the tribe of Dan, they remain in their ships, at their trades, at their bargaining, buying, and selling; though the Church's sorrows come on never so fast, they look on as altogether unconcerned, not in any way contributing to the support thereof.

Rev. vii.

Judges xviii. 30.

"E terra spectantes naufragium et de mari judicantes Achivos." — ERASM., in *Adag.*

MCCLVIII.—*Heaven the poor saint's comfortable inheritance.*

VALENS, the emperor, threatened St. Basil, that let him go whither he would, yet he should neither by sea nor land be safe from his power. "Well," said the good man, "be it so. For all the emperor's rage, I shall be either in heaven or under heaven." And in the like manner, there was a cardinal threatened Luther that there should not be a place left for him in all the empire of Germany wherein he should be free from danger. "Oh," saith Luther, smilingly, "if earth cannot keep me safe, heaven shall." Thus it is that many of the dear servants of God, such as, perhaps, have no place in the world wherein to put their heads, or such as heretofore had better accommodations, but are now glad to live in poor cottages, smoky houses, &c., or such as, it may be, are driven to and fro by sea and land, as having no abiding-place of rest or safety, where to repose themselves. Yet here is their hope, here their comfortable assurance, that, maugre the malice of men and devils, they shall be either in heaven or under heaven; though they have no abiding-place on earth below, yet they have one prepared for them eternally in the heavens above.

Niceph., in *Hist. Eccl.*

Sleidan, in *Com.*

"Locum virtus habet inter astra, — SEN., *Hercules.*

MCCLIX.—*The not growing in grace reprov'd.*

LOOK but upon a company of ants or pismires, how busy they are about a mole-hill; how they run to and fro, and weary themselves in their several movings, yet never grow great, but as to the slender proportion of their bodies are still the same. And such are many Christians in these days, many professors in our times, who go from one ordinance to another, and yet make little progress or increase in religion; such as run from one church to another, from one preacher to another, and, it may be, from one opinion to another, but never grow up to the true grace and in the true knowledge of the Lord Jesus.

Love's *Gr. with in Grace.*

2 Pet. iii. 18.

MCCLX.—*Whilst we are here in this world to provide for heaven hereafter.*

THERE is mention made of a nation that used to choose their kings every year, and whilst they were in their annual government they lived in all abundance of state, had all the fullness

Sparta.

"Implentur veteris
Bacchi," &c.

their hearts could wish ; but when the year was once over, all their pomp and glory were over too, and they banished into some obscure, remote place for ever. One king, hearing this, being called to rule over that nation, made such full use of his time, that the year wherein he reigned as king he was not lavish in spending his revenues, but heaped up all the treasure he could get together, and sent it before him to that place whither he should be banished, and so in that year of his government made a comfortable provision for all his life-time afterwards. Thus it is that God hath given to every one of us a time to live here in this world, and but a little time at the most ; it may be not a week, not a day, not an hour. It will be, then, the greatest part of our wisdom, that whilst we are here in the way to salvation, and suck at the breasts of those ordinances that may feed us to eternal life, and draw at those wells called in Scripture the wells of salvation, now to lay up for the time of our banishment, before we go hence and be no more seen, and be sure that whilst we are in this world to provide for heaven hereafter.

"Se casus componit
ad omnes, quum vi-
derimus aliquem
servum Dei provi-
dere," &c.—AUG.,
in *Lib. de Serm.*
Dom. in Mon.

MCCLXI.—*As we are called Christians, to bear up ourselves like Christians.*

Plutarch, in *Vita*.

ALEXANDER THE GREAT, when he was invited to run a race amongst the common multitude, gave them this answer : " Were I not the son of a king, I should not care what company I kept ; but being the son of a prince, I must employ myself in such company as is suitable to my birth and breeding." Thus stood he, then, upon the honour of his family, and would not disgrace his princely nature so far as to be familiar amongst the vulgar rabble. And thus must every one of us do. We have each of us a race to run—for so the ways of Christianity are called. We are as Alexander was, kings and princes in all lands. Now, so it is, that sin, as a vagabond and loose companion, would seek to converse with us. The devil's aim is that we should mix ourselves with such lusts and such sins as he presents unto us. Lust would have our hearts, and sin would have our affections : both of them strive to be familiar with us ; but let us answer them from a noble and generous mind, as Alexander did, that we will not so abase and dishonour ourselves as to mix or join ourselves with the base and common things of this world, but stand upon the honour of our spiritual birth, and do nothing that may any way be dishonourable to the excellency of our high calling in Christ Jesus.

"Non nati, sed facti
sumus Christiani."

"Delinquendi ma-
teria debet præscin-
di." — CYPRIAN,
lib. i., ep. 2.

Paul, iii. 14.

MCCLXII.—*To take especial care for the soul's safety.*

Bernardin, Senensis,
de Morte Gloriosa.

It is observable, that if merchants venture a great or most part of their estates at sea, where there may be hazard in the voyage, they will run speedily to ensure a great part of their commodities. And thus should all of us do. This body of ours is the ship ; the merchandize and freight in this ship is no less than our most precious souls. Glory celestial is the port whereto we would arrive, but many dangers there are in the way ; storms and tempests of temptations are on every side : we may chance to run upon the rocks of presumption, or sink into the quicksands of despair. What is, then, to be done ? By all means go to the insuring office ; let us run to the testimony of Christ's Spirit in our own spirits ; and by the evidence of word make it out clear unto us, that the ship shall be safe, the commodity brought secure to the haven ; that ship, body and soul, and all shall anohor safely in heaven, there to rest with Christ in glory for evermore.

MCCLXIII.—*Idleness the very inlet to all temptations.*

Greenham, in his
W'rk.

It was the speech of Mr. Greenham—some time a painful (painstaking) preacher of this nation—that when the devil tempted a poor soul, she came to him for advice, how she might

resist the temptation, and he gave her this answer : " Never be idle, but be always well employed ; for in my own experience I have found it, when the devil came to tempt me, I told him that I was not at leisure to hearken to his temptation, and by this means I resisted all his assaults." Thus must all of us do ; when the devil comes to tempt any of us, say, " I am not at leisure to lend an ear to thy temptations ; I am otherwise employed ; I am in the work of my God, busied in the work of my lawful calling, and taken up with the thoughts of God's blessings thereupon." Then he will never be able to fasten upon thee ; for so it is, that he never gets advantage of any man or woman but either when they are out of God's way, or idle, or have their hands in some sinful action, then it is that they do even tempt the tempter to tempt them, and lay themselves open to a world of sin and wickedness.

" Non vacat exiguis
rebus adesse," &c.

" In promptu causa
est desidiosus erat."
—OVID.

MCCLXIV.—*Action the very life of the soul.*

WHILST the stream keeps running it keeps clear ; but if it comes once to a standing water, then it breeds frogs and toads and all manner of filth. The keys that men keep in their pockets and use every day wax brighter and brighter, but if they be laid aside and hang by the walls they soon grow rusty. Thus it is that action is the very life of the soul : whilst we keep going and running in the ways of God's commandments, we keep clear and free from the world's pollutions ; but if we once flag in our diligence, and stand still, oh, what a puddle of sin will the heart be ! how rusty and useless will our graces grow ! how unserviceable for God's worship ! how unfit for man's, by reason of the many spiritual diseases that will invade the soul ! Just like scholars, that are for the most part given to a sedentary life, whose bodies are more exposed to ill humours than any others ; whereas, they whose livelihoods lie in a handicraft trade are always in motion and stirring, so that the motion expels the ill humours, that they cannot seize upon the body. So in the soul : the less any man acts in the matter of its concernment, the more spiritual diseases and infirmities will grow in it ; whereas, the more active and industrious men are, the less power will ill distempers have upon them.

Drexellii Zodiacus
Christianus.

" Emollit otium
vires, sicut rubigo
ferrum."

" Omnis virtus in
actione consistit."
—CIC., *Offic.*, i.

MCCLXV.—*The true repentant sinner's encouragement, notwithstanding all his former wickedness.*

It is very observable, in the genealogy of Christ, that there are but four women mentioned (it being not usual to mention any), and the blessed Spirit of God sets a mark of infamy upon them all. The first is Tamar (Matt. i. 3) : she was an incestuous woman, for she lay with her father-in-law (Gen. xxxviii. 18). The second is Rahab (verse 5) : she was a harlot (Heb. xi. 31). The third is Ruth (verse 5) : she came of Moab, the son of Lot, by incest, begotten of his own daughter (Gen. xix. 37). The fourth is Bathsheba (verse 6) : she was guilty of adultery. And why was this done, but for the comfort of the most infamous sinners to come to Christ, and to take notice, for their better encouragement, that though they have been above measure sinful, yet, by their conversion to God and aversion from sin, by a serious and hearty repentance, all infamy of their former ways is quite taken away, and their names entered in the book of life and eternal salvation,

Love's Zealous
Christian.
Matt. xi. 12.

" Suprema pericula
semper, dant ve-
niam culpæ."—
CLAUDIAN,
Eutrop., ii.

MCCLXVI.—*Not to be troubled at the prosperity of the wicked, and why so.*

Would it not be accounted folly in a man that is heir to many thousands per annum that he should envy a stage-player, clothed in the habit of a king, and yet not heir to one

De Carbone, *In-
terior Flame.*

foot of land?—who, though he have the form, respect, and apparel of a king or nobleman, yet he is, at the same time, a very beggar, and worth nothing. Thus, wicked men, though they are arrayed gorgeously, and fare deliciously, wanting nothing, and having more than heart can wish, yet they are but only possessors: the godly Christian is the heir. What good doth all their prosperity do them? It doth but hasten their ruin, not their reward. The ox that is the labouring ox is the longer lived than the ox that is put into the pasture; the very putting of him there doth but hasten his slaughter; and when God puts wicked men into fat pastures, into places of honour and power, it is but to hasten their ruin. Let no man, therefore, fret himself because of evil-doers, nor be envious at the prosperity of the wicked; for the candle of the wicked shall be put into everlasting darkness: they shall soon be cut off, and wither as a green herb.

"Prospera hujus mundi asperitatem habent veram."—AUG., in Matt., Serm. xxix.

Ps. xxxvii. 1, 2.

MCCLXVII.—*Godly and wicked men, their difference in the hatred of sin.*

Inchini, *Scala Cæli*.

As it is with two children, the one forbears to touch a coal, because it will black and smut his hand; the other will not by any means be brought to handle it, because he perceives it to be a fire-coal, and will burn his fingers: thus, all wicked and ungodly men, they will not touch sin because it will burn; they may be, and often are, troubled for sin, but their disquietness for sin ariseth more from the evil of punishment, the effect of sin, than from the evil that is in the nature of sin; they are troubled for sin, but it is because sin doth destroy the soul, and not because sin doth defile the soul; because God pursueth sin, and not because He hates sin; more, because it is against God's justice that is provoked, than because it is against the holiness of God which is dishonoured; because God threatens sin, not because God doth forbid sin; because of the hell for sin, not because of the hell in sin. But now, on the other side, all good and godly men, they hate and loathe sin, because it is of a smutting and defiling nature, because it is against the nature of God, because God loathes and hates it, more because it is against God's command than because God doth punish it; not because of the damning power of sin, but because of the defiling power of sin, &c.

"Oderunt peccare mali formidine peccati."

"Oderunt peccare boni virtutis amore."

MCCLXVIII.—*Custom in sin causeth hardness in sin.*

Sedgwood's *Serm.*, Westminster, 1644.

Look but upon a youth when he comes first to be an apprentice to some artificer or handicraft trade: his hand is tender, and no sooner is he set to work but it blisters, so that he is much pained thereby; but when he hath continued some time at work then his hand hardens, and he goes on without any grievance at all. It is just thus with a sinner: before he be accustomed to any evil way, conscience is tender and full of remorse, like a queazy stomach, ready to keck (vomit) at the least thing that is offensive; oh, but a continued custom, and making a trade of sin, that is it which makes the conscience to be hard and brawny, able to feel nothing. As it is in a smith's forge, a dog that comes newly in cannot endure the fiery sparks to fly about his ears, but being once used to it he sleeps securely: so, let wicked men be long used to the devil's work-house, to be slaves and vassals to sin, the sparks of hell-fire may fly about them, and the fire of hell flash upon their souls, yet never trouble them, never disturb them at all; and all this ariseth from a continued custom in a course of evil.

"Consuetudo peccandi tollit sensum peccati."

MCCLXIX.—*The more a man is now troubled for sin the less shall he be troubled hereafter, and why so.*

Drexellii *Gymnasium* Pannicti.

It is well known, that if a landlord take a great fine at the first coming into the house, he doth take a less rent for the future. Thus, as landlords deal with their tenants, so God

with His people : He puts them to a great fine at the first ; He makes sin cost them many a tear, many a night's trouble, many a day's disquiet, many a sigh, many a groan in the spirit ; but here is the comfort : the greater the fine, the lesser the yearly rent ; the more a man is troubled for sin at the present the less fear and perplexity shall be his portion hereafter, for he shall have the joy and comfort of believing ; he shall have the more perfect peace at his death ; so that when he comes to die he shall have little else to do but to lie down and die, committing his soul into the hands of a faithful Creator and Redeemer.

"Dolor hic tibi proderit olim."

MCCLXX.—*How it is that the singling out of one beloved sin makes way to a full sight of all sin.*

WHEN Christ went about to bring the woman of Samaria to remorse and sorrow for sin, He singled out one sin amongst all the rest, and told her, "*Thou art an harlot ;*" and the Scripture gives us this hint, that the singling out of that one sin so far opened her eyes, that she saw all other sins ; whereupon she said, "*Lo ! behold the Man that hath told me all that ever I did !*" And yet Christ told her only of her adultery. So let every one of us take notice, that the singling out of one beloved sin makes way to the full sight of all sin. Let us examine, then, what is that Delilah, that darling sin, that we play withal, and hug so much in our bosoms. Single out but that, and the coast will be so clear, the mists and fogs of darkness so much expelled, that we shall have a distinct view of all the sins that ever we committed—not a general and confused apprehension of sin, which only brings in a general humiliation of sin, and hath, without the great mercy of God, been the undoing of many a precious soul for ever.

John iv. 17.

John iv. 29.

MCCLXXI.—*Assured Christians must be patient Christians.*

It is mentioned that, in the time of that Marian persecution, there was a woman who, being conveyed before Bonner—then bishop of London—upon the trial of religion, he threatened her that he would take away her husband from her : saith she, "Christ is my husband." "I will take away thy child." "Christ," saith she, "is better to me than ten sons." "I will strip thee," saith he, "of all thy outward comforts." "Yea, but Christ is mine," saith she, "and you cannot strip me of Him." The thoughts of this bore up the woman's heart ; spoil her of all, and take away all, yet Christ was hers, and Him they cannot take away. Thus, when the soul lives in the assurance of God's love, and of its calling to grace and glory, it cannot but make a man very patient to endure with cheerfulness whatsoever of opposition he shall meet with here below. There is a remarkable phrase in that of the prophet : "*The inhabitants of Zion shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity.*" A strange passage ! He doth not say they were not sick, but the text saith they should not say so. And what is the reason ? Why should the people forget their sorrows, and not remember their pains ? This was it : the Lord hath forgiven them their iniquities. The sense of pardon took away the sense of pain. And thus should all of us walk, to show that trouble cannot daunt us nor any way startle us, but, as assured Christians, to be patient under all sufferings whatsoever.

Fox's *Acts and Monuments*.

"In tormentis beatus est sapiens."—LACTANTIUS, *Instit.*, lib. iii. Isa. xxxiii. 24.

"Sæpe levant penas," &c.

MCCLXXII.—*Worldly-mindedness a great hindrance to the comfortable enjoyment of spiritual graces.*

WHAT the philosophers say of the eclipse of the sun, that it is occasioned by the intervening of the moon between the sun and our sight, is true in this case : if the world get between Christ, the Sun of righteousness, and our sight, it will darken our sight of Jesus Christ, and bring eclipses upon our comforts and graces. Again, those men who dig deep

Aristoteles, Cyprian, Lect., John Magirus. "Mundi amor et Dei pariter in uno corde habitare non possunt."—CYPR., *de Adv.*, xii.

into the bowels of the earth, they are oftentimes choked and stifled by damps that come from the earth. So it is with Christians: those who will be ever poring and digging about the things of this world, it is a thousand to one that if from worldly things a damp doth not arise to smother their comforts and quench their graces. Lastly, a candle, though it may shine to the view of all, yet put it under ground, and, though there be not the least puff of wind, the very damp will stifle the light of the flame. And so it is that men may shine like candles in their comforts, yet bring them but under the earth, and a clod of that will stifle their candle, will damp their spiritual comforts, and bereave them of those joys that are in themselves unspeakable.

MCCLXXIII.—*God so ordereth it, that few or none of His people live and die without assurance of their salvation.*

*Bolton's Instruction
for Conforming Af-
flicted Conscience.*

It is reported of one Mrs. Honeywood, a famous professor of God's truth, and one who, for many years together, lay under the burthen of a wounded spirit, and was much troubled in mind, for the want of her assurance as to the matter of salvation, that at length there came a minister to her, who endeavoured to settle her hopes and comforts in Jesus Christ; and, urging promises of the Gospel unto her, she took it with a kind of indignation and anger that he should offer to present any promises to her, to whom, as she thought, they did not belong; and, having a Venice glass in her hand, she held it up, and said, "Speak no more to me of salvation, for I shall as surely be damned as this poor brittle glass shall be broken against the wall!"—throwing it with all her force to break it. But it so pleased God that, by a miraculous providence, the glass was preserved whole. The minister, seeing this, made a happy use of the accident, took up the glass, and said unto her, "Behold! God must work a miracle for you before you will believe." And from that day, saith the story, she was a woman very strong in the assurance of God's love and favour. Thus did God indulge the infirmity of His poor despairing servant at that time; and rather than that any of His people, now or hereafter, shall live or die without assurance of their salvation, He will work it even by a miracle, or some unusual, extraordinary way, to them altogether unknown.

"Qui nihil protest
sperare, desperet ni-
hil."—SEN., *Medea.*

"Dabit Deus his
quoque finem."—
VIRGIL.

MCCLXXIV.—*Grace in the heart is certain, though the feeling thereof be uncertain; and how so.*

*Love, on Withdraw-
ing of the Spirit,
Gen. vi. 3.*

As the air is sometimes clear, and sometimes cloudy; the sea sometimes ebbing, sometimes flowing—ebbing in our comforts, as well as flowing in our graces; or as the trees of the field, sometimes flowering, green, and growing, another time naked, withered, and, as it were, even dead: so are all Christians in the feeling of their graces. Their apprehension of graces is subject to much change, though their graces be not so, for grace in itself is certain and unchangeable. All the devils of hell cannot pluck one believer out of God's hand. "Those whom Thou hast given Me I will keep," saith Christ, "and none shall take them from Me." The foundation of God stands sure, though our knowledge that we build upon that foundation be not sure to us; the Lord knoweth who are His, though we do not; and hence it is that, though grace itself be an unshaken foundation, yet our feeling of grace is not so, but subject to many alterations and changes.

*Abbot, contra Pet.
Beritium, de Amis-
sione Gratie.*

John xvii. 12.

2 Tim. ii. 19.

MCCLXXV.—*The great danger of taking up a false persuasion of our effectual calling.*

*Lud. de Carbo, de
subspiciis Cognitione,
lib. ii., cap. 3.*

As a man who is in a pleasant sleep dreams that he is a king, hath loyal and obedient subjects about him, a large revenue, with a treasury full of gold and silver, yet, when he

awakes, behold the man is a very beggar, and hath nothing;—just such is a man that takes up a false persuasion of his effectual calling, when (God knows) he is not called at all. Or like a man that is asleep upon the mast of a ship, he is in a golden dream, and his thoughts are all upon kingdoms and thousands which he seemeth to have already in possession; but, happily, or rather unhappily, in that very moment wherein he solaceth himself in his imaginary happiness, a storm ariseth, the ship is in danger to be overwhelmed, and the man is tumbled into the sea, and so drowned. Thus it is with many men and women: they nourish golden dreams, and have very strong hopes that heaven is theirs and Christ theirs, whereas, alas! they do extremely befool themselves, being all this while upon the very brink of hell, and so are tumbled in before they be aware.

Prov. xxv. 18

MCCLXXVI.—Sin committed with deliberation, *premeditation*, &c.,
greatly provokes the Spirit of God.

As it is with a friend, if you give him a blow peradventure, or strike him by chance, though he may be very angry and take it ill at the first, yet, when he shall understand that it was done against your will, he is soon pacified; but if he perceive that you plot and contrive his death, that makes him look about him, and resolve that he will never come into your company any more. Thus it is with the blessed Spirit of God: when He sees thee fall into sin unadvisedly and inconsiderately, He will not withdraw from thee for this; but if He perceive that thou dost waylay Him, dost deliberate and contrive sin, this highly provokes Him, if not for ever, yet for a long departure from thee. Hence it is that a deliberate will, to sin without the act, is more sinful than the act of sin without a deliberate will: as in the case of St. Peter, that man does worse who purposeth to deny Christ, though he never do it, than St. Peter who did actually deny Christ, and never intended it. Let every man, therefore, look to his purposes and deliberations; for if he sin deliberately and advisedly, the Holy Ghost is highly provoked, and he is upon the very next step to the sin of those against whom the prophet prays, "*Lord, be not merciful to those that sin maliciously!*"

Rich. de Media-
villa, in *Proverbia*
Celsi.

"Tale erit opus
tuum, qualis fuerit
intentio tua."—
ISIDOR., *in Sibilis*.
gullis, lib. ii.

MCCLXXVII.—*Reprobate and regenerate men; their different
enjoyment of the motions of the Holy Spirit.*

"WICKED men," says one, "partake of the Spirit as cooks do of the meat they dress: they taste as much only as will relish their palates, but do not eat so much as will fill their bellies, whereby nature may be strengthened and refreshed." But the regenerate are as the invited guests: they not only taste the meat, but also make a full meal thereof. Wicked men, they have but a taste only; they are just like men going by an apothecary's shop: they may smell the sweet scents of his pots, but it is the sick patient that gets benefit by his cordials. Thus it is with the wicked: God may and doth give them tastes of His Spirit, but they have not so much as will do their souls good thereby; it is only the godly that have the saving participations of grace here and shall be sure of the fullness of glory hereafter.

Bolton, *serm.* P. 1.

Heb. vi. 4.

"Summis tantum
labris pitiscare."

Phil. i. 11.

MCCLXXVIII.—*The motions of God's Spirit in wicked men tend to
outward formality.*

It is reported of one that could fast seven days in a monastery, but not half a day in the wilderness, who, being asked the reason, he gave this answer, "When I fast in the monastery, I feed upon vain-glory and the applause of men, but not so in the wilderness." It is

In *Speculo Exam-
plorum*.

"Herodes devotionem promittit, sed gladium acuit," &c.—*L. ak 70, 1, 6, Matt. ii.*

Aldrovandi Ornithologia.

just so with many professors: the motions of God's Spirit in them are such as tend to formality, such as put them upon outward and visible good, but never upon inward and secret duties, as to examine their hearts, to watch over their ways, and to keep close communion with God in secret. As it is said of the nightingale, that, if it see a man listening, it will sing the more sweetly: so they are better to men than they are to God, and devouter in the church than they are in the closet; they are for good things done in public, not in private; so as men applaud them, they care not what or who it is that disallows them.

MCCLXXIX.—*How it is to be understood that the Holy Spirit dwelleth in us.*

Charron, *Trait Veritez.*

"Spiritus Dei habitat in nobis, quia regit gubernat et sanctificat."—*PAREUS, in locum.*

1 Cor. vi. 19.

2 Tim. i. 14.

THE sun that is in the firmament, we are wont to say, is in such a part of the house or in such a window; but when we say so, we do not mean that the body of the sun is there, but only that the light, heat, or influence of the sun is there. So, though the Scripture telleth us that the Holy Ghost, or Spirit, dwelleth in us, the meaning is, not that the essence or Person the Holy Ghost is in us (as the Familists would have it), but only the motions and graces of the Spirit are there, guiding, governing, and sanctifying our words and works, which otherwise, of themselves, would be but vain and foolish; the meaning, therefore, of those two places in the apostle, "*Ye are the temple of the Holy Ghost,*" and "*The Holy Ghost dwelleth in you,*" are not literally, but metaphorically to be understood, as many other expressions of the like kind in the Book of God are to be.

MCCLXXX.—*To take heed of smaller sins as bringing on greater.*

Low, on *Willing drawing of the Spirit.*

"Noli contemnere venialia quia minima sunt," &c.—*AUG., de Doctr. Chordit.*

THERE is a story of a young man who was tempted by the devil and his own wicked heart to commit three sins—as, to kill his father, lie with his mother, and to be drunk. The two former he would by no means do, as being things abhorrent to nature; but (thought he) I will yield to the last, because it was the least, which was enough: for, being drunk, he killed his father and ravished his own mother. Here, now, were two horrid, ugly sins, murder and incest, ushered in by one that was not of so deep a dye. It concerns us, then, to take heed of falling into lesser sins, they being as inlets to greater. A little thief put in at the window may open the doors for stronger and greater to come in; a wedge, small and thin in one part, makes way for a greater; and little sins will draw us on to greater. Our own hearts will prompt us to all sin at first, but will labour to draw us on by degrees from lesser sins to greater, from sins less obnoxious to sins more scandalous, until we be become abominable therein, and so, without God's mercy, perish everlastingly.

MCCLXXXI.—*Corruption of nature left even in the most regenerate men, to humble them.*

Aldrovandi Ornithologia.

Gesnerus, de *Quadruped.*

God hath so ordered it in nature, that creatures of the greatest excellency should have some manifest deformity, whether it be in birds or beasts. Among birds, the peacock, a bird of the gayest feathers, yet it hath the foulest feet; the swan, a bird of the whitest feathers, yet of the blackest skin; the eagle, a bird of the quickest sight and of the highest flight, yet the most ravenous among birds: and among beasts, the lion, the goodliest of all the woods, yet the most fierce and cruel; the fox, most subtle, yet a creature of the foulest smell. Thus God hath ordered it even amongst the creatures irrational, and thus it is with His own people in respect of grace: though they have many excellent endowments and gifts, yet He suffers some corruptions of nature in them, to humble them; so that humility, the best of graces,

comes from the worst root, our sin; and pride, the worst of sins, comes from the best root, our grace; which caused that saying of Mr. Fox, the martyrologist, that his graces hurt him more than his sins—meaning, that many times he was proud of his gifts, but humbled by reason of his sins and natural infirmities.

"Superbia etiam recte factis est cavenda."—AUG., de Natura et Gratia.

MCCLXXXII.—*Not to consult with God's secrets, but His revealed Word.*

It was a good saying of Mr. Bradford, that famous martyr of Christ Jesus, that a man should not go to the university of predestination until he were well grounded in the grammar school of obedience and repentance. And most sure it is, that we are not to consult with God's secret decrees, but with His revealed Word: "*Secret things belong to the Lord our God, but revealed things to us and our children for ever.*" We are not to look to the decrees of God, and upon them—either to do or not do our duty—but we are to look to His revealed will, which bids us be conversant in holy duties of religion and godliness; we are not to search the secret records of heaven, but the revealed will of God, which is able to make us wise to salvation.

The Martyr's Letters.

Deut. xxix. 29.

"Quæ Deus occulta esse voluit non sunt scrutanda."—PROSPER., de Pœnit. Gent.

MCCLXXXIII.—*The consideration of mercies formerly enjoyed an excellent means to bear up our spirits under present afflictions.*

THERE is a story of a man, aged fifty years or thereabouts, who lived forty-eight of that time and never knew what sickness was; but so it was, that all the two last years of his life he was sickly, and impatient under it; yet at last he reasoned the case thus with himself: "The Lord might have given me forty-eight years of sickness and but two years of health, yet He hath done the contrary; I will, therefore, rather admire the mercy of God in giving me so long a time of health, than repine and murmur at Him for giving me so short a time of sickness." And thus must all of us consider, that we have had more mercies in our life to cheer us up than we have had crosses to discomfort us. What though the Lord doth now visit us with sickness, we have had more years of health than of sickness; what though this or that comfort be taken from us, yet we have a great many more left us still. Hence is that advice of the wise man, "*In the day of adversity, consider.*" What must we consider? That God hath set the one against the other—that is, though we are in afflictions now, yet He hath given us mercies heretofore, and, it may be, will give us prosperity again; He hath balanced our present afflictions with former mercies, so that, if we should set the mercies we have enjoyed against the present afflictions we suffer, we should soon find the tale of our mercies to exceed the number of sufferings, be they of what nature or quality soever imaginable.

Love, in Withdrawing of the Spirit.

"Neque enim ignari sumus ante malorum, O passi graviores," &c.—VIRG., Æneid. i.

Eccles. vii. 14.

"Memento juvabit."

MCCLXXXIV.—*Not to mourn excessively for the loss of any worldly enjoyment whatsoever; and why so.*

It is related of a minister of God's Word, that, visiting a neighbour, whose child lay a-dying, he endeavoured to comfort her; but she, being much grieved and dejected with sorrow, would by no means be comforted. The minister said unto her, "Woman, why do you sorrow so much? Pacify yourself. If your child should live, it may be so that God might make it a scourge and vexation to you, by taking wicked and sinful courses." She answered that she did not care if her child did recover, though he were hanged afterward. This son of hers did recover, and was afterwards executed for some villainy committed. Now, let any one judge whether it had not been a greater mercy, and a thousand times better

Love's Christian's Directory.

"Mitigat vim doloris
considerata
æquitas ferientis."
—GREG., in *Mor.*

Gen. xxxv. 18.
2 Sam. xii. 16.

for her, to have seen him buried before her, than that he should have come to such an unhappy end. Thus it is that that comfort which any of us all shall so excessively mourn for the want of maybe would have proved a greater cross and trouble, should but God have continued it still unto us, whether it be the loss of life or estate, of a loving wife, or an only son—as it was in Rachel's case, and in David's, that if God had given him the life of his child, it would have been the living monument of his shame, and all that knew the child might have said, "Yonder goes David's bastard!" the consideration whereof should allay and take off the edge of all excess of sorrow for the loss of any temporal comfort, any worldly enjoyment whatsoever.

MCCLXXXV.—*Not to be troubled at afflictions, because God intends good by them.*

Moulin, *de l'Amour
de Dieu.*

Gen. I. 20.

"Post afflictiones,
vita tranquillior."
—NAZIAN., in
Orat. de Cypriano.

SUPPOSE a man very much in debt, and in such need of money that he knew not well how to subsist without throwing himself upon the sad charity of others, who might, if they had but hearts, possibly relieve him, should go to some especial intimate friend and make known unto him the lowness of his condition, and crave relief accordingly. Now, if this friend of his (which is somewhat strange) should go presently to his chest and take out a considerable bag of money and throw it at him, and, in the throwing of it, break his head, or give him some slight scar, can it be imagined that he would take it unkindly? No, certainly. Thus it is that every affliction that God is pleased to lay upon us shall work for our good. We may say as Joseph did to his brethren, "Though you intended all this for my hurt, yet God intended and turned it for my good, and will work benefit and advantage to me by it, and promote my spiritual good; that, as afflictions do abound, my consolations in Christ shall abound much more!"—every affliction, like Jonathan's rod, having honey on the top; and therefore let us bear them patiently.

MCCLXXXVI.—*How to know whether we are more grieved for sin than for worldly sorrow and trouble.*

De Mediavilla,
Clavis David.

WHEN a man is brought to a low condition and a great decay in the world, so that his trade is quite fallen and his stock spent; now, if such a man be more troubled for his sin than that brought him to so low an ebb in the world, than for the affliction and trouble itself, then he will not commit a sin to repair and make up his losses, though he did know assuredly that the committing of such a sin would make up all again. As in the story of a nobleman, whose son and heir was supposed to be bewitched, and, being advised to go to some wizard, or cunning man (as they are called), to have some help for his son, that he might be unwitched again, he answered, "Oh, by no means; I had rather the witch should have my son than the devil." But if a man make no conscience to avoid or remove an affliction, if he will break the hedge of a fair command to avoid the foul way of some heavy affliction, it is a sign that he mourns more for the cross that lies upon him than for his sins and trespasses, and that he never grieved so much for his corruptions as for his corrections.

MCCLXXXVII.—*Worldly crosses turned into spiritual advantages.*

Love's Christian's
Directory.

As little children, when they see a heap of beautiful and sweet roses lying upon a table before them, and their mother goes and puts them in a mortar, and therein beats them all to pieces, the children cry out, and think the mother spoils them, though she does it merely to make a conserve of them, that they may be more useful and durable: thus it is that we

think we have comforts like beds of roses ; yet, when God takes them from us, and breaks them all to pieces, we are apt to conceive that they are all spoiled and destroyed, and that we are utterly undone by it, whereas God intends it to work for our greater benefit and advantage. Rom. viii. 8.

MCCLXXXVIII.—*How to become true possessors of riches.*

POSSESSIONS and riches of this world are like a rose in a man's hand : if he use it gently, it will preserve its savour and its scent and colour a great while ; but if he crush it and handle it roughly, it loseth both its colour and sweetness. Thus, if a rich man use and employ his wealth well, he will possess it the longer ; but if he set his heart too much upon it, he will quickly lose it : he may possess it, but by no means must he let his wealth possess him. If riches increase, he must not set his heart upon them ; his eye or hand or tongue may be upon them, but not his heart : his money must come no nearer his heart than his hands. Hence was that saying of the heathen : "*Rebus non me trado, sed commodo* (I may lend myself, but I will not give myself to my wealth) ;" and so must all of us do if ever we intend to become true possessors of worldly riches and endowments. "Aurum erogare bonum est reponere malum," &c. Raven, in Serm. Ps. lxxii. 10.

Seneca, in Lib. de Beneficiis.

MCCLXXXIX.—*All worldly comforts transitory.*

It was a custom in Rome, that when the emperor went by upon some grand day in all his imperial pomp, there was an officer appointed to burn flax before him, crying out : "*Sic transit gloria mundi !*" which was purposely done, to put him in mind that all his honour and grandeur should soon vanish and pass away, like the nimble smoke raised from that burning flax. And it was a good meditation that one had, standing by a river side : says he, "The water which I see now runs away, and I see it no more ; and the comforts of this world are like this running water, still gliding and running away from us." So, most true it is that all men, and such as do most indulge themselves with those bitter-sweets that the world doth or can present, they are but like smoke, that soon vanisheth away ; transitory, either ebbing or flowing, never at any certain ; but fleeting and fading, coming to us with sparrows' wings, slowly, and with much difficulty, but flying away with eagles' wings, hardly discoverable which way or how they took their flight on such a sudden : it must, therefore, be our care so to use this world as if we used it not, for the fashion of it passeth away ; and seeing we cannot enjoy the comforts thereof any long time, let us use them well to God's glory, who gave them, and not abuse them to our own prejudice. Lazius, Com. Reip. Rom.

"Fallax est hic mundus, finis dubius exitus horribilis."—BLESEN-SIS.

1 Cor. vii. 31.

MCCXC.—*How it is that a man may be said to abuse the lawful comforts of this life.*

It is a good observation that is made upon that place of Job xxxviii. 22, where God thus challengeth Job : "*Hast thou entered into the treasures of snow, or hast thou seen the treasures of the hail ?*" where the Commentator noteth out that all the comforts of this world are but like the treasures of snow. Do but take a handful of snow, and crush it in your hands, it will melt away presently ; but if you let it lie upon the ground it will continue for some time. And so it is with the things of this world : if you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you ; but if you leave them in the proper place, and do not set an inordinate affection upon them, they will continue the longer with you : as if you should line a garment with linen, it would do very well ; but if you line it with pitch or glue, Calvinus, in Iacum

"Ante oculos tibi pono Deum, sed neque beatus ; sic mundi subito fracta cupido ruet."

that will stick fast to the body, and in all likelihood spoil both the garment and the man who wears it. So, when the world is glued to your hearts, it spoils the comforts of all the mercies that you enjoy; and so it may be said, that the otherwise lawful use of them is abused when they are either used too affectionately in making gods of them, or being too eagerly bent in the gaining of them.

Billius, in *Antholog.*
Sicera.

James iv. 13.

MCCXCI.—*The things of this world vain and uncertain.*

It is an observable note that a learned man hath upon the names of the two first men that ever were born into the world, Cain and Abel; whence, saith he, we may learn a very good lesson, and that from the very interpretation of their names: Cain signifies possession, and Abel, vanity; to show that Adam and Eve, who had all the world before them, did see nothing but vanity in all their possessions. And it were well if the sons and daughters of Adam, who have a great deal less of the world than Adam had, would not set their hearts so much upon the vanities and uncertainties thereof, being such as perish with the using, such as are gone before we have almost any hold of them; like a flock of birds, that no man can say they are his own, though they sit in his yard; so vain, uncertain, flitting, fading, are all the things, all the comforts of this world, be they whatsoever they are, whatsoever they can be.

Lippomannus, in
Catena Pat.

Col. ii. 22.

"Ecce mundus, qui
diligitur fugit."
—GREG., in *Homil.*

MCCXCII.—*Present occasion of time to be made use of.*

THE sun, by its annual revolution, makes the day and the year; the moon, by her lunar course, draws up the months and quarters; the Pleiades and Hyades make the seasons of the years; and the Dog-star brings in the heat of the summer. And all these do labour, by their ordinary passages, to show us that precious *Tò Nûn* (the present occasion of time), this very moment, which is yet ours, and ought to be made use of accordingly: extreme sottishness were it, therefore, to defer the practice of wisdom till the next opportunity, and to procrastinate repentance upon the groundless hope of a few uncertain days. Yet, for our comfort, there is this privilege in the nature of time, that though that which is past cannot be recalled again, yet it may be redeemed by the double diligence of the wise. Hence it is that the penitent redeemer of time may be lively set out in Medea, with two contrary affections appearing in his face: on the one side, sorrow for the lamentable loss of that occasion which is past; and on the other side, joy for the redemption of opportunity present.

Symmer, *Spirit.*
Poëte for Zion.

Plin., *Nat. Hist.*,
lib. xxxvii., cap. 9.

"Tolle moras semper
noceat differe."
—LUCANUS.

Eph. v. 15.

MCCXCIII.—*The sick man's sorrow.*

As a traveller who rides a tired horse is utterly disappointed, and cannot reach but with much difficulty the end of his journey: so by sickness this body of ours is deprived of all cheerfulness and activity, and our souls so far frustrated, that they can neither receive that good nor do that good which otherwise they would perform. Such is the sick man's sorrow, that no man knows it but he who feels it. What a disadvantage it is to the soul to be so ill lodged in a ruinous body! being even stifled within itself for want of motion; and move it cannot, for want of organs, but very lamely, because the understanding is clouded, memory weakened, judgment dazzled, phantasy distracted, affections distempered, and, in brief, the whole frame of nature disjointed, that, like broken bones, it can neither rest nor move. Nor is the stroke only upon natural actions, but upon moral also. In diseases chronical, the body becomes lazy, listless, neutral, that it hath no mind to pray, no stomach to feed, no heart to do anything of itself; and, in diseases more acute, is so taken up and

Harris's *Hexachab's*
Recovery.

"Quam male con-
veniant."

"Malum contristi-
vum, affectus vi-
tiant actionem."
—GALENUS.

transported with pain and anguish, that it minds nothing but what cannot be had, as sleep, ease, &c. Hence may be put that difference betwixt sick and sound as the heathen put between poor and rich : the healthful man may walk when he will, eat when he will, sleep when he will, work, play, fast, feast, ride, run when he will ; but the sick man must travel, eat, drink, sleep when he can : he is not his own to command ; he is deprived of himself. He hath wit, but not the use of it, memory, but not the benefit of it ; so that he is almost turned into an image. He hath eyes, and scarcely sees ; ears, and hears not ; mouth, and speaks not ; feet, but walks not ; nay, which is more, those senses and parts which let in comfort to the sound occasion the sick man's trouble. The sight of his cups, glasses, boxes, makes him sick ; the smell of his meat, sick ; the taste of his drink, sick ; the least noise offends him, the least air pierces him ; his bed tires him, his chair troubles him ; his friends disquiet him ; their absence offends him, so does their presence ; their silence troubles him, so doth their talk. Somewhat he would have, but he cannot tell what. To be short, he is not well, and therefore nothing is well about him.

Diogenes.

"Atque hi sunt
manca quos pati-
tur."

"Mille mali spe-
cies," &c.—OVID.

MCCXCIV.—True saving faith, *though never so weak, is all in all.*

As a dim, dazzling (wavering) eye that looked on the brazen serpent in the wilderness was of more avail to a poor Israelite, then stung with a fiery serpent, than any use that could possibly be made of all his other members—little could the swiftness of his feet, strength of body, nimbleness of hands, volubility of tongue, quickness of the ear, or anything else have prevailed, had there not been an eye to have looked on it : so, without faith, we lie dead in sins and trespasses, and cannot but perish of the mortal stings which Satan hath blistered us withal ; so that, had we perfect repentance, sound knowledge, and sincere love, not one of them, nor all of them together, could possibly cure us, if there were not faith to apprehend Christ for our satisfaction and a propitiation for all our sins. It is only faith in Christ—a true faith, though a weak, dim-sighted faith—that, looking up to the typified serpent, Christ Jesus, can cure our wounded, sin-sick souls, and make us here to live unto God, and hereafter in all happiness with Him.

Bain's *Mirror of
Mercy.*

Eph. ii. 1.

"Fides est radix
virtutum omnium."
—AMBROS., in *Lib.
de Cain et Abel.*

MCCXCV.—God only to be sought unto for *safety in the time of imminent distress.*

THE poet, describing the manifold mercies of Æneas, that Trojan prince, in his long and weary voyage, sheweth the great peril that he and his company were in, and the great speed they made to escape the danger of the cruel Cyclops, who, together with their gigantic army, mustered on the shore, as strong as so many sturdy oaks and tall as lofty cedars, whose very countenances threatened death and destruction to all who came near them. It was then no time for them to stay there, but high time to hoist up the sails, nimbly to betake themselves to their oars, and, rather than the giants should offer violence to them, to lay violent hands on their tackle, and so quit a dangerous coast, that could promise nothing but mischief. So, the only way that we have to prevent any imminent danger which, by our sins, we draw upon our heads daily, and such as are even at the shore, ready to assault us—nay, such as have already even boarded these our poor brittle barks of mortality—is, swiftly to sail away in the waters of unfeigned repentance, and every man of us to betake himself speedily to the oars of true contrition and invocation to Almighty God, and to row painfully in the sea of our sinful hearts, seeking and never giving over till we are upon the Rock of our defence and have found the God of our salvation.

Virgil.

"Precipites metus
acer agit," &c.

Strabo, in *Lib.
Geograph.*

"Validis incumbere
remis."

MCCXCVI.—*The abundant love of Christ in dying for our sins.*

Aldrov., in Ornithol.

It is said of the pelican, that beholding her young ones to be slain by the serpent, much thirsting after their blood, she is so much grieved, that she beats her sides with her own wings in such a manner, that the blood issues abundantly, which, being as yet warm, falleth upon the young ones so slain, and restoreth them to life again. Thus the soul of man, being the true bird of paradise—for there was her nest first built by God—having, as it were, her lively blood sucked out by that old serpent, the devil, Christ became that heavenly Pelican, who, with the wings of His love and mercy, shed out of His most precious side His dearest heart-blood to revive us, that we might live for ever.

MCCXCVII.—*How it is that the hypocrite deceives himself in seeking after God.*

Fulgens, ex Plin., lib. viii., cap. 11.

"Quid magis est vanum quam justum nomen habere," &c.

Biblii Antholog.

Gen. iv. 3.

1 Kings xxi. 9.

1 Kings xxi. 27.

Matt. xxvi. 49.

Lucas xxi. 21.

Acts v. 24

It is said of Parrhasius and Zeuxis, that the one deceived his fellow-painter with the picture of a sheet, and the other deceived birds with his counterfeit grapes. Thus the hypocrite, whose devotion is like a shadow, something in show but nothing at all in substance, deceives himself with a sheet or shadow of holiness, thinking that to be current which is but counterfeit and those to be true grapes which are but mere pictures of grapes. And thus going about to seek the Lord with outward holiness and external behaviour, not with internal purity and sanctity of the heart, he may well be said to offer sacrifice with Cain, and yet have no good zeal; fast with Jezebel, and yet not leave his sins; humble himself with Ahab, yet have no true repentance; lament with the tears of Esau, yet not be sorry for his sins; kiss Christ with Judas, yet have no love in his heart; pray with the Pharisee, yet have no devotion; present an oblation with Ananias, yet keep the best part from God, which is his heart; and thus, after all his seeking, find God in justice to condemn him, not in mercy to save him.

MCCXCVIII.—*Men covering their sins with specious pretences reproved.*

Gen. iii. 7.

"Prodigus vult se credi liberalem, avarus diligentem, temerarius fortem," &c.—PROSPER., de Vita Contem., lib. iv.

As when Adam had tasted of the forbidden fruit, he espied his own nakedness, poverty, and how that he was miserably fallen, for remedy whereof he went about to hide it with fig-leaves, and so shroud himself amongst the trees of the garden: so it is that too, too many of Adam's sons now living go about to cloak their sins with the fig-leaves of their foolish inventions, and to hide their treacherous designs in the thicket of their wicked imaginations, covering their vices with the cloak of virtue. And hence it comes to pass that murder is accounted manhood; pride looked on as decency; covetousness as frugality; drunkenness as good fellowship, &c.

MCCXCIX.—*Miseries attendant on the haters of God's people.*

Bain's Mirror of Mercy.

As, in princes' courts, they are looked on but as silly, shallow-brained men that possess open and mortal hatred to the greatest favourites of the king—nay, in so doing, they take the right way to ruin themselves and families—whereas such as are politically wise, and intend to raise themselves to fortune, will be sure to observe the favourites, love them, and insinuate into their acquaintance: so it is a most sottish folly in men of the world to hate God's people, in whom His graces are most apparent; for the Lord will look upon them as enemies to Himself, so that they shall want many a blessing from the King of heaven, which the prayers of the godly would otherwise obtain for them; yea, many plagues, much sorrow will light upon them in this respect: but if they ever intend to be wise for their

souls, and bodies too, it is their best way to love and embrace, with all kindness, such as are the Lord's people; which, if they do, God will take it as a token of love to Himself, and they shall be sure to have their reward in the kingdom of heaven.

MCCC.—*All out of order.*

It is observed of the Romans, that in the time of their civil wars some followed Cæsar, and they were the weakest; some Pompey, and they were thought the wisest; some Crassus, and they were accounted the worst of all. So now it is that some follow the flesh, and are led by the corrupting allurements thereof; some are favourites and minions of the world, carried away with its glittering preferments; some are mere factors for the devil, fulfilling his crafty and cruel designments: all of them set on work under the command of this cursed triumvirate, and that so intently, that everywhere there is a consumption of grace, through the corruption of sin. Piety complains that she is sick, charity very near dead; good works buried, prayer and preaching neglected; honesty and sobriety derided, justice and equity abandoned; truth and plain-dealing imprisoned, faith and a good conscience banished. As for religion, men delight rather to argue and discourse of it than seriously to reduce the principles thereof into practice and action; much form of godliness there is, but little power thereof amongst us. "*Totus mundus in maligno positus* (All is out of order)."

Lazius, *de Rebus Gestis Romanorum.*

Carpenter's *Con-sensable Courtian.*

"*Maluit disputare homines quàm vivere.*"

MCCCI.—*The excellency of godly sorrow for sin.*

As water that runs through mines hath a tincture and touch of them, or as a vessel that is seasoned with some exquisite liquor will a long time after retain the scent, and smell of that which was poured into it: so sorrow that is for sin meets with much in us by which accidentally it becomes hurtful, but in itself is, as all other graces, for the perfection of nature, and so far from being an oppression of it, that, in the judgment of some wise men, it is not altogether improbable but that it shall be in heaven; for if our memories abide there, to recollect the ways of this life, and our understanding, and will be fully taken up in the sight and fruition of God, then it is considerable that, since a little sight and taste of God in the world do work sorrow for sin, whether an abundant sight and full taste will not also do it in heaven, when a man shall remember his sins against so good a God, whom he hath offended.

Simond's *Case and Cure of a Deseried Soul.*

"*Dolor hic tibi proderit.*"

MCCCII.—*Evil company a great hindrance in the ways of God.*

As one, that is a suitor to a woman, and being very earnest in the prosecution of his love, if another should come and tell him that he knows something of the woman, by way of ill report, some impediment or other, the man, hearing this, is presently taken off, and the suit ceaseth: so it is with many a man who begins to be a suitor to religion. Fain he would have the match made up, and he grows very hot and violent in the suit, and falls a-working his salvation; but then there comes some of his old comforts, and they tell him that they know something of religion that is of ill report; as that there must be much of strictness and mortification, that he must never see good day more; and hereupon he is discouraged, and the match broken off; so that evil company, like the water in a smith's forge, quen-
quencheth the iron, be it never so hot, and cooleth the affections Godward, be they never so ardent.

Watson's *Unum Necessarium.*

"*Melius est habere malorum odium, nam consortium.*"
—BERN.

MCCCIII.—*The difference betwixt a spiritual and worldly man in the ways of God and goodness.*

It is observable that, in the courts of kings and princes, children and ruder people are much taken with pictures and rich shows, and feed their fancies with the sight of rich hangings and fine things; but the wise and grave statesman passeth by such things, as not worthy taking notice of—his business is with the king. Thus it is that, in this world, most men stay in the outer rooms, and admire the low things of the world, and look upon them as pieces of much excellence; but the spiritually-minded man, whose eye, desire, and ways are unto God, looketh over all these things that are here below—his business is with God. Let them dote upon the world that are in love with it: whom hath he in heaven but God? and there is none upon earth that he desireth besides Him.

"Discite in hoc mundo supra mundum esse et si copius geritis, voliet in vobis alie, interior."—AMEROS, de Virginii.

Ps. lxxiii. 25.

MCCCIV.—*Parents to be careful in the education of their children.*

JULIAN the Apostate had two great scholars, Mardonius and Maximus, to his tutors, but, being profane heathens and scoffers at the Christian religion, they laid the foundations of that desperate apostasy whereby he fell from Christ to the devil. Thus, he that begets a fool, or, by careless breeding, maketh one, hath been the author of his own sorrow, and his child's also, who may have just occasion to cry out at the last day, "*Parentes sensimus parricidas* (Our parents have been our parricides)!" It must, therefore, be the care of all parents so to provide for the breeding up of their children unto wisdom as that they forget not the chief thing, to have them seasoned with the knowledge and fear of God, which is the only true wisdom.

Ennappius, in Maxim. Sozomen, lib. v., cap. 6.

Prov. xxiii. 15.

"Probum parentem esse oportet qui pratum suum prohibere." &c.—PLAUT.

Job xxviii. 28.

MCCCV.—*Excellency of the knowledge of Jesus Christ above all human learning whatsoever.*

THEMISTOCLES, though he was ignorant of music, yet knew he how to govern a state; and a believer, though he be ignorant of all other learning, yet by the knowledge of Christ only will be a blessed man; whereas all the learning in the world without will leave a man miserable. To know the whole creation, and to be ignorant of the Creator; to know all histories and antiquities, and to be unacquainted with our own hearts; to be good logicians to other purposes, and in the meantime to be cheated by Satan with paralogisms in the business of our own salvation; to be powerful orators with men, and never to prevail with God; to know the constellations, motions, and influences of heavenly bodies, and have still unheavenly souls; to know exactly the laws of men, and be ignorant and rebellious against the laws of God; to abound with worldly wisdom, and be destitute of the fear of God, which makes wise to salvation—is all but a better kind of refined misery: the devils have much more than all this comes to, and yet are damned. We must study, therefore, to improve our learning unto the use and furtherance of holiness, to better our minds, to order our affections, to civilize our manners, to reform our lives, to adorn and render our profession the more amiable, to consecrate all our other endowments as spoils unto Christ, to lay our crowns at His feet, and make all other abilities and acquirements handmaids unto His glory. When learning is thus a servant unto godliness, godliness will be an honour unto learning.

Augustin, in Epist. xxxvi.

"Quid miri erodit ingenium per illas doctrinas, agile." &c.—AUG., Confess., lib. iv., cap. 16.

Lib. i., cap. 8.

Reynolds' Sermon, of Human Learning, &c., 1657.

MCCCVI.—*How it is that we must follow the things that make for peace.*

As Christ is set forth in the Scripture to be a Leader, a Man of war, a Captain, a Lion of the tribe of Judah, the victorious tribe, so is He as a Prince of peace too: honoured at His

Rom. xii. 18. Heb. ii. 10. &c., v. 2.

birth with the style of Immanuel, a name of peace; crowned in His baptism with a dove, the emblem of peace; being in the building *caput anguli* (a corner stone), the place of peace; coming into the world with a song of peace; going out of the world with a legacy of peace: in one word, a perfect Moses—the meekest man, and yet the mightiest warrior; a true David, a man much versed in battle, and yet made up all of love, sending a sword in one place, and sheathing up a sword in another; careless of offending in case of piety, and tender of offending in case of liberty. Thus He, and thus His Church too, Salem, a place of peace; Jerusalem, a vision of peace, and yet therein a fort, and an armoury for shields and bucklers. And such must all of us be, like Nehemiah's builders, with a trowel in one hand but a spear in the other hand; to be at enmity with the vices, but at peace with the persons of all men; to be sure to distinguish concerning persons and concerning things—as to compassionate the weak but withstand the obstinate. And for things, though the heathen man spake truly, "*Nihil minimum in religione*," yet we know our blessed Saviour distinguished between mint or cummin and the great things of the law; and the apostolical synod, between things necessary and unnecessary; and St. Paul, between meats and drinks and the kingdom of God, and at another time between the foundation and superstructures of religion. And this is the only right way to follow the things that make for peace.

Exod. xv. 3.
Rev. v. 5.
Judges i. 2.
Isa. ix. 6.
Eph. ii. 14.
Matt. i. 23; i. 16.
Rom. x. 15.
Luke ii. 14.

"Pax cum personis,
bellum cum vitiis."

Gal. v. 1.
Val. Max.
Matt. xxiii. 23.
Acts xv. 28.
1 Cor. iii. 10, 11.

MCCCVII.—How it is that war there may and must be in the Church of God, but not contention.

It is recorded of Meletius and Peter, bishop of Alexandria, both confessors of the Christian faith, both *martyres designati*, and condemned *ad metalla* for their profession, who, upon a very small difference, touching the receiving of the *lapsi* into communion, fell unto so great a schism, that they drew a partition between each other in prison, and would not hold communion in the same worship of Christ, for which, notwithstanding, they jointly suffered. This dissension of theirs did the Church of God more hurt, by causing a great rent and sect among the members thereof, than any persecution the enemy could have raised. Now, so it is, that war there may be and must be in the Church—war, in a spiritual sense; war with its principalities and powers and spiritual wickednesses: for the Church is militant, and hath weapons of spiritual warfare given of purpose to resist enemies, and a sword that Christ came to send against all dangerous errors of mind or manners. But, for all this, contention and inward jars there must not be, and that for this very reason, because there is war, open war with foreign and potent adversaries, such as Satan and all other enemies of the Church are, who, by the advantage of intestine commotion, would save themselves the labour of drawing the sword, and become rather spectators than parties in the contest. Greatly, therefore, doth it concern every man in his place, all men in their several orders, to put to all their power, prayers, interests, for preserving the unity of the Spirit in the bond of peace, that in nothing they give offence to the Church of God; but rather be willing to silence and smother their private judgments, to relinquish their particular liberties and interests, to question and distrust those *domestica judicia* (as Tertullian calls them), their singular conceits and fancies, than to be in any such thing stiff and peremptory against the quiet of the Church of God—the weak to be humbled and tractable; the strong to be meek and merciful; the pastors to instruct the ignorant, to reclaim the wandering, to convince the froward with the spirit of meekness and compassion; the people to obey, honour, and encourage their ministers by their docile and flexible disposition, to suspect their own judgment, to allow their teachers to know more than they; not to hamper themselves, nor to censure their brethren, nor to trouble their superiors by ungrounded scruples or uncharitable prejudices, or unquiet and in the end uncomfortable singularities; to take heed of strife, vain-glory, and pride in their own conceits; to have such humble judgments as that they can be willing to learn any, though unwelcome truth; to unlearn any, though darling error; have such humble lives

Epiphaz. *Heron*,
lxviii.

Zuingerus, in *Theat.*
Hum. Vitæ.

Greg. Naz., *Orat.*
v. 35.

"Apud veros Dei
cultores, etiam bella
parata sunt."—
AUGUST., in *Lib.*
de Verbo Dei.

Οἰκταῖσι λογισμοῖ.
—CHRYSOS., *Hem.*
in *Gen.* iv.

and purposes, as that they can resolve to obey with duty, whatsoever they are not able with reason to gainsay: and thus it is, that war may be in the Church, but not contention and jarring.

MCCCVIII.—Difference of judgment *hath, and ever will be, in the minds of men; and why so.*

THERE was never any instrument so perfectly in tune in which the next hand that touched it did not amend something, nor is there any judgment so strong and perspicacious, from which another will not in some things find ground of variance. See we not, in ancient Churches, those great lights in their several ages at variance amongst themselves? Irenæus with Victor, Cyprian with Stephen, Jerome with Austin, Basil with Damasus, Chrysostome with Epiphanius, Cyril with Theodoret. Desired it may be, but hoped it cannot, that in the Church of God there would be no noise of axes and hammers, no difference in judgments and conceits; for while there is corruption in our nature, narrowness in our faculties, sleepiness in our eyes, difficulty in our profession, cunning in our enemies, *δυσνόητα*, hard things in the Scripture, and an envious man to superseminate, there will still be *τὸ ἐτέρως φρονοῦντες*, men that will be differently minded. In this hard necessity, therefore, when the first evil cannot be easily avoided, our wisdom must be to prevent the second, that where there is not perfection yet there may be peace—that dissensions of judgment break not forth into disunion of hearts, but that, amidst the variety of our several conceits, we preserve still the unity of faith and love, by which only we are known to be Christ's disciples.

Eusebius, Sozomen,
Nicephorus.

Islid., *Pelusi.*, lib. ii.,
ep. 90.

Aug., *Ep. cv.*

Jewel against Hard-
ing, Art. 8.

MCCCIX.—*Men not to be censurers of one another.*

IT was an old trick of the Gentiles (as Gregory, Nazianzen, Arnobius, and Minutius tell us) to object illiterateness unto the Christians, but a very unfit way certainly it is for Christian men, amongst themselves, to refute adverse opinions, or to insinuate their own, by their mutual undervaluing of each other's parts and persons, to censure every one for dull and brutish who in judgment varieth from their own conceits. If, then, they must needs be censuring, let them look to what is wanting in themselves, and to what is useful in their brethren: the one will make them humble, the other charitable, and both peaceable.

"Studiorum rudes,
litterarum profani,"
&c.

"Hoc est fastidium
vestrum," &c.—
ARNOB.

MCCCX.—*The joyful coming of Christ Jesus in the flesh.*

WHEN Solomon was made king, they did eat and drink with great gladness before the Lord; and at the solemn inaugurations of such kings and princes, the trumpets sound, the people shout, the conduits run wine, honours are dispensed, gifts distributed, prisons opened, offenders pardoned, acts of grace published, nothing suffered to eclipse the beauty of such a festivity. Thus it was at the coming of Christ Jesus in the flesh: wise men of the East brought presents unto Him, rejoicing with exceeding great joy. The glory of God shines on that day, and a heavenly host proclaim that joy. John the Baptist leapeth in the womb, Mary rejoiceth in God her Saviour, Zacharias glorifieth God for the horn of salvation in the house of David, Simeon and Anna bless the Lord for the glory of Israel; and after, when He came to Jerusalem, the whole multitude spread garments, strewed branches, cried before Him and behind Him, "*Hosanna to the Son of David; Hosanna in the highest!*" and the Psalmist, prophesying long before of it, said, "*This is the day which the Lord hath made; we will rejoice and be glad in it!*"

1 Chron. xxix. 24.
Reynolds's *Serm.*,
Lond.

Joseph., *Antiquit.*,
lib. vii.
Matt. ii. 70. 11.

Turnebi *Advocatar.*,
lib. xxiv.
Luke ii. 14.

Luke i. 41-47.

Matt. xxi. 9.

Ps. cxviii. 24.

MCCCXI.—*Hard to be drawn from custom in sin.*

WATER may be easily dammed up, but no art or industry can make it run backward in its own channel. It was by a miracle that the river Jordan was driven back: and it is very near, if not altogether a miracle, that a man accustomed to do evil should learn to do well; that the tide of sin, which before did run so strong, should be so easily turned; that the sinner, who before was sailing hellward, and wanting neither wind nor tide to carry him, should now alter his course and tack about for heaven, *hic labor, hoc opus est* (this is a work indeed, and that a hard one too). To see the earthly man become heavenly, to see a sinner move contrary to himself, in the ways of Christ and holiness, is as strange as to see the earth fly upward, or a bowl run contrary to its own bias.

"Naturam expellas furca licet," &c.

"Difficile est, longum subito deponere amorem."—TIBUL.

MCCCXII.—*The commodity and discommodity of learning.*

As the juice of the same earth is sweet in the grape but bitter in the wormwood, or as the same odour is a refreshment to the dove but a poison to the scarabæus: so the same learning, qualified with charity, piety, and meekness, may be admirably useful to edify the Church, which, with pride, contempt, and corrupt judgment, may be used unto harmful purposes. As the philosopher speaks, "Nothing is more dangerous than wickedness in armour." Hence is it that Satan hath usually set on work the greatest wits in sowing errors in the Church, as Agrippina gave Claudius poison in his delicatest meat, or as thieves used to pursue their prey with the swiftest horses: so the devil made choice of Licentius, a man of rare parts, but a corrupt mind; wherein Satan would fail of his end if men would make no other use of their gifts and learning than to make them as engines and instruments for the more happy promoting of piety and pure religion.

Basil., *Hexam.*,
Hom. v.
Nyssen, in *Cant.*

Arist., *Rhet.*

Aug., *ad Licentium*,
Ep. lxix.

Ep. cxix.

MCCCXIII.—*Holiness an excellent thing.*

ALEXANDER coming with his army against Jerusalem, Jaddus, the high priest, went out of the city to meet him, adorned with his priestly robes, an upper garment of purple embroidered with gold, and a golden plate on the fore side (front side), wherein the name of God was written: the sight was so grave and solemn, that the emperor fell to the ground, as reverencing the name that was thereon inscribed. Thus it is that in holiness there is such a sparkling lustre, that whosoever behold it must needs be astonished at it—nay, even those that oppose it cannot but admire it. Holiness is an excellent thing, a beautiful thing, it carries a graceful majesty along with it, whosoever or in whomsoever it is truly and sincerely professed.

Gellius.

Quintus Curtius.

"Pietati summa
tribuenda laus est."—
SOLINUS.

MCCCXIV.—*The least man in the ministry not to be contemned.*

As in a building, some bring stones, some timber, others mortar, and some perhaps bring only nails—yet these are useful, these serve to fasten the work in the building: thus the Church of God is a spiritual building. Some ministers bring stones—are more eminent and useful; others, timber; others, less—they have but a nail in the work; yet all serve for the good of the building. The least star gives light, the least drop moistens, the least minister is no less than an angel, the least nail in the ministry serves for the fastening of souls unto Christ. There is some use to be made even of the lowest parts of men; the weakest minister may help to strengthen one's faith. Though all are not apostles, all are not evangelists, all have not the same dexterous abilities in the work, yet all edify; and oftentimes so it cometh to pass, that God crowns his labours, and sends most fish into his net, who, though he may be less skilful, is more faithful, and though he have less of the brain, yet he may have more of the heart, and therefore not to be contemned.

1 Cor. x. 19.

Watson's *Artisanship*,
Charter.

1 Cor. xii. 29.

MCCCXV.—*The minister and magistrate to go hand-in-hand together*

Chambliss's *The Minister's Flower*.

"*Quam bene concordant*."

Speed's *Chronicle*.

It is reported of Queen Elizabeth, that, coming in her progress into the county of Suffolk when she observed that the gentlemen of the county who came out to meet her had every one his minister by his side, said, "Now I have learned why my county of Suffolk is so well governed: it is because the magistrates and ministers go together." And most true it is, that they are the two legs on which a Church and state do stand; and whosoever be he that would saw off the one, cannot mean well to the other. An anti-ministerial spirit is an anti-magistratical spirit. The pulpit guards the throne; he but once persuaded to take that away, and you give the magistrates' enemies room to fetch a full blow at them—as the Duke of Somerset, in King Edward VI.'s days, by consenting to his brother's death, made way for his own by the same axe and hand.

MCCCXVI.—*The great danger in commission of little sins.*

Watson's *Christian's Charter*.

P. 1. 22.
"Nunc si domum
habuerim, edificabo
mihi domum, &c.—
Nunc, si, &c. Domus
Mort. xiv. 25."

WHAT is less than a grain of sand: yet, when it comes to be multiplied, what is heavier than the sands of the sea? A little earn multiplied reacheth high; so a little sin, unrepented of, will damn us, as one leak in the ship, if it be not well looked to, will drown us—little sins, as the world calls them, but great sins against the majesty of God Almighty, who doth accent and enhance them, if not repented of. One would think it no great matter to forget God, yet it hath a heavy doom attending on it. The non-improvement of talents, the non-exercising of graces, the world looks upon as a small thing; yet we read of him who hid his talent in the earth—he had not spent it, only not trading it—is sentenced. Such and so great is the danger of the least sin whatsoever!

MCCCXVII.—*The worldling's inordinate desires; and why so.*

G. Bousquet's *expositio*
dom. edulcor. amara,
etiam amara, &c.

Psalm 2.

"Sic cupimus, ut
non habeamus, &c.—
Nunc, si, &c. Domus
Mort. xiv. 25."

THE countryman in the fable would needs stay till the river was run all away, and then go over dry-shod; but the river did run on still, and he was deceived in his expectation. Such are the worldling's inordinate desires: the deceitful heart promiseth to see them run over and gone, when they are attained to such a measure, and then they are stronger and wider, more impotent and unruly than before: for a covetous heart grasps at no less than the whole world—would fain be master of all, and dwell alone, like a wen in the body, which draws all to itself. Let it have never so much, it will reach after more; add house to house, and field to field, till there be no more place to compass. Like a bladder, it swells wider and wider, the more of this empty world is put into it. No bounders, so endless, so inordinate are the corrupt desires of worldly-minded men!

MCCCXVIII.—*To beware of masked, specious sins.*

Plutarch, de *Vice*.

"*Parcebat, ut
dicitur*—A.D. 1771."

It is said of Alcibiades, that he embroidered a curtain with lions and eagles, the most stately of beasts and birds, that he might the more closely hide the picture that was under, full of owls and satyrs, the most sadly remarkable of other creatures. Thus Satan embroiders the curtain with the image of virtue, that he may easily hide the foul picture of sin that is under it—sin, that, in the eye of the world, is looked on as grace, coloured and masked over with zeal for God, good intentions, &c.; such as hath a fine gloss put upon it, that it may be the more vendible: wherein the devil, like the spider, first the weaves her web, and then hangs the fly in it, so he helps men to weave the web of sin with specious shows and religious pretences, and then he hangs them in the snare, and sets all their sins in order before them.

MCCCXIX.—*No true happiness to be found in the best of creatures here below.*

SOLOMON, having made a critical inquiry after the excellency of all creature comforts, gives this in as the ultimate extraction from them all: "*Vanity of vanities; all is vanity.*" And have not all of us great experience how loose the world hangs about us? If you go to the creature to make you happy, the earth will tell you that happiness grows not in the furrows of the field; the sea, that it is not in the treasures of the deep; cattle will say, "It is not on our backs;" crowns will say, "It is too precious a gem to be found in us; we can adorn the head, but we cannot satisfy the heart." It is true that these worldly, earthly things can benefit the outward and the natural man, but to look for peace of conscience, joy in the Holy Ghost, inward and durable comfort, in anything which the world affords, is to seek for treasure in a coal-pit—a thing altogether improbable to be found there.

In Libro Ecclesiast.

"Fallax est hic mundus, finis dubius," &c.—PET BLENIS.

MCCCXX.—*How it is that faith challengeth a superiority above other graces.*

TAKE a piece of wax and a piece of gold, of the same magnitude: the wax is not valuable with the gold; but as this wax hangs at the label of some will, by virtue of which some great estate is confirmed and conveyed, so it may be worth many hundred pounds. So faith, considered purely in itself, doth challenge nothing more than other graces—nay, in some sense, it is inferior, it being an empty hand; but as this hand receives the precious alms of Christ's merits, and is an instrument or channel through which the blessed streams of life flow to us from Him, so it doth challenge a superiority over, and is more excellent than, all other graces whatsoever.

Watson's Christian's Charter.

"O thesaurus omnibus opulentior fides," &c.—AUG., *Lib. de Virgin.*

MCCCXXI.—*Men not living as if they had souls to save reprov'd.*

SOCRATES, in his time, wondered, when he observed statuarys, how careful they were, and how industrious, to make stones like men, and men, in the meantime, turning themselves into very blocks and stones. The case is ours: men walk not as men who have souls to be saved; many walk as if they had nothing but bellies to fill and backs to clothe, fancies to be tickled with vanity, eyes and ears to look after pleasure, brains to entertain empty notions, and tongues to utter them. As for their souls, they serve them to little other purpose than as salt to keep their bodies from stinking.

Diog. Laert., in Socrate.

"Tanquam mors nulla sequatur."

MCCCXXII.—*Honour and greatness, the vanity of them.*

It was foretold to Agrippina, Nero's mother, that her son should be emperor, and that he should afterwards kill his own mother; to which Agrippina replied: "*Occidat modo imperet* (Let my son be so, and then let him kill me, and spare not);" so thirsty was she of honour. Alas! what are swelling titles but as so many rattles, to still men's ambitions! And what is honour and greatness in the world? Honour is like the meteor, which lives in the air—so doth this in the breath of other men: it is like a gale of wind, which carries the ship; sometimes this wind is down—a man hath lost his honour, and lives to see himself entomb'd; sometimes this wind is too high—how many have been blown to hell while they have been sailing with the wind of popular applause! So that honour is but *magnum nihil*, a glorious fancy (Acts xxv. 23). It doth not make a man really the better, but often the worse; for a man swelled with honour (wanting grace) is like a man in a dropsy, whose bigness is his disease.

Suetonius, in Vita.

"Honor est in honorante non in honorato."

Μετὰ πολλῆς φαντασίας.

MCCCXXIII.—Present time *to be well husbanded.*

Diosc. Laert., in
I. Lucie.

Firke Aboth.

Luke xix. 42.

"Nemo vestrum
parvi existimet tem-
pus," &c.—BERN.

As it is observed of the philosopher, that, foreseeing a plentiful year of olives, he rented many olive-yards, and by that demonstrated that a learned man, if he would aim at worldly gain, could easily be a rich man too. It is noted as an excellent part of wisdom to know and manage time, to husband time and opportunity; for, as the rabbi said, "*Nemo est cui non sit hora sua* (Every man hath his hour)," and he who overslips that season may never meet with the like again. The Scripture insists much upon a day of grace (2 Cor. vi. 2; Heb. xiii. 15). The Lord reckons the times which pass over us, and puts them upon our account (Luke xiii. 7; Rev. ii. 21, 22): let us, therefore, improve them, and, with the impotent persons at the pool of Bethesda, step in when the angel stirs the water. Now the Church is afflicted; it is a season of prayer and learning (Micah vi. 9; Isa. xxvi. 8, 9); now the Church is enlarged, it is a season of praise (Ps. cxviii. 24). I am now at a sermon, I will hear what God will say; now in the company of a learned and wise man, I will draw some knowledge and counsel from him; I am under a temptation, now is a fit time to lean on the name of the Lord (Isa. l. 10); I am in a place of dignity and power, let me consider what it is that God requireth of me in such a time as this is (Eph. iv. 14). And thus, as the tree of life bringeth fruit every month (Rev. xxii. 2), so a wise Christian, as a wise husbandman, hath his distinct employments for every month, bringing forth his fruit in its season (Ps. i. 3).

MCCCXXIV.—Frequent meditation of death, *the great benefit thereof.*

Dyctis Cret., lib. ii.

Plutarch, de Capien-
da ab Hostibus
Utilitate.

Ps. xxxix. 1.

"Vive memor
quam sis avi
brevis."

It is said of Telephus, that he had his imposthume opened by the dart of an enemy who intended him hurt. Roses, they say, are sweetest which grow nearest unto garlic; so the nearness of an enemy makes a good man the better: and therefore the wise Roman, when Carthage, the emulous city of Rome, was destroyed, said, "Now our affairs are in more danger and hazard than ever before." When Saul, David's enemy, eyed and persecuted him, this made him walk more circumspectly, pray more, trust in God more; he kept his mouth with a bridle while the wicked were before him. A hard knot in the wood drives a man to the use of his wedges; a malicious enemy, who watcheth for our halting, will make us look the better to our ways. And so it is that death, by the nearness thereof, and by the frequent meditation thereupon, makes us more careful of our great account, more solicitous to make our peace with God, to wean our hearts from worldly and perishing comforts, to lay up a good foundation for the time to come, that we may obtain eternal life, to get to a city which hath foundations, whose Builder and Maker is God.

MCCCXXV.—*The great difference betwixt life natural and life spiritual.*

Exod. xvi. 20.

Col. iii. 4.

Ezek. xlvii.

"Hæc brevis est
illa perennis aqua."

John x. 10.

THE ordinary manna which Israel gathered for their daily use did presently corrupt and breed worms; but that which was laid up before the Lord, the hidden manna in the tabernacle, did keep without putrefaction. So our life, which we have here in the wilderness of this world, doth presently vanish and corrupt; but our life which is kept in the tabernacle, our life which is hid with Christ in God, that never runs into death. Natural life is like the river Jordan, empties itself into the Dead Sea; but spiritual life is like the waters of the sanctuary, which, being shallow at the first, grow deeper and deeper into a river, which cannot be passed through—water continually springing and running forward into eternal life: so that the life which we leave is mortal and perishing, and that which we go unto is durable and abounding.

MCCCXXVI.—*Men not to hasten their own deaths, but submit to the will of God ; and why so.*

It is observable that when, of late years, men grew weary of the long and tedious compass in their voyages to the East Indies, and would needs try a more compendious way by the North-West passage, it ever proved unsuccessful. Thus it is that we must not use any compendious way ; we may not neglect our body, nor shipwreck our health, nor anything to hasten death, because we shall gain by it. He that maketh haste (even this way) to be rich shall not be innocent ; for our times are in God's hands, and therefore to His holy providence we must leave them. We have a great deal of work to do, and must not, therefore, be so greedy of our Sabbath-day, our rest, as not to be contented with our working-day, our labour. Hence it is that a composed frame of heart, like that of the apostles, wherein either to stay and work, or to go and rest, is the best temper of all.

Reynolds's *Sermon*,
Northampton.

Prov. xxviii. 20.

Ps. xxxi. 15.

Phil. i. 21.

MCCCXXVII.—*Assurance of God's love the only comfort.*

It is commonly known that those who live on London Bridge sleep as soundly as they who live at Whitehall or Cheapside, well knowing that the waves which roar under them cannot hurt them. This was David's case, when he sang so merrily in the cave of Adullam, "*My heart is fixed, my heart is fixed ; I will sing and give praise.*" And what was it that made him so merry in so sad a place ? He will tell you (verse 1), where you have him nestling himself under the shadow of God's loving wings of protection ; and now well may he sing care and fear away. Thus it is that a man, persuaded and assured of God's love unto him, sings as merrily as the nightingale with the sharpest thorn at his breast, lies at ease on a hard bed, sleeps quietly over the floods of trouble and sorrow, nay, of death itself, and fears no evil.

Gurnall's *Christian*
in Complete Armour.

Ps. lviii. 7.

"*Hic murus ahe-
neus esto, nil con-
scire sibi,*" &c.

Ps. xxii. 4.

MCCCXXVIII.—*A faithful, modest friend very hard to be found.*

THERE are some drugs very wholesome, but very bitter, good in the operation, but unkind in the palate : as the common saying is, "wholesome, but not toothsome." Such are some friends in the world, real in their love, but morose in their expressions of it, that a man is almost afraid of their very kindnesses. But to meet with a man who shall be as full of sweetness as fidelity, whose love is not like a pill, that must be wrapped in something else before a man can swallow it, but whose candour and serenity make his love as amiable as useful to his friend ; so that he may very well be said to deserve the character given to one of the Roman emperors, "*Neminem unquam dimisit tristem :*" of such a disposition, made up of love and sweetness, of such a balsam nature, that is all for healing and helpfulness.

MCCCXXIX.—*The good names of God's people, though now obscured, yet hereafter will be cleared.*

EVEN as it was with Christ, the Jews rolled a great stone upon Him, and, as they thought, it was impossible He should rise again ; but an angel came and rolled away the stone, and He arose in a glorious, triumphant manner : so it shall be with the people of God. Their good name oft lies buried, a stone of obloquy and reproach is rolled upon them ; but at the day of judgment, not an angel, but God Himself, will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, as the wings of a dove covered with silver, and her feathers with yellow gold. Now it is

Watson's *Christian's*
Charter.

Ps. lxxviii. 23.

Things New and Old; or,

that many of them are called the troublers of Israel, seditious, factious, malignants, rebellious, and what not; but a day is shortly coming when God Himself will proclaim their innocency, for the name of a saint is precious in God's esteem. It is like a statue of gold, which the polluted breath of men cannot stain; and though the wicked may throw dust upon it, yet, as God will wipe away tears from the eyes of His people, so He will wipe off the dust that lies upon their good names; and a happy day must that needs be when God Himself shall be the saints' Compurgator.

MCCCXXX.—*Men to be thankful for the little strength of grace that God affordeth.*

Exod. xv. 1.

Gurnall's *Christian in Complete Armour.*

As soon as ever Moses, with his army, was through the sea, they strike up, before they stir from the bank-side, and acknowledge the wonderful appearance of God's power and mercy for them, though this was but one step in their way. A howling wilderness presented itself unto them, and they not able to subsist a few days with all their provision, for all their great victory; yet Moses, he will praise God for this handsel of mercy. Now, this holy man knew how to keep credit with God: so as to have more was to keep, touch, and pay down his praise for what was received. Thus it is with thee, O thou poor, weak, trembling Christian! If thou wouldst have fuller communications of Divine strength, own God in what He hath already done for thee. Art thou weak, bless God thou hast life. Dost thou, through feebleness, often fail in duty and fall into temptation, mourn in the sense of these, yet bless God that thou dost not lie in a total neglect of duty, out of a profane contempt thereof, and that, instead of falling through weakness, thou dost not lie in the mire of sin through the wickedness of thy heart. Art thou not of that strength of grace to run with the foremost and hold pace with the tallest of thy brethren, yet art thou thankful that thou hast any strength at all, although it be but to cry after them whom thou seest to outstrip thee in grace. This is worth thy thanks, though it be but a little strength of grace that God is pleased to afford thee.

MCCCXXXI.—*True, real friendship very hard to be found.*

"Amicus certus in re incerta."

Aristotle.

THE friendship of most men, in these days, is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; like lemons, cold within, hot without; full expressions, empty intentions; speak loud, and do little; like drums and trumpets and ensigns in a battle, which make a noise and a show, but act nothing—mere friendship in pretence and compliment, that can bow handsomely, and promise emphatically, and speak plausibly, and forget all. But a true, real, active friend, whose words are the windows of his heart, σύμβολα παθήματα (the notifiers of his affections)—such a friend is rare and hardly to be found.

MCCCXXXII.—*How it is that the preaching of the Gospel is of a double and contrary operation upon different persons.*

Brinsley's *Emblems of Jesus Christ.*

EVEN as it is with the proclamation of a prince, which he sendeth out to his rebellious subjects, wherein he maketh offer not only of pardon, but of grace and favour, to those who will lay down their arms and come in, showing themselves loyal and obedient, but, on the other hand, threateneth extremity of punishment to those who shall yet stand out; now, this proclamation, with the same breath, breatheth out both life and death—life to those who will hearken to it (which is the main end and intent of proclaiming it), but death to

those who oppose themselves against it : even so it is with the evangelical proclamation, the preaching of the Gospel. It reacheth out life and death after the same manner—life to penitent believers, who readily accept the offers of grace and mercy there tendered, but death to obstinate and rebellious sinners, who reject them. To the one it is *εὐωδία*, to the other *κακωδία* ; to the one a savour of life unto life, to the other a savour of death unto death ; to believers the morning star, bringing the light of grace here and of glory hereafter ; to others the evening star, leading to everlasting darkness. Not that it is so in itself, being in its own nature the Word of Life ; but accidentally it becometh so to them, through their unbelief and rejection of it.

2 Cor. ii. 16.

Rev. xxii. 16.

John iii. 18.

MCCCXXXIII.—Tongue, *the heart's interpreter.*

WHEN the pump goes, we shall soon know what water is in the fountain, whether clear or muddy ; when the clapper strikes, we may guess what metal is in the bell : thus the tongue of man becomes the interpreter of his heart ; the inward motions of the mind have vent at the mouth, as sparks from a furnace, and the soul's conceptions are brought out by its busy midwifery. The tongue is the key that unlocks the heart's treasury, out of whose abundance it speaks ; so that the corruption of men's minds, not much unlike the inflammation of a fever, ordinarily breaks forth and blisters upon the tongue. He that is rotten in his heart is commonly rotten in his talk, and as evil words corrupt good manners, so they also discover corrupt manners. The foul stomach betrays itself in a stinking breath, and a wicked heart in wicked communication ; but where grace is in the heart, it will manifest itself in holy, heavenly, and savoury speeches.

"Quotidiana for-
nax lingua," &c.—
AUG., *Confess.*,
lib. x.

Matt. xii. 34.

Meriton's *Eplst.*, 10
Keyner's *Government*
of the Tongue.

MCCCXXXIV.—The sin of bribery condemned.

It is reported of Sir Thomas More, then Lord Chancellor of England, that when two great silver flagons were sent him by a knight that had a suit depending in chancery (though gilded with the specious pretence of gratuity), he sent them back again filled with his best wine, saying, "If your master likes it, let him send for more ;" and when his lady, at another time, offered him a great bribe in the behalf of a suppliant, he turned away with these words, "Gentle Eve, I will none of your apple." An upright man he was in the place of judicature, and it were to be wished that all those who succeed him on the bench were, not almost, but altogether like him in the matter of justice distributive ; but so it is (and which is to be lamented), the rulers love to say with shame, "*Bring ye !*"—their right hands are full of bribes ; they are ready to transgress for a piece of bread ; they love gifts and follow after rewards, and, like the horse-leech's daughter, they cry "*Give, give !*" so that, by woeful experience, the balance of equity is tilted too, too often on the one side, and the cause of the poor outvied with power and greatness.

Young, on *Philan-*
gurke Massia.

Hosea iv. 18.
Ps. xxvi.
Prov. xxviii. 21.
Isa. i. 23.
Prov. xxx. 15.

MCCCXXXV.—No man free from temptations.

A COUNTRYMAN was riding with an unknown traveller (whom he conceived honest) over a dangerous plain—"This place," said he, "is infamous for robbery ; but, for my own part, though often riding over it early and late, I never saw anything worse than myself." "In good time," replied the other ; and presently demanded his purse, and robbed him. Thus it is that no place, no company, no age, no person is temptation-free. Let no man brag that he was never tempted, let him not be high-minded, but fear, for he may be surprised in that very instant wherein he boasteth that he was never tempted at all.

Fuller, on *Christ's*
Temptat.

"Sub dulci merite
venena latent."—
OVID, *Amor.* i.

MCCCXXXVI.—The Holy Scriptures *to be made the rule of all our actions.*

Cromerus, lib. vi.

Gerson, in *Orat. ad R. Gallie.*

Sedgwick's *Serm.*, Lond., 1648.

It is written of Boleslaus, one of the kings of Poland, that he still carried about him the picture of his father, and when he was to do any great work or set upon any design extraordinary, he would look on the picture and pray that he might do nothing unworthy of such a father's name. Thus it is that the Scriptures are the picture of God's will, and therein drawn out to the very life. Before a man enter upon or engage himself in any business whatsoever, let him look there, and read there what is to be done, what to be undone; and what God commands, let that be done; what He forbids, let that be undone: let the balance of the Sanctuary weigh all, the oracles of God decide all, the rule of God's Word be the square of all, and His glory the ultimate of all intendments whatsoever.

MCCCXXXVII.—Charity *rewarded to the full.*

Zuingerus, in *7 beat. Hum. Pim.*

Clark's *Serm.*, 1655.

"Benefacere homini, est beneficium magnum apud Deum deponere." — CHRYST., *Homil. in Gen. Prov. xi. 24.*

THERE is a story of a certain godly and charitable bishop of Milan, who, journeying with his servant, was met by some poor people who begged an alms of him: the bishop commanded his man to give them all the little money that he had, which was three crowns; but his servant, thinking to be a better husband for his master, gave them but two crowns, reserving the third for their expenses at night. Soon after, certain noblemen meeting the bishop, and knowing him to be a good man and one that was liberal to the poor, commanded two hundred crowns to be delivered to the bishop's servant for his master's use. The man, having received the money, ran with great joy and told his master of it: "Ah," said the bishop, "*Si enim tres dedisses, trecentas accepisses* (What wrong hast thou done to me and thyself! for if thou hadst given those three crowns, as I appointed thee, thou shouldst have received three hundred)." And most true it is, that such open-handed and such open-hearted Christians have more than once God's word of promise for such ample retribution. Bounty is said to be the most compendious way to plenty; neither is getting, but giving, the best way to thrift: for, in works of charity, our scattering is our increasing; no spending, but a lending; no laying out. but a laying up.

MCCCXXXVIII.—*Why it is that they who have the strongest graces are subject to the strongest corruptions.*

Love's *Lect. on 2 Tim.*

Plinius.

Ulyss. Aldrovandus.

2 Cor. xii. 7.

"Quantum quis crescit in gratia," &c.—BERN., in *Cant.*, *Serm. iii.* 1 Tim. i. 15.

It is observable in nature, that those creatures which have the most excellency in them have something also of defect and deformity in them, as if the God of nature did it to keep them humble, in a posture, as it were, of condescension: the peacock hath glittering feathers, and yet black feet; the swan hath white feathers, but under that a black skin; the eagle hath many excellencies, quick sight and high flight, but yet very ravenous; the camel and elephant are great and stately creatures, but of a deformed shape. So it is in the state of grace: God doth suffer some strong and unsubdued lusts and corruptions to remain in the dearest of His children (and that even in such who have not only truth, but strength of grace in them), the messenger of Satan to buffet them, and a thorn in the flesh to let out the imposthumated matter of pride out of their hearts, whereby they become more condescending to the weak, less depending upon their own righteousness, and so are brought to think better of others than themselves—yea, to judge themselves the least of saints, and greatest of sinners that may be.

MCCCXXXIX.—Grace and goodness *to be highly esteemed even in men of the lowest condition.*

THERE is mention made of an ancient king who made a great feast, and invited a company of poor people who were Christians, and he bade his nobles also. Now, when the poor Christians were come, he had them up into the presence-chamber; but when the nobles came, he set them in the hall. Being thereupon demanded the reason, he answered, "I do not this as I am their king here, for I respect you more than them; but as I am king of another world, I must needs honour these as God's dear children, and such as (though dejected now) shall be kings and princes with me hereafter: and I would have you esteem of them according to their worth, and show it." And so, without all doubt, great is the worth of true Christians. A pearl upon a dunghill is worth stooping for, and a gracious man or woman (though outwardly clothed with rags) worth looking after. Sure it is that God looks on them as His jewels, as a chosen generation, a royal priesthood, a holy nation, a peculiar people, His delight, His chosen ones, His dear children, and what not. It much concerns us, then, to set a true value upon them, make a true estimate of them, and (as much as in us lieth) to be mindful of them, comfortable to them, and willing on all occasions to do them good.

Aloys Nuvarini
Tractat, Evangel.

Greg. Naz., in
Orat. xvi., de Pau-
perum Amore.

Mal. iii. 17.

1 Pet. ii. 9.

Tyt. ii. 14.

Prov. xi. 20.

Matt. v. 9.

MCCCXL.—Love, unity, and peace *the best supporters of kingdoms, commonwealths, &c.*

THERE is mention made of a dispute betwixt Mars and Pallas, which of them should have the honour to give the name to the city of Athens; at length it was resolved that he should give the name who could find out that which might most conduce to the benefit of the city. Hereupon Mars presents them with a stately horse, which signified wars, divisions, tumults, &c.; but Pallas came in with an olive-branch, the emblem of peace, love, and unity. The city chose Pallas to be their guardian, rightly apprehending that love, unity, and peace would make most to their prosperity and safety. And, questionless, great must needs be the happiness of that nation, kingdom, or commonwealth where they are made supporters: love and unity to cement all affections, and peace to compose all differences that can be found amongst them.

Bodin's *Methodus*
Hist., cap. 6.

"Nihil perniciosius
reipub. quam di-
visio, nihil melius
quam unio."—
PLATO, *de Leg.*

MCCCXLI.—Self-seekers *reproved.*

IT is reported of one Cnidius, a skilful architect, who, building a sumptuous house, or watch-tower, for the king of Egypt, to discover the dangerous rocks by night to the mariners, caused his own name to be engraven upon a stone in the wall in great letters, and afterwards covered it with lime and mortar, and upon the outside of that wrote the name of the king of Egypt in golden letters, as pretending that all was done for his honour and glory. But herein was his cunning: he very well knew that the dashing of the water would, in a little time, consume the plastering, as it did, and then his name and memory should abide and continue to after generations. Just thus there are many in this nation of ours who, in their outward discourse and carriage, pretend to seek only the glory of God, the good of His Church, and the happiness of the state; but if there were a window to look into their hearts, we should find nothing there written but self-love, self-interest, and self-seeking. Many such would be found out who, instead of loving God to the contempt of themselves, love themselves to the contempt of God; many who seek their own, and not the things of Jesus Christ; or, which is as bad, if not worse, who seek their own under the hypocritical pretence of seeking the things of Jesus Christ.

Ptolemaeus.

Plinius. *Ælian.*

Calamy's *Ep. Dcd.*
in Serm., Lond.,
1655.

Phil. ii. 21.

MCCCXLII.—*How it is that men are so much mistaken in the thoughts of long life.*

Fuller's *Serm.*,
Lond., 1652.

-- Nihil ita decipit,
quàm cum ignorent
homines spatia vi-
vendi."--JEROME,
Ep. LXXIX.

IT fareth with most men's lives as with the sand in a hypocritical hour-glass : look but upon it in outward appearance, and it seemeth far more than it is, because rising up upon the sides, whilst the sand is empty and hollow in the midst thereof, so that when it sinks down in an instant, a quarter of an hour is gone in a moment. Thus it is that many men are mistaken in their own account, reckoning upon threescore and ten years, the age of a man, because their bodies appear strong and lusty. Alas ! their health may be hollow ; there may be some inward infirmity and imperfection unknown to them, so that death may surprise them on a sudden.

MCCCXLIII.—*The generality of men nothing mindful of death.*

Morison's *Travels*.

" Quotidie mori-
mur, quotidie com-
mutamur et tamen
æternos nos esse
credimus."--JER.,
ad Hebræos.

THERE is a bird, peculiar to Ireland, called the cock of the wood, remarkable for the fine flesh and folly thereof : all the difficulty to kill them is to find them out, otherwise a marksman may easily dispatch them. They fly in woods in flocks, and if one of them be shot the rest remove not but to the next bough, or tree at the farthest, and there stand staring at the shooter till the whole covey be destroyed ; yet, as foolish as this bird is, it is wise enough to be the emblem of the wisest man in the point of mortality. Death sweeps away one, and one, and one—here one and there another—and all the rest remain no whit moved or minding of it, till at last a whole generation is consumed and brought to nothing.

MCCCXLIV.—*Beloved sins hardly parted withal.*

Vine's *Serm.*,
Westm., 1650.

" Hic labor hoc
opus est."--VIRG.,
Rom. vi. 12.

LOOK but upon a rabbit's skin, how well it comes off till it come to the head, and then there is haling and pulling, and much ado before it stirs. So it is that a man may crucify a great many lusts, subdue abundance of imperfections, and may perform many good duties, and all this while come smoothly off ; but when it comes once to the head, to the Delilah, the darling, the bosom-beloved sin, then there is a tugging and pulling, great regret, loth to depart ; but if God have any interest in such a soul He will pull the skin over his ears, and either break his neck or his heart, before that any such sin shall reign in his mortal body or have any dominion over him.

MCCCXLV.—*The wicked rich man's sad condition at the time of death.*

Drexellus, *de Dam-
natarum Regis*, lib. v.

" Extremos currit
mercator ad In-
dos."

IT is observable, that a sumpter-horse, or a pack-horse, which all the day long hath gone noddling with abundance of treasure, hath at night all taken from him, and been turned a-grazing, or put into a stable, so that all the benefit he hath gained by it is, that he hath only felt the weight of it, and probably got a galled back for his labour. Thus, many rapacious, wretched rich men, such as are little better than pack-horses, who all their life long carry the things of this world, lade themselves with thick clay, rise early and late, and eat the bread of carefulness to get a little pelf, and a galled conscience to boot, are on a sudden either for ill using or ill getting their wealth, turned, unless God be more merciful, into a filthy stable, into hell, where their pay is everlasting torment.

MCCCXLVI.—*Conscience spoils the wicked man's mirth.*

Fuller, *en Christi's
Triumph*.

THERE is a story of one who undertook in a few days to make a fat sheep lean, and yet was to allow him a daily and large provision of meat, soft and easy lodging, with security

from all danger, that nothing should hurt him : this he effected by putting him into an iron grate, and placing a ravenous wolf hard by in another, always howling, fighting, scenting, scratching to come at the poor sheep, which, affrighted with this sad sound and worse sight, had little joy to eat, less to sleep, whereby his flesh was suddenly abated. And thus it is that all wicked men have the terrors of an affrighted conscience constantly not only barking at them, but biting of them, which spoils all their mirth, dis-sweetens their most delicious pleasures with the sad consideration of the sins they have committed and punishment they must undergo when, in another world, they shall be called to an account for what they have done here in flesh.

" Multa miser
timeo, quia feci
multa proterve."

MCCCXLVII.—*Satan's subtlety in laying his temptations.*

AN enemy, before he besiegeth a city, surroundeth it at a distance, to see where the wall is the weakest, best to be battered ; lowest, easiest to be scaled ; ditch, narrowest to be bridged, shallowest to be waded over ; what place is not regularly fortified ; where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most probably lay his temptations, as whether our understandings are easier corrupted with error or our fancies with levity, or our wills with frowardness, or our affections with excess, &c.

Fuller, *ut antea.*

" Diabolus quando
decipere quenquam
tentat, prius natu-
ram." &c.—HUG.,
lib. ii.

MCCCXLVIII.—*How it is that soul and body come to be both punished together.*

It is mentioned of two travellers that walked together to the same city, whereof the one was wise, the other foolish, and when they came where two ways met, the one broad and fair, the other straight and foul, the fool would needs go the broader way ; but the wise man told him, though the narrow way seemed foul, yet was it safe and would bring them to a good lodging, and the other seeming fair was very dangerous, and brought them to a desperate inn ; yet, because the fool would not yield to any reason, but believed what he saw with his eyes rather than what he heard with his ears, the wise man, for company's sake, was contented to go the worse way ; and, being both robbed by thieves, detained in their company, and at last apprehended with the robbers and carried before the magistrate, these two began to accuse one another, and each to excuse himself. The wise man said he told his fellow the dangers of that broad way, and therefore he only was to be blamed, because he would not yield unto his counsel ; but the fool had so much wit to reply, that he was a very silly creature, and knew neither the way nor the dangers of the way, and therefore he was to be excused and the wise man to be condemned, because he would follow such a fool's counsel ; whereupon the judge, having heard them both, condemned them both : the fool, because he refused to follow the counsel of the wise ; and the wise man, because he would not forsake the fool's company. So it is that, when the soul, which is the wise man, and doth know the dangerous issues of the ways of death and sin, and the pleasant fruits of virtue and goodness, will, notwithstanding, follow the vain delights of foolish flesh, and walk in the paths of unrighteousness, no marvel if the righteous Judge condemn both body and soul together.

Prosper, *de Bonis
Timoribus*, lib. ii.

" Pares culpæ,
pares poenæ."

Williams's *Serm.*,
Westm.

MCCCXLIX.—*A blessed thing to have riches and a heart to use them aright.*

It is credibly reported of Mr. Thomas Sutton (the sole founder of that eminent hospital commonly known by his name), that he used often to repair into a private garden, where he

Fuller's *Church
Hist. of Britain*,
1611.

poured forth his prayers unto God, and, amongst other passages, was frequently overheard to use this expression, "Lord, Thou hast given me a liberal and large estate, give me also a heart to make good use thereof," which at last was granted to him accordingly. And thus, without all doubt, a great blessing it is for any man to have riches and a heart to use them aright, to be rich as well in grace as in gold, rich in good works as great in riches, not so much a treasurer as a steward, whose praise is more to lay out well than to have received much; otherwise he may have riches, not goods, not blessings; his burden would be greater than his estate, and he richer in sorrows than in metals.

Bp. Hall.

MCCCL.—*The great danger of use in jesting at religion and piety.*

WHEN Julian the Apostate had received his death wound, he could not but confess that the fatal arrow which shot him came from heaven, yet he confessed it in a phrase of scorn, "*Vicisti Galilæe* (The day is Thine, O Galilean)!" and no more; not as he should have said, "Thou hast accomplished Thy purpose, O my God, O my Maker, O my Redeemer!" but in a style of contempt, "*Vicisti Galilæe!*" and no more. And thus it is that many who have used and accustomed their mouths to oaths and blasphemies all their lives have made it their last syllable and their last gasp to swear they shall die. And others there are, too, that enlarge and ungird their wits in jesting at religion and goodness—but what becomes of it? They pass away at last in negligence of all spiritual assistances, and scarcely find half a minute betwixt their last jest here in this life and their everlasting earnest in that which is to come.

Naclerus Marcell.,
in *Hist. Tripartit.*

Donne's *Serm.*,
1627.

MCCCLI.—*Service of God perfect freedom.*

As a man that buyeth freehold land, though he pay dear for it, yet it is accounted cheaper and a far better purchase than if he had laid out his money upon that which is held by copy of court-roll—and why so? Because it freeth him from many services and duties which copyhold land is obliged unto, all which the lord of the manor may justly challenge according to custom—so it is that the service of God is perfect freedom, and will free a man from all other services whatsoever: so that, be but a true servant of God, whosoever thou art, thou art free indeed—free from the service of sin and Satan, and free from all those domineering lusts that would fain be ruling in thy mortal body; but, on the contrary, if thou be not a true servant of Jesus Christ, thou shalt be a slave to everything besides Him. Either thy belly will be thy god or thy gold will be thy god; pleasures, profits, preferments, all that is besides God, will put in to make up a god; and then, "*O quam multos habet ille Dominos qui unum non habet* (How many lords must that man needs have that hath not God for his Lord and Master)!"

Calamy's *Serm.*,
Westm., 1644.

"*Bonus etiam si
serviat liber est,*"
Eccl.—AUG., de
Civitat. Dei, lib. iv.

Jerome, in *Ep. ad
Simplicianum*.

MCCCLII.—*The excellency of resolution in the cause of God.*

EXCELLENT is the story of St. Basil, who, when the emperor sent to him to subscribe to the Arian heresy, the messenger at first gave him good language, and promised him great preferment if he would turn Arian, to which Basil replied, "Alas! these speeches are fit to catch little children withal, who look after such things; but we that are nourished and taught by the Holy Scriptures are readier to suffer a thousand deaths than to suffer one syllable or tittle of the Scripture to be altered." The messenger, offended with his boldness, told him he was mad. He answered, "*Opto me in æternum sic delirare* (I wish I were for ever thus mad)!" Here was a stout, resolved Christian, who, Luther-like, opposed all the world of contradiction; and such another was Nehemiah, who met with so much opposition, that, had he not been steeled by a strong and obstinate resolution, he could never

Theodoret.

Hist. Tripartit., lib.
vii., cap. 36.

"*Qui totius orbis
impetum sustinuit,*"
—SLEDAN.

have rebuilt the Temple but would have sunk in the midst of it ; such a one was David, who would not be hindered from fighting with Goliath, though he met with many discouragements ; and it is heartily to be wished that God would make us all such—i. e., resolved Christians—to put on divine fortitude and Christian resolution, which, if we do, it will make us like a wall of brass, to beat back all the arrows of strong persuasion that can be shot against us, like an armour of proof against all the Anakims and Zanzummins, Scyllas and Syrens' temptations on the right hand and on the left—like the angel that rolled away the stone from before the door of the sepulchre, it will enable us to remove the great mountains of opposition that lie in our way, or else to stride over them—yea, like the ballast of a ship, will keep us steady in the cause of God and His Church, who would otherwise be but *δύψυχος*, like those mentioned by the apostle, men of double minds, unsettled and unstable in all our ways.

James i. 8.

MCCCLIII.—God's omniscience *necessarily demonstrated from His omnipresence.*

SUPPOSE we in our thoughts a sphere of infinite greatness and efficacy, whose centre is everywhere and circumference nowhere, it must necessarily follow that whatever thing or things be besides this sphere must needs be within it, encompassed by it, and contained in it ; and all things existing within this sphere, it will follow that there can be no action nor motion but this sphere will perceive it. Such is God, a sphere of infinite being, who filleth all things that He hath made, as spirits, bodies, things above and below, things in heaven and earth, all ; that encompasseth all things, is above all things, and sustaineth all things ; neither doth He fill them on the one side and encompass them on the other side, but by encompassing doth fill them, and by filling doth encompass them ; and by sustaining He is above them, and being above them He doth sustain them : then it must needs be that God, who thus filleth, encompasseth, and sustaineth all things, doth also know all things.

"Nihil agi posse quod ab illo, non sentiantur."—MONT., in Hist. Nat.

Aug., de Fide, Lib. ad Petron.

MCCCLIV.—*To be zealous for the honour of Jesus Christ, as He is the eternal Son of God.*

IN the days of Theodosius, the Arians, through his connivance, were grown very bold, and not only had their meetings in Constantinople, the chief city of the empire, but would dispute their opinions *etiam in foro* ; and no man could prevail with the emperor to lay restraints upon them, because, saith the historian, he thought it *nimis severum et inclemens esse*. At length comes to Constantinople one Amphilochius, bishop of Iconium, a poor town, an honest man, but no great politician for the world ; he petitions the emperor to restrain the Arians, but in vain. Next time he comes to the court, finding the emperor and his son Arcadius (whom he had lately created joint emperor) standing together, he doth very low obeisance to the father, but none to the son, yet coming up close to him, in a familiar manner stroketh him on the head, and saith, "*Salve mi fili* (God save you, my child) !" The emperor taking this for a great affront, being full of rage, bids turn the man out of doors ; as the officers were dragging him forth, he, turning to the emperor, saith, "*Ad hunc modum existima, O imperator, &c.* (Make an account, O emperor, that thus, even thus, is the Heavenly Father displeased with those that do not honour the Son equally with the Father) !" which the emperor hearing, calls the bishop back again, asks him forgiveness, presently makes a law against Arianism, forbids their meetings and disputations, *constitutâ penâ*. Here was a blessed artifice by which the zeal of this emperor was suddenly turned into the right channel, and he was taught by his tenderness over his own honour and the honour of his son, to be tender over the honour of God and His Son Christ Jesus. Now, so it is that much of Arius is at this day in England, and more than ever was since the name of Christ was

Theodoret, lib. v., cap. 18.

Cedreni Hist., in Vita Theodosii Imp.

Newcomen's Sermon, Westm., 1647.

known in England, yet it is much hoped and heartily wished for, that as there hath been some actings for God, that men may no longer *impunè* wickedly and pertinaciously blaspheme His glorious essence and attributes, so to show the like zeal for the glory of His eternal Son and Spirit, this being the will of God, that all men should honour the Son as they honour the Father. He that honoureth not the Son honoureth not the Father.

MCCCLV.—Politicians *spoiled in the height of wicked designs.*

Edlin's *Serm.*, 1656.

Isa. xxix. 15.

"Parturiunt montes," &c.

As the potter's clay, when the potter hath spent some time and pains in tempering and forming it upon the wheel, and now the vessel is even almost brought to its shape, a man that stands by may, with the least push, put it clean out of shape, and mar all on a sudden that he hath been so long a-making: so is it that all the plots and contrivances of lewd and wicked men, all their turnings of things upside down, shall be but as the potter's clay; for when they think they have brought all to maturity, ripeness, and perfection, when they look upon their business as good as done, on a sudden all their labour is lost, the designs they travail so much withal shall be but as an abortive birth, for God, who stands by all the while and looks on, will, with one small touch, with the least breath of His mouth, blast and break all in pieces.

MCCCLVI.—*Consideration of God's omnipresence a strong motive to Christian confidence.*

Newcomen's *Serm.*,
Westm., 1647.

"Quid dignum
tanto feret hic promissor?"

"Cave Deus videt."
—BERN.

2 Cor. ii. 17.

THERE is a story of that holy martyr of Jesus Christ, Bishop Latimer, that having in a sermon at court, in Henry VIII.'s days, much displeased the king, he was commanded next Sunday after to preach again and make his recantation. According to appointment, he comes to preach, and prefaceth his sermon with a kind of dialogism in this manner: "Hugh Latimer, dost thou know to whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, &c., who can take away thy life if thou offend; therefore take heed how thou speak a word that may displease;" but as it were recalling himself, "Hugh, Hugh," saith he, "dost know from whence thou comest, upon Whose message thou art sent? And Who is it that is present with thee and beholdeth all thy ways? Even the great and mighty God, who is able to cast both body and soul into hell for ever: therefore look about thee, and be sure that thou deliver thy message faithfully," &c.; and so comes on to his sermon, and what he had delivered the day before confirms and urgeth with more vehemency than ever. Sermon being done, the court was full of expectation what would be the issue of the matter. After dinner, the king calls for Latimer, and, with a stern countenance, asked him how he durst be so bold as to preach after that manner. He answered, that duty to God and his prince had enforced him thereunto, and now he had discharged his conscience and duty both in what he had spoken, his life was in his majesty's hands. Upon this the king rose from his seat, and, taking the good man from off his knees, embraced him in his arms, saying he blessed God that he had a man in his kingdom that durst deal so plainly and faithfully with him. Thus, did but all men, especially ministers, preachers of the Word, such as are immediately employed by God, seriously take notice of His omnipresence, and continually remember how His eye is always upon them, oh, how diligent, how confident, how abundant would it make them in the work of the Lord! how faithful, how courageous, how unbiassed! how above the frowns and smiles of the greatest of the sons of men, &c.!

MCCCLVII.—*The consideration of God's omnipresence to be a dissuasive from sin.*

It is well known what Ahasuerus, that great monarch, said concerning Haman, when, coming in, he found him cast upon the queen's bed, on which she sat : "What," saith he, "will he force the queen before me in the house?" There was the killing emphasis in the words "before me." Will he force the queen before me? What! will he dare to commit such a villainy, and I stand and look on?" Thus it is that to do wickedly in the sight of God is a thing that He looks upon as the greatest affront and indignity that can possibly be done unto Him. "What!" saith He, "wilt thou be drunk before Me? swear, blaspheme before Me? be unclean before Me? break My laws before Me?" This, then, is the killing aggravation of all sin, that it is done before the face of God, in the presence of God; whereas the very consideration of God's omnipresence, that He stands and looks on, should be as a bar, a remora, to stop the proceeding of all wicked intendments—a dissuasive rather from sin than the least encouragement thereunto,

Ester. vii. 8.

MCCCLVIII.—*Courts of judicature to be free from all manner of injustice.*

It is said of that famous Athenian judicature, where once Dionysius sat as a judge, and thereupon called the Areopagite, that they did excel so much in authority, that kings laid down their crowns when they came to sit with them; that they were of such integrity, that they kept their court and gave judgment in the night and in the dark, that they might not behold the persons who did speak; lest they should be moved thereby, they only did hear what was said. Here it was that the pleader must not use any poem nor make any rhetorical expression to move the affections, so that the people did bear as much reverence to the sentences and decrees promulged there as they did to their sacred oracles. Such was the strictness, such the justice of that though then heathen council, that it may very well serve as a mirror to look in, as a pattern for the imitation, and as a copy for the most Christian courts of judicature to write by; for were but causes evenly weighed in the balance of Justice, there would not be so much complaining of the often tilting on the one side or the other as now there is; were men but Christian lawyers, they would not be so often looked on as heathen orators; were laws but justly put in execution, the sword would not so often be borne in vain: neither would great ones bear down those that are less, nor mighty ones confound the mean, but all would be subservient to the Supreme, serviceable and respectful one to the other.

Aul. Gell., lib. xii.

Valer., lib. ii., cap. i.

MCCCLIX.—*Ministers advised in the method of profitable preaching.*

As the physician himself gives not health, but only gives some helps to bring the body into a fit temperament and disposition, so far as to help and strengthen nature: so the preacher cannot be said to give knowledge, but the helps and motives by which natural light, being excited and helped, may get knowledge. And as he is the best physician who doth not oppress nature with a multitude of medicines, but pleasantly, with a few, doth help it for the recovery of health: so he is the best preacher, not that knoweth how to heap up many mediums and arguments to force the understanding, rather than to entice it by the sweetness of light, but he that, by the easy and grateful mediums which are within reach or fitted to our light, doth lead men, as by the hand, unto the truth, in the beholding or sight of which truth only knowledge doth consist, and not in use of arguments. Hence it is that arguments are called reasons by a name of relation to truth—and why so? but because they are a means for finding out of truth and discovery of error.

Baxter's *Saints' Eternal Rest*.

Gibieuf, in *Præfat.* lib. ii. de *Libert. civit. ex Aquinate*, p. 1, q. 117.

"Non tam eleganter dicentes quam utilia docentes sunt audendi."—ZENO.

MCCCLX.—Fear of hell *to be a restraint from the least sin.*

Dan. iii. 6.

THE passage in Scripture is well known how Nebuchadnezzar erected a golden image, with this terrible commination, that whosoever would not fall down and worship it should be cast into the fiery furnace. This, now, was so terrible to every one that heard it, that unless it were three or four, there were none that did resist: the very fear of a fiery furnace made them do anything. And shall not, then, the fear of those eternal flames, the fear of that great day wherein God shall reveal all wrath, without any mercy, to the wicked man, shall not this turn him out of the ways of sin? Shall not this make him with bitterness bewail his former lusts, and to hate those bitter-sweets of pleasure which erst he so much delighted in, saying with Jonathan, "*I have tasted a little honey, and I must die!*" "I have had a little pleasure of sin, and I must be damned for evermore"?

MCCCLXI.—*Daily amendment of life enjoined, to the making up of the new creature.*Plutarch, in *Theses*.Alex. ab Alexan-
dro, lib. iii., cap. 1.

Rom. xiii. 14.

Isa. v. 18.

Hosca xii. 1.

Edlin's *Serm.* on
2 Cor. v. 17,
Lond., 1656.

2 Cor. v. 17.

Eph. v. 24.

Ps. xl.
Ezek. xxiii. 31.
Rev. xxi. 2.

It is said of *Argo* (the then royal sovereign of the Asiatic seas), that being upon constant service, she was constantly repaired, and as one plank or board failed, she was ever and anon supplied with another that was more serviceable, insomuch that at last she became all new, which caused a great dispute amongst the philosophers of those times, whether she was the same ship as before or not. Thus it is that, for our parts, we have daily and hourly served under the commands of Sin and Satan, made provision for the flesh to fulfil the lusts thereof, drawn iniquity with cords of vanity, and sin, as it were, with a cart rope, and daily, like Ephraim, increased in wickedness, insomuch that there are not only some bruises and brushes, but, as it were, a shipwreck of faith and all goodness in the frame of our precious souls. What, then, remains but that we should die daily unto sin and live unto righteousness, put in a new plank this day and another to-morrow, now subdue one lust and another to-morrow, this day conquer one temptation and the next another, be still on the mending hand; and then the question needs not be put whether we be the same or not. For old things being put away, all things will become new: we shall be new men, new creatures; we shall have new hearts, new spirits, and new songs in our mouths; be made partakers of the new covenant, and at last inheritors of the New Jerusalem.

MCCCLXII.—God's great patience, *notwithstanding man's provocations.*Bolton's *Serm.* on
2 Sam. xxiv. 10.

SUPPOSE a man should come into a curious artificer's shop, and there with one blow dash in pieces such a piece of art as had cost many years' study and pains in the contriving thereof. How could he bear with it? How would he take on to see the workmanship of his hands so rashly, so wilfully destroyed? He could not but take it ill and be much troubled thereat. Thus it is that as soon as God had set up and perfected the frame of the world, sin gave a shrewd shake to all; it unpinned the frame, and had like to have pulled all in pieces again; nay, had it not been for the promise of Christ, all this goodly frame had been reduced to its primitive nothing again. Man by his sin had pulled down all about his ears, but God, in mercy, keeps it up; man by his sin provokes God, but God, in mercy, passeth by all affronts whatsoever. Oh, the wonderful mercy—oh, the omnipotent patience of God!

MCCCLXIII.—*How it is that there may be partial desertions of spiritual grace in the souls of God's dearest children, but never total nor final ones.*

As it was with Samson, when his locks were cut off his strength was gone, and therefore, though he thought to go out and do great things, as formerly he had done, yet, by

woeful experience, he found there was no such matter—he was become even as another man : so it is with the best and dearest of God's children. When God is gone, their locks are cut, their strength is gone, as not lying in their hair; yet this is but a partial, a temporary, not a total and final desertion of Divine assistance and spiritual grace in the soul; for God may forsake a man in respect of His quickening presence, and leave a man to such barrenness, flatness, deadness of his spirit, for a time, that the soul cannot pray, hear, meditate, do anything as formerly it hath done. And God may forsake a man, too, in respect of His comforting presence. He may eclipse his joys, damp his comforts, withdraw the beams of His countenance, and leave him in darkness and trouble, yet, for all this, God never forsakes such a man in respect of His supporting presence: then it is that, in the saddest condition, in the darkest night, in the stormiest day, the soul hath support from Him. As He told St. Paul, so He tells all men, all of the election of grace, all that love and fear Him, His strength shall be seen in their weakness, and His grace is sufficient for them—*i. e.*, sufficient to bear them up in the trial, and sufficient to bring them out of all trials whatsoever.

Bolton's *Love of Christ to His Spouse*; a Sermon on Cant. iv. 9.

Ps. lxxxviii.

Job, David, Heman.

MCCCLXIV.—*Complete Christian duty.*

It was the speech of Mr. Bradford, that he could not leave a duty till he had found communion with Christ in the duty, till he had brought his heart into a duty frame; he could not leave confession till he had found his heart touched, broken, and humbled for sin, nor petition till he had found his heart taken with the beauties of the things desired, and carried out after them; nor could he leave thanksgiving till he had found his spirit enlarged and his soul quickened in the return of praises: just like that of St. Bernard; who found God in every duty, and communion with Him in every prayer. This was true, sincere, complete Christian duty. And thus it is that the soul taken with Christ desires converses with Him in prayer, in hearing, and meditation; and such, too, is the genius of a soul taken up with Christ, that duty doth not content it if it find not Christ in the duty; so that if the end of a duty hath left it on this side Christ, it hath left it so far short of true comfort.

Fox's *Acts and Mon.*

Isa. lviii. 9.

MCCCLXV.—*Directions for both strong and weak in faith how to demean themselves as to the matter of God's providence.*

WE may read that Ulysses, when he was to pass the coast of the Syrens, caused his men to stop their ears, that they might not be enchanted by their music to destroy themselves; but for himself, he would only be bound to the mast, that though he should hear, yet their musical sounds might not be so strong as to allure him to overthrow himself by leaping into the sea. Thus, there are some of God's people who are weak in the faith, so that when they see God's outward proceedings of providence seemingly contrary to His promises, they are apt to be charmed (enchanted, in a bad sense) from their own steadfastness; it were, therefore, good for them to stop their ears, and to shut their eyes to the works, and look altogether to the Word of God: but for those that are strong, such as in whom the pulse of faith beats more vigorously, they may look upon the outward proceedings of God; yet let them be sure to bind themselves fast to the mast, the Word of God, lest, when they see the seeming contrariety of His proceedings to the promise, they be charmed from their own steadfastness to the wounding of their own most precious souls and weakening the assurance of their eternal salvation.

Rhodog., *Lect. Antiq.*, lib. xxviii.

Bolton on God's *Wonderful Working for His Church and People*; Sermon on Exod. xv. 11.

MCCCLXVI.—*How it is that the strength of imagination persuades so much out of the way in matters of religion.*

Torsbell's *Design to Harmonize the Bible*, 1647.

Pienus, *de Viribus Imaginat.*

Philastrius, *de Hereticis*, Jude 8.

It is observable, that when some men look up to the rack, or moving clouds, they imagine them to have forms of men, of angels, of armies, of castles, forests, landscapes, lions, bears, &c., where none else can see such things, nor is there any true resemblance of such shapes; and some there are, too, that when they have somewhat rolls and tumbles in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great ordnance, or any other measured, intermitted noise, doth articulately sound and speak the same which is in their thoughts. Thus it is that a strong imagination or fancy becomes very powerful as to persuasion in the matters of God and religion; hence it is that most of those who are unlearned and unstable wrest the Scripture, thinking they find that in it which indeed is not there, persuading themselves that it representeth to them such and such formed opinion, when, questionless, they do but patch and lay things together without any reason at all; from whence have proceeded the senseless dotages of heretics in older times, and of late in the ridiculous papers of some dreamers that have flown about, and bring Scripture with them, but no sense, fancying the Holy Word of God to strike, to ring, or chime to their tunes, to echo out unto their wild conceits, and join with them in their rude undigested notions.

MCCCLXVII.—*How it is that so many deceive themselves in their not rightly searching the Scriptures.*

Drexell's *Gymnasium Patientia*.

Archimedes.

As the apes in the story, finding a glowworm in a very cold night, took it for a spark of fire, and heaped up sticks upon it, to warm themselves by, but all in vain; so do they lose their labour who, in the warrantable search of Divine truth, busy themselves about sounds of words and incoherent Scripture sentences, when, partly from depravedness of mind, partly from ignorance, partly from instability, suddenness, and haste, they take a snatch, and run away with that which looks somewhat like the sense of Scripture, and so deceive their own souls, crying out, like the mathematician in Athens, "I have found—I have found it!" when, indeed, they have found nothing to the purpose, nor anything to the true information of themselves or others in the ways of God and goodness.

MCCCLXVIII.—*The subtle hypocrite.*

Fulgorus, lib. viii., cap. xi., *ex Plinio*.

"Rapido gestans sub pectore vultum."—PERS., Sat. v.

THERE is mention made of Parrhasius and Zeuxis, a pair of excellent painters in those times, that being upon trial of their skill how to excel each other in the matter of their art, Zeuxis drew out a bunch of grapes so fair and well coloured that the birds came and pecked at them, to the great admiration of the beholders, even as if they had been of a natural and lively growth. And the expectation was great what it could be that Parrhasius should draw to outdo so exquisite a piece of workmanship. He thereupon falls to his pencil, and makes upon his table the resemblance of a white sheet, tacked up with four nails, one at each corner, so artificially, that, being offered to view, Zeuxis bade him take away the sheet, that they might see the excellency of his art that was behind it; whereupon it was adjudged that Parrhasius had gone beyond him in so doing: and but good reason too, for the one had only deceived silly birds, but the other had put a trick upon a knowing artist himself. And so it is with the close, reserved hypocrite: such is his subtlety, that he doth not only delude silly birds—poor ignorant souls, but knowing men—experienced Christians, and, if it were possible, the very elect themselves. He can compose his forehead to sadness and gravity whilst he bids his heart be wanton and careless, and, at the same time, laugh within himself to think how smoothly he hath cozened the believing beholder.

MCCCLXIX.—*The danger of immoderate zeal against those of another judgment; and how so.*

THERE is in the nature of many men a certain *θερμότης*, a heat and activeness of spirit, which then principally, when conversant about objects divine and matters of conscience, is wonderfully apt, without a due corrective of wisdom and knowledge, to break forth into intemperate carriage and to disturb peace. It was zeal in the women who persecuted St. Paul, and it was zeal in St. Paul, who persecuted Christ before he knew Him; for as the historian saith of some men, that they are "*sola socordia innocentes*," bad enough in themselves, yet do little hurt, by reason of a phlegmatic and torpid constitution indisposing them for action, so, on the contrary, men there may be—nay, without all doubt, some there are—who, having devotion, like those honourable women, not ruled by knowledge, and zeal, like quicksilver, not allayed nor reduced unto usefulness by wisdom and mature learning, may be, as Nazianzen saith they were in his time, the causes of much unquiet; insomuch that truth itself hath been stretched too far, so that by a vehement dislike of error on the one side, men have run into an error on the other, as Dionysius Alexandrinus, being too fervent against Sabellius, did lay the grounds of Arianism; and Chrysostom, in zeal against the Manichees, did too much extol the power of nature; and Illyricus, out of a hatred of the Papists lessening original sin, ran another extreme to make it an essential corruption, &c.

Is. Casaub., *Exercit.* in Baronium, xiv., sect. 6.

Acts xiii. 50.

Phil. iii. 6.

Tacitus.

"Spiritus magni magis quam utiles," —*LV., Dec., lib. x.*

Basil., *Ep. xli.*

Acosta, *de Hieronymo citante Rivet*, in *Pi. xvi.*

Sext. Senens., in *Proemio*, lib. v.

MCCCLXX.—*The all-sufficient goodness of Christ Jesus.*

ALL the good things that can be reckoned up here below have only a finite and limited benignity: some can clothe, but cannot feed; others can nourish, but they cannot heal; others can enrich, but they cannot secure; others adorn, but cannot advance; all do serve, but none do satisfy. They are like a beggar's coat, made up of many pieces, not all enough either to beautify or defend. But Christ is full and sufficient for all His people. He ascended on high, that He might fill all things, that He might pour forth such abundance of Spirit on His Church as might answer all the conditions whereunto they may be reduced; righteousness enough to cover all their sins; plenty enough to supply all their wants; grace enough to subdue all their lusts; wisdom enough to resolve all their doubts; power enough to vanquish all their enemies; virtue enough to cure all their diseases; fullness enough to save them, and that to the utmost. Over and besides, there is in Christ something proportionable to all the wants and desires of His people: He is bread, wine, milk, living waters, to feed them; He is a garment of righteousness, to cover and adorn them; a Physician to heal them, a Counsellor to advise them, a Captain to defend them, a Prince to rule, a Prophet to teach, a Priest to make atonement for them, a Husband to protect, a Father to provide, a Brother to relieve, a Foundation to support, a Root to quicken, a Head to guide, a Treasure to enrich, a Sun to enlighten, and a Fountain to cleanse; so that as the 'one ocean hath more waters than all the rivers of the world, and one sun more light than all the luminaries in heaven, so one Christ is more all to a poor soul than if it had the all of the whole world a thousand times over.

Reynolds's *Joy in the Lord*; a *Sermon*, Lond.

Eph. iv. 10.

"Omnis mihi copia, quæ Deus meus non est, egestas est." —*AUG., Confer., lib. xiii., cap. 8.*

"Non bonus angelus, sed Bonum Bonum." —*Id., de Trin., lib. viii., cap. 3.*
John vi. 5, 7, 48.
Rev. xix. 11.
Matt. ix. 12.
Isa. ix. 6.
Heb. ii. 10.

MCCCLXXI.—*Men easily taken off from their holy profession, upon removal of judgment, condemned*

JOSEPHUS tells us that the sons of Noah, for some years after the flood, dwelt on the tops of high mountains, not daring to take up their habitation on the lower ground, for fear of being drowned by another flood; yet, in process of time, seeing no flood came, they ventured down into the plain of Shinar, where their former modesty we see ended in one

In *Lib. Antiquitatis* *Psalmic.*

Gen. xi. 2.

of the boldest, proudest attempts against God that the sun was ever witness to—the building of a tower whose top should reach up to heaven. They who, at first, were so maidenly and fearful as not to venture down their hills, for fear of drowning, now have a design to secure themselves against all future attempts from the God of heaven Himself. Thus it is oft seen that God's judgments leave such an impression in men's spirits, that awhile they stand aloof from their sins, as they on their hills, afraid to come down to them; but when they see fair weather continue, and no clouds gather towards another storm, then they can descend to their old wicked practices, and grow more bold and heaven-daring than ever. Oh, how nice and scrupulous are they while the smell of fire is about them, and the memory of their distress fresh! They are as tender of sinning as one who comes out of a hot, close room is of the air; they shrink at every breath of temptation. But, alas! how soon, upon the least remove of judgment, are they hardened to commit those sins without remorse, the bare notion of which, but a little before, did so trouble and afflict them!

"In minimis cauti,
in maximis negli-
gentes."—JER., de
Hom. Perfect.

MCCCLXXII.—Humility appeaseth God's anger.

Sueton., in *Vita*.

It was a high piece of ingenuity and clemency in Augustus Cæsar, who, having promised, by proclamation, a great sum of money to any one who should bring him the head of a famous pirate, did yet, when the pirate—who had heard of this—brought it himself to him, and laid it at his foot, not only pardon him for his former offences against him, but reward him for the great confidence that he had in his mercy. And thus doth God: though His wrath be revealed against all sin and unrighteousness, yet when the soul itself comes freely and humbles itself mightily before Him, His anger will be soon over, neither will He stretch forth His arm to strike such a soul, that giveth so much glory to His mercy.

"O sancta venera-
bilisque humilitas,"
&c.—AUG., in
Serm. de Superbia.

MCCCLXXIII.—Pleasures of sin, the miseries of them.

Purchas's Pil-
grimage.

Sin's pleasure is like the pleasure which a place in the West Indies affords them who dwell in it: there grows in it most rare, luscious fruit, but these dainties are so sauced with the intolerably scorching heat of the sun by day, and the multitude of a sort of creatures stinging them by night, that they can neither well eat by day nor sleep by night, to digest their sweetmeats; which made the Spaniards call the place Comfits in Hell. And truly, what are the pleasures of sin but such comfits in hell? There is some carnal pleasure they have, which delights a rank, sensual palate; but here is the misery of it: they are served in with the fiery wrath of God and stinging of a guilty, restless conscience; so that the fears of the one, with the anguish of the other, are surely able to melt and waste away that little joy and pleasure they bring to the sense of any man who shall enjoy them.

"Impia sub dulci
melle venena la-
tent."—OVID,
Amor. viii.

MCCCLXXIV.—The people of God to be at peace one with another; and why so.

Gen. xiii. 7.

THE unseasonableness of the strife betwixt Abraham's herdsmen and Lot's is aggravated by the near neighbourhood of the heathens to them: "And there was a strife," saith the text, "between Abraham's herdsmen and the herdsmen of Lot's cattle; and the Canaanite and the Perizzite dwelt in the land." Now, to fall out whilst these idolators looked on, this would be town-talk presently, and put themselves and their religion both to shame. And it may, for our parts, be very well asked, "Who have been in our land all the while the people of God have been scuffling?" Even those who have curiously observed every uncomely behaviour amongst us, and told all the world of it; such as have wit and malice enough to make use of it for their wicked purposes. They stand on tiptoe to be at work, only we are

"Papistæ, Rapi-
stæ."

not yet quite laid up and disabled (by the soreness of these our wounds, which we have given ourselves) from withstanding their fury. They hope it will come to that, and then they will cure us of our wounds by giving one, if they can, that shall go deep enough to the heart of our life, Gospel and all. Let us, then, consider where we are, and among whom. Are we not in our enemies' quarters, so that, if we fall out, what do we else but kindle a fire for them to warm their hands by? It is an ill time for mariners to be fighting when an enemy is boring a hole in the bottom of the ship. The sea of their rage will weaken our bank fast enough; we need not cut it for them. Then, to close up all, shall Herod and Pilate put us to shame? They clapped up a peace to strengthen their hands against Christ; and shall not we unite, then, against a common enemy—such a one as seeketh to raise himself by our uneven and unkind quarrelling amongst ourselves?

"Tunc tua res agitur."

Luke xxiii. 12.

MCCCLXXV.—*The emptiness of all worldly delights without Christ.*

As a cup of pleasant wine, offered to a condemned man in the way to his execution; as the feast of him who sat under a naked sword, hanging perpendicularly over his head by a slender thread; as Adam's forbidden fruit, seconded by a flaming sword; as Belshazzar's dainties, overlooked by a handwriting against the wall: such are all the empty delights of the world—in their matter and expectation, earthly; in their acquisition, painful; in their fruition, nauseous and cloying; in their duration, dying and perishing; in their operation, hardening, effeminating, leavening, puffing up, estranging the heart from God; in their consequences, seconded with anxiety, solicitude, fear, sorrow, despair, disappointment; in their measure, shorter than that a man can stretch himself on, narrower than that a man can wrap himself in; every way defective and disproportionable to the vast and spacious capacity of the soul of man, as unable to fill that as the light of a candle to give day to the whole world. Nothing but emptiness attends them all, unless they be found in Christ Jesus.

Damocles.

Gen. iii. 7, 24.

"Delitiæ cadunt et prætereunt, vulnerant et trans-eunt."—AMBROS.

MCCCLXXVI.—*People to show love to their ministers in the vindication of their credits.*

It is said of Constantine, that he was a great honourer of the ministry, and so unfavourable in the entertainment of any complaint against them, that he would not read any accusations brought in against them, but did burn them; and it was a law amongst the Egyptians, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to die. So it is that ministers fall too, too often among thieves, who would rob them of their good names, and labour much to clip their credit, that so they might weigh the lighter amongst the people; nay, it is counted by some a piece of their religion neatly and handsomely to defame the minister. And some there are, too, who would be thought more modest, who, though they do not raise a report, yet they can receive it as a welcome present; but all this is contrary to that apostolical rule, 1 Tim. v. 19. If others seek to rob them of their good names, we are to seek to deliver them; if others clip their credits, let us put some grains into the scales, that they may weigh the heavier; if they open their mouths to God for us, let us not shut our mouths in their just defence; if they labour to save our souls, let us be forward to save their credits.

Eusebius, in Vita

MCCCLXXVII.—*Every man to be wise for himself, as well as for others.*

As shell-fishes, which breed pearls for others to wear, but are sick of them themselves; as a Mercury statue, which shows the way to others, but stands still itself; or as a whetstone,

In Lib. *Moralium.*

Prov. ix. 12.

Purchas's *Pilgrim-
age.*

Ps. i. 3

Gen. vi. 14.

Luke x. 41.

which sharpeneth the knife, but is blunt itself : thus many men, like Plutarch's *lamie*, have eyes for abroad, but are blind at home ; are wise for others, but not for themselves. "*If thou be wise,*" saith Solomon, "*be wise for thyself.*" It is not enough for a man to do good to others, though he could to all, if he remain an enemy to himself : he must be like a cinnamon-tree, which lets not out all its sap into leaves and fruit, which will fall off, but keeps the principal part of its fragraney for the bark which stays on ; like a tree planted by the water side, which, though it let out much sap to the remoter boughs, yet is specially careful of the root, that that be not left dry. And, to speak truth, what profit would it be to a man if he could heal and help all the sick men in the world, had all the angels to be his friends, and have still God for his enemy ? if he could save others, and then lose his own soul ? to be like the ship (Acts xxvii.), broken to pieces itself, though it helped others to the shore ? or like those who built the ark for Noah, and were drowned themselves ? This is to have the cares of Martha upon him on the behalf of others, and never mind that one thing of Mary, the care of his own salvation.

MCCCLXXVIII.—Neglect of the main duties of Christianity *reproved.*

Gurnall's *Christian
in Complete Armour.*

SUPPOSE a master, before he goes forth, should charge his servant to look to his child and trim up the house handsomely against he comes home, but when he returns, will he thank this servant for sweeping his house and making it trim, as he bade him, if he finds his child, through negligence, fallen into the fire, and so killed or crippled ? No, sure. He left his child with him as his chief charge, to which the other should have yielded, if both could not be done. Thus, there hath been a great zeal of late amongst us about some circumstantial of God's worship ; but who is it that looks to the little child, the main duties of Christianity ? Was there ever less love, charity, self-denial, heavenly-mindedness, or the power of godliness to be found than in this sad age of ours ? Alas ! these, like the child, are in great danger of perishing in the fire of contention and division which a perverse zeal in less things hath kindled amongst us.

MCCCLXXIX.—Pleasures of righteousness *not discerned by unrighteous men ; and how so.*

Contr. Zuingerus, in
Theat. Hum. Vita."Quantum mortalia
pectora cæcæ noc-
tis habent."—
OVID, *Mét.*, lib. vi.

Prov. xiv. 10.

THE Roman soldiers, when, at the sacking of Jerusalem, they entered the Temple, and went into the *sanctum sanctorum*, seeing no images there, as they used to have in their own idolatrous temples, gave out, in a jeer, that the Jews worshipped the clouds. And thus, because the pleasures of righteousness and holiness are not so gross as to come under the cognizance of the world's carnal senses, as their brutish ones do, therefore they laugh at the saints, as if their joy were but the child of fancy, and that they do but embrace a cloud instead of Juno herself, a fantastic pleasure for the true ; but let such know that they carry in their bosom what will help them to think the pleasures of a holy life more real, and that the power of holiness is so far from depriving a man of the joy and pleasure of his life, that there are incomparable delights and pleasures peculiar to the holy life which the gracious soul finds in the ways of righteousness. And no stranger intermeddles with his joy. The truth is, they lie inward, and therefore it is that the world speaks so wildly and ignorantly of them.

MCCCLXXX.—God's different disposal of His blessings.

Gurnall's *The Chris-
tian in Complete Ar-
mour.*

WHEN a prince bids his servants carry such a man down into the cellar, and let him drink of their beer and wine, this is a kindness, from so great a personage, to be valued highly ; but for the prince to set him at his own table, and let him drink of his own wine,

this, no doubt, is far more. Thus it is that God gives unto some men *bona scabelli*, great estates, abundance of corn and wine and oil, the comforts of the creature, yet, in so doing, He entertains them but in the common cellar—they have none but carnal enjoyments; they do but sit with the servants, and in some sensual pleasures they are but fellow-commoners with the beasts: but for His people, they have the *bona throni*, His right-hand blessings; He bestows His graces on them, beautifies them with holiness, makes them to drink of the rivers of His pleasures, and means to set them by Him, at His own table, with Himself, in heavenly glory. Ps. iv. 7.
Ps. xxvii. 8.

MCCCLXXXI.—*The increase of atheism amongst us at this day.*

It is reported to have been the saying of Mr. R. Greenham—a good man in his time—that he feared atheism rather than popery would be England's ruin. Had he lived in our dismal days, he would have had his fears much increased. Were there ever more atheists made and making in England since it was acquainted with the Gospel than in the compass of some few years past? There is reason to think there were not. When men shall fall so far from profession of the Gospel, and be so blinded, that they cannot know light from darkness, righteousness from unrighteousness, are they not far gone in atheism? This is not natural blindness, for the heathen could tell when they did good and evil, and see holiness from sin, without Scripture light to show them. No; this blindness is a plague of God fallen on them, for rebelling against the light when they could see it; and if this plague should grow more common—which God forbid!—woe then to England! Shute's *Serm.*,
London, 1624.
"Victa jacet pietas."—OVID, *Met.*,
lib. i.
Rom. ii. 14.
John iii. 19.

MCCCLXXXII.—*Men to be willing to have their sins reproved; and why so.*

THERE WAS a foolish—it may be said cruel—law among the Lacedemonians, that none should tell his neighbour any ill news befallen him, but every one should be left, in process of time, to find it out themselves. And it is to be supposed that there are many amongst us who would be content if there were such a law that might tie up ministers' mouths from scaring them with their sins, and the miseries that attend their unreconciled state. The most are more careful to run from the discourse of their misery than to get out of the danger of it, are more offended with the talk of hell than troubled for that sinful state that shall bring them thither. But, alas! when, then, shall the ministers show their love to the souls of sinners? When shall a loving man have a fitting time to tell his friend of his faults, if not now, in the present time? And why? Because that hereafter there remain no more offices of love to be done for them. Hell is a pest-house; there cannot be written so much on the door of it as "Lord, have mercy on them who are in it!" Nay, they who now pray for their salvation, and weep over their condition, must then, with Christ, vote for their damnation, and rejoice in it, though they be their own fathers, husbands, and wives they shall see there tormented. Plutarch's *Moralia*.
"Auris bona est que libenter audit utilia."—BERN.
Ps. vi. 5.

MCCCLXXXIII.—*The great danger of not reconciling ourselves unto God.*

SIR THOMAS MORE, whilst he was a prisoner in the Tower, would not so much as suffer himself to be trimmed, saying there was a controversy betwixt the king and him for his head, and till that was at a happy end he would be at no cost about it. Let us but scum off the froth of his wit, and we may make a solemn use of it; for, certainly, all the cost we bestow upon ourselves to make our lives pleasurable and joyous to us is but mere folly, till it be decided what will become of the suit betwixt God and us, what will be the issue of the Camden's *Remains*.
"Nil placidum est sine pace Deo, nec munus ad aëram," &c.—MANTUAN.

controversy that God hath against us, and that not for our heads, but souls, whether for heaven or hell. Were it not, then, the wisest course to begin with making our peace? and then we may soon lead a happy life. It is said, "He who gets out of debt grows rich." Most sure it is that the pardoned soul cannot be poor, for as soon as the peace is concluded a free trade is opened between God and the soul. If once pardoned, we may then sail to any port that lies in God's dominions, and be welcome; where all the promises stand open with their treasure and say, "Here, poor soul, take full lading in of all precious things, even as much as thy faith can bear and carry away!"

MCCCLXXXIV.—Ringleaders of faction and schism, *their condition deplorable.*

De Mediavilla, *Progress. Cælestis.*

In *Vita ejus*, per Anonymum.

Gurnall's *Christian in Complete Armour.*

WHAT would the prince think of that captain who, instead of encouraging his soldiers to fall on with united forces as one man against the common enemy, should make a speech to set his soldiers together by the ears amongst themselves? Surely, he would hang him up for a traitor. Good was Luther's prayer: "*A doctore glorioso, à pastore contentioso, et inutilibus quæstionibus liberet Ecclesiam Deus* (From a vain-glorious doctor, a contentious pastor, and nice questions, the Lord deliver His Church)!" And we, in these sad times, have reason to say as hearty an amen to it as any since his age. Do we not live in a time when the Church is turned into a sophister's school, where there is and hath been such a wrangling and jangling, that the precious truths of the Gospel are lost to many already, whose eyes are put out with the dust these contentions have raised, and they have at last fairly disputed themselves out of all their sober principles, as some ill husbands who light among cunning gamesters, and play away all their money out of their purses. Woe, then, to such vile men, who have prostituted the Gospel to such devilish ends! God may have mercy on the cheated souls, to bring them back to the love of the truth, but for the cheaters, such as have been the ringleaders in faction and schism, they are gone too far toward hell that we can look for their return.

MCCCLXXXV.—*When it is that a man is said to thoroughly forsake his sin.*

Gurnall, *ut supra.*

"*Delinquendi materia debet præscindi.*" — GREG., *Moral.*, lib. v.

Hos. xiv. 8.

EVERY time a man takes a journey from home about business, we do not say he hath forsaken his house, because he meant, when he went out, to come to it again. No; but when we see a man leave his house, carry all his goods away with him, lock up his doors, and take up his abode in another place, never to dwell there more, this man may very well be said to have forsaken his house indeed. Thus it is that every one of us is to forsake sin, so as to leave it without any thought of returning to it again. It were strange to find a drunkard so constant in the exercise of that sin but sometimes you may find him sober, and yet a drunkard he is, as if he were then drunk. Every one hath not forsaken his trade whom we see now and then in his holiday suit. Then it is that a man is said to forsake his sin, when he throws it from him and bolts the door upon it, with a purpose never to open any more unto it. "*Ephraim shall say, What have we to do any more with idols?*"

MCCCLXXXVI.—Mortification, *the excellency thereof.*

Beyerlinck, in *Theatre Magno Condonatorum.*

THERE is mention made of one of the Catos, that in his old age he drew himself from Rome to his country-house, that he might spend his elder years free from care and trouble; and the Romans, as they did ride by his house, used to say, "*Iste solus scit vivere* (This man alone knows how to live)." What art Cato had to disburthen himself, by his retirement,

of the world's cares is altogether unknown; but most sure it is, that a man may go into the country, and yet not leave the city behind him—his mind may be in a crowd, while his body is in the solitude of a wilderness. Alas! poor man, he was a stranger to the Gospel: had he been but acquainted therewith, it could have shown him a way out of the crowd of all worldly employments, even in the midst of Rome itself, and that is, by mortifying his heart to the world, both in the pleasures and troubles thereof; and then that high commendation, that he alone knew how to live, might have been given him without any hyperbole at all; for, to speak truth, he only knows aright how to live in the world who hath learnt to die in the world: such is the excellency of mortification.

Col. iii. 2.

MCCCLXXXVII.—*Consideration of the brevity of life to work the heart of man to contentment.*

If a traveller hath but enough to bring him to his journey's end, he desires no more. We have but a day to live, and perhaps we may be now in the twelfth hour of that day; and if God give us but enough to bear our charges till night, it is sufficient; let us be content. If a man had the lease of a house or farm but for two or three days, and he should fall a-building and planting, would he not be judged very indiscreet? So, when we have but a short time here, and Death calls us presently off the stage, to thirst immoderately after the world, and pull down our souls to build up an estate, were it not extreme folly? Therefore, as Esau said once, in a profane sense, concerning his birthright, "*Lo! I am at the point to die, and what profit shall this birthright do to me?*" so let us all say, in a religious sense, "*Lo! I am even at the point of death, my grave is going to be made, and what good will the world do me? If I have but enough till sun-setting, I am content.*"

"Quid opus est ad brevem vitam longis opibus."—HYPER.

"Brevis est vita," &c.—AUG.

Gen. xxv. 32.

MCCCLXXXVIII.—*The Scripture discovering Satan and sin in its colours.*

It is reported that a certain Jew would have poisoned Luther, but was happily prevented by his picture, which was sent to Luther, with a warning from a faithful friend, that he should take heed of such a man when he saw him, by which he knew the murderer, and so escaped his hands. Thus it is that the Word of God shows us the face of those lusts which Satan employs to butcher our precious soul. "*By them is Thy servant forewarned,*" saith David. Let a man be but careful to read the Word of God with observation, and in it he shall have the history of the most remarkable battles that have been fought by the most eminent worthies of Christ with Satan, that great warrior, against their souls; how Satan hath many times foiled them, and how they have recovered their lost ground. In it you shall have all Satan's cabinet councils opened. There is not a lust which you are in danger of, not the least sin which presseth down, but you have it described and laid open in its proper colours; not the least temptation which the Word doth not arm you against, &c.

Adamus, in Vita.

Ps. xix. 11.

"Scriptura schola est celestis, eruditio vitalis," &c.—CASSIODOR., *super Ps. xv*

MCCCLXXXIX.—*Satan's policy in keeping us off from timely repentance.*

As the paper which came to Brentius from a senator, his dear friend, took him as he was at supper with his wife and children, and bade him flee, *cito, citius, citissimè*, which he did, leaving his dear company and good cheer: so must we do from our dearest bosom sins, or we may repent our stay when it is too late; for Satan labours to wile us off with delays. Floating, flitting thoughts of repentance he fears not. He can give sinners leave

In Vita ejus, *ut superd.*

Justinianus, *de Vita Monastica*, cap. 14.

to talk what they will do, so he can beg time, and by his art keep such thoughts from coming to a head, and ripening into a present resolution. Few are in hell but thought of repenting before they came there; yet Satan so handled the matter, that they could never pitch upon the time in earnest when to do it. If ever, therefore, thou meanest to get out of his clutches, *cū*, *citius*, *citissimè*, fly out of his doors and run for thy life, wherever this warning finds thee! Stay not, though in the midst of thy joys with which thy lusts shall entertain thee!

MCCCXC.—*Men, through spiritual pride, preferring one preacher before another reprovèd.*

Gurnall, *ut antea*.

ZANCHY tells of one in Geneva, who, being desired to go hear Viretus, who preached at the same time with Calvin, answered his friend, "If Paul were to preach (*Relicto Paulo Calvinum audirem*), I would leave Paul himself to hear Calvin." Now, can it be imagined that pride in the gifts of another should so far transport any man as to the very borders of blasphemy; yet so it is, and so it hath been of old—one was of Paul, another of Apollos; and now one for this preacher, another for that. It is not every sermon, though wholesome food, nor every prayer, though savoury, will go down; they must have a choice dish, that must have an exquisite *haut-gout* (high relish) for their curious palates. And are such ever like to get good by preaching? Thus pride makes them take parts and make sides as they fancy one preacher to excel another; so that pride destroys love, and love wanting, edification is lost. The devil hath made foul work in the Church by this engine; it is high time to look about us.

1 Cor. iii. 4.

"Prudens auditor omnes libenter audit," &c.—CHRY-SOST., in *Heb.*

MCCCXCI.—*The weakness of a Christian without Christ.*

Fox's *Martyrol*.

It is said of one Mr. Benbridge, that, being at the stake ready to suffer martyrdom, his heart failed him, so that he thrust the faggots from him, and cried out, "I recant! I recant!" yet this man, when reinforced in his faith, and endued with power from above, was able, within the space of a week after that sad foil, to die at the stake cheerfully. Thus the stoutest champions of Christ and for Christ have been taught from time to time how weak they are if Christ steps aside; or if He should withdraw His grace, and leave them to their own cowardice and unbelief, they would soon show themselves in their own colours.

"Qui pro nobis mortem semel viciit," &c.—AUG.

MCCCXCII.—*Men seeking after the vanities of all worldly things reprovèd.*

SOLOMON had more variety of all worldly things, and more wisdom to improve it, than any now have, and he made it his business critically and curiously to examine all the creatures, and to find out all the good which was under the sun; and the product and result of all his inquiries amounted at last to a total made up of all cyphers of mere wind and emptiness, "*Vanity of vanities, vanity of vanities; all is vanity.*" So he begins his book, and, to show that he was not mistaken, so he concludes it. And so it is, that whereas many seek for joy out of the broken cisterns of the creatures, as in secular wealth and greatness; others in sensual pleasures, feasting, gaming, luxury, excess; some in titles of honour, others in variety of knowledge; some in stately structures, magnificent retinue, goodly provisions; others in low, sordid, and brutish lusts; unto all whom may be said, as the angel unto the woman, "*Why seek ye the living amongst the dead?*" or, as Samuel did unto Saul, "*Set not thy mind upon asses; there are nobler things to fix thy desires upon.*"

"Vanitas vanitatis; omnia vanitas." Eccles. i. 12.

"Nihil est in vita durable; non opes, non imperium," &c.

Luke xxiv. 5.

1 Sam. ix. 20.

MCCCXCIII.—*The true Christian's desires are all for heaven.*

It was a notable speech of Erasmus, if spoken in earnest, and his wit were not too quick for his conscience, "*Nihilo magis ambio opes et dignitates, quam e-lumbis equus graves sarcinas:*" he said he desired wealth and honour no more than a feeble horse doth a heavy cloak-bag. Thus every good Christian ought to be of his mind; and, indeed, all the Christian hath or desires as a Christian is heavenly. The world is extrinsical, both to his being and happiness; it is a stranger to the Christian, and intermeddles not with his joy or grief. Heap all the riches and honours of the world upon a man, they will not make him a Christian; heap them on a Christian, they will not make him a better Christian; again, take them all away, let every bird have his feather, when stripped and naked he will be still a Christian, and, it may be, a better Christian than otherwise he would have been.

In Vita, præfixa Operibus.

*Ps. xxxviii.
Job vi.*

MCCCXCIV.—*Men to keep up the credit of their names.*

It is observed by an ingenious divine, that the name of John is next to the name of Jesus; it was God that first gave them both, John and Jesus signifying as much as grace and salvation: John prepared the way to Jesus, hinting out thus much unto us, that there is no way to salvation but by grace; John's name was an honour to him, nor was John a disgrace to his name; he both was and was 'called gracious. But so it is, that many of us (by our bad manners) slander and belie our good names: we have fair appellations and filthy conditions—nay, have nothing to betoken us Christians but the name; usurping the style whereof we want the truth; so contrary are our lives to our callings, and titles of our persons so unlike the works of our profession. What skilleth it to be called Clement, Urbane, Pius, and yet to be cruel, uncivil, evil? to be called Christian, Prudence, Grace, Faith, and yet to be unchristian, unwise, ungracious, unbelieving? Let us not, therefore, be a scandal to our calling, nor a reproach to our names, but let us be mindful of our vow and duty so oft as our names are mentioned, and as ready to answer to our faith as to our names.

*Gaule, in hls Vltius
Speculation of John
Baptist's Nativity.*

*"Nomina cum re
consentiant."—
PLATO, de Sapient.*

*"Conueniunt raro
nomina," &c.*

MCCCXCV.—*Negligence in the ways of God reproved.*

THERE is mention made of a prince in Germany, who, being invaded by a more potent enemy than himself, yet from his friends and allies (who flocked in to his help) he soon had a goodly army, but had no money (as he said) to pay them—but, the truth is, he was loth to part with it; for which cause, some went away in discontent, others did not vigorously mind his business, and so he was soon beaten out of his kingdom, and his coffers (when his palace was rifled) were found to be thwacked with treasure. And thus was he ruined, as some sick men die, because unwilling to be at cost to pay the physician. Now so it is, that few or none are to be found but would be glad if their souls might be saved at last; but where is the man or woman who makes it appear by their vigorous endeavour that they mean in earnest? What warlike preparation do they make against Satan, who lies between them and home? Where are their arms, where their skill to use them, their resolution to stand to them, and conscionable care to exercise themselves daily in the use of them? Thus to do is a rarity indeed: if wouling and wishing would bring them to heaven, then they may likely come thither; but as for this diligence in the ways of God, this circumspect walking, this wrestling and fighting, this making religion our business, they are far from these, as at last, in so doing, they are like to be from heaven.

*Reverum Germanica-
rum Vet. Script.*

*"Omnes sumus in
minimis cauti, in
maximis negligentes."
—JEROME, de
Hop. Perfecta.*

"O si, o si, otiosus."

MCCCXCVI.—*No way to happiness but by holiness.*Gurnall's *Christian in Complete Armour*.

ONE fitly compares holiness and happiness to those sisters Leah and Rachel: happiness, like Rachel, seems the fairer (even a carnal heart may fall in love with that), but holiness, like Leah, is the elder and beautiful also, although in this life she appears with some disadvantage, her eyes being bleared with tears of repentance and her face furrowed with the works of mortification; but this is the law of that heavenly country, that the younger sister must not be bestowed before the elder. We cannot enjoy fair Rachel, heaven and happiness, except we first embrace tender-eyed Leah, holiness, with all her severe duties of repentance and mortification. If we will have heaven, we must have Christ; if Christ, we must like His service as well as His sacrifice. There is no way to happiness but by holiness.

"Non est ad astra mollis."

MCCCXCVII.—*Men deluded by Satan in not taking the right notion of sin.*Drexelius, *de Militia Christiana*.

IT is with men in sinning as it is with armies in fighting: captains beat their drums for volunteers, and promise all that list pay and plunder, and this makes them come trowling in; but few consider what the ground of the war is, or for what. Thus Satan enticeth men to sin, and giveth golden promises of what they shall have in his service, with which silly souls are won; but how few ask their souls, "Whom do I sin against? What is the devil's design in drawing me to sin?" Shall I tell thee? Dost thou think it is thy pleasure or profit he desires in thy sinning? Alas! he means nothing less; he hath greater plots in his head than so. He hath by his apostasy proclaimed war against God, and he brings thee by sinning to espouse his quarrel, and to jeopard the life of thy soul in defence of his pride and lust; which, that he may do, he cares no more for the damnation of thy soul than the great Turk doth to see a company of his slaves cut off for the carrying on of his design in the time of a siege. If, therefore, thou wilt not be deluded by him, take the right notion of sin, and labour to understand the bottom of his bloody design intended against thee.

"Sine permissione Dei, diabolum nocere non posse cognoscas," &c.—GREG., *Moral*, lib. ii.MCCCXCVIII.—*God's love to His children in the midst of spiritual desertions; and how so.*

Gen. xlii. 7.

Exod. ii. 6-10.

Hos. xi. 8.

As Joseph, when he spake roughly to his brethren and made them believe he would take them for spies, still his heart was toward them, and he was as full of love as ever he could hold—he was fain to go aside and weep; and as Moses' mother, when she put her child into the ark of bulrushes and went a little way from it, yet still her eye was towards it—the babe wept, and the mother wept too: so God, when He goes aside as if He had forsaken His children, yet He is full of sympathy and love towards them; it is one thing for God to desert, another thing to disinherit. "*How shall I give thee up, O Ephraim!*" This is a metaphor taken from a father going about to disinherit his son, and while he is going to set his hand to the deed his bowels begin to melt and to yearn over him: though he be a prodigal child, yet he is a child—"I will not cut off the entail!" So saith God: "How shall I give thee up? Though Ephraim hath been a rebellious son, yet he is My son; I will not disinherit him." God's heart may be full of love when there is a veil upon His face; the Lord may change His dispensation towards His children, but not His disposition: so that the believer may confidently say, "I am adopted, and let God do what He will with me; let Him take the rod or the staff, it is all one to me so long as He loves me."

MCCCXCIX.—*The day of death becomes the good man's comfort ; and how so.*

THE Persians had a certain day in the year which they called "*Vitiorum interitum*," wherein they used to kill all serpents and venomous creatures : such a day as that will the day of death be to a man in Christ. This day the old serpent dies in a believer, that hath so often stung him with his temptations ; this day the sins of the godly, these venomous creatures, shall all be destroyed. They shall never be proud more, they shall never grieve the Spirit of God more ; the death of the body shall quite destroy the body of death : so that sin, which was the midwife that brought death into the world, death shall be the grave to bury sin. Oh, the privilege and comfort of a true believer ! He is not taken away in his sins, but he is taken away from his sins, and death is made unto him advantage.

Brisson., *de Reg. Pers.*, lib. ii.

"Mors mihi lucrum."

MCCCC.—*Heavenly happiness not to be expressed.*

NICEPHORUS tells us of one Agbarus, a great man, that (hearing so much of Christ's fame, by reason of the miracles He wrought) sent a painter to take His picture, and that the painter, when he came, was not able to do it, because of that radiancy and Divine splendour which sat on Christ's face. Whether this be true or no, *penes sit authorem* ; but, to be sure, there is such a brightness on the face of Christ glorified, and that happiness which saints shall have with Him in the highest heavens, as forbids us that dwell in mortal flesh to conceive of it aright, much more to express it. It is best going thither to be informed, and then we shall confess we on earth heard not half of what we there find ; yea, that our present conceptions are no more like to that vision of glory we shall there have, than the sun in the painter's table is to the sun itself in the heavens.

In *Hist. Eccles.*

MCCCCI.—*Men to be constant in the performance of holy duties.*

It is observable, that many have gone into the field and liked the work of a soldier for a battle or two, but soon have had enough, and come running home again from their colours, whereas few can bear it as a constant trade. War is a thing that they could willingly woo for their pleasure, but are loth to wed upon what terms soever. Thus many are soon engaged in holy duties, easily persuaded to take up a profession of religion, and as easily persuaded to lay down ; like the new moon, which shines a little in the first part of the night, but is down long before half of the night be gone—the lightsome professors in their youth, whose old age is wrapped up in thick darkness of sin and wickedness. Oh, this constancy and persevering is a hard word ! This taking up the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour—*i. e.*, indulging ourselves to remit and unbend in our holy waiting upon God, and walking with God—this sends many sorrowful from Christ ; yet this is the saint's duty, to make religion his every-day work, without any vacation from one end of the year to the other.

"Hic magnus sedet Æneas, secumque volutat, eventus belli varios,"—VIRGIL.

"Hic labor, hoc opus est."

"Alacriter incumbendum est inchoatis," &c.—CASSIODOR., lib. v., ep. 15.

MCCCCII.—*How it is that there are so many professors of religion, and so few Christians and practisers of religion.*

ALL Israel came joyfully out of Egypt under Moses' conduct, yea, and a mixed multitude with them ; but when their bellies were a little pinched with hunger, and their greedy desires of a present Canaan deferred—yea, instead of peace and plenty, nothing but war and penury appeared—they, like white-livered soldiers, were ready to fly from their

Exod. xiii.

"Et fuga cervis,
a patribus datur,
et patrius pavor in-
clat artus."—LU-
CRETIUS.

colours, and make a dishonourable retreat into Egypt. Thus the greatest part of those who possess the Gospel, when they come to push of pike, to be tried what they will do, deny, endure for Christ, grow sick of their enterprise—alas! their hearts fail them, they are like the waters of Bethlehem; but if they must dispute their passage with so many enemies, they will even content themselves with their own cistern, and leave heaven to others that will venture more hardly for it

MCCCCIII.—*God's comfortable presence in the midst of spiritual deserts.*

Symond's *Cave and
Cure of a Deserted
Conscience.*

Hag. ii. 9.

"Diruit, ædificat,"
&c.

"Fortior ut possit
cladibus esse suis."
—OVID, *Amerun.*

"O amor, ô boni-
tas, nostris bene
provida rebus."—
MIRANDULA.

THE gardener digs up his garden, pulls up his fences, takes up his plants, and, to the eye, seems to make a pleasant place as a waste piece of ground; but every intelligent man knows that he is about to mend it, not to mar it—to plant it better, not to destroy it. So God is comfortably present with us, even in our spiritual deserts; and though He seems to annihilate or to reduce His new creation, yet it is to repair its ruins and to make it more beautiful and glorious. Or, as in the repairing of a house, we see how they pull down part after part, as if they intended to demolish it quite, but the end is to make it better—it may be some posts and pillars are removed, but it is to put in stronger; it may be some lights are stopped up, but it is to make fairer: so, though God take away our props, it is not that we may fall, but that He may settle us in greater strength. He batters down the life of sense to put us upon a life of grace; and when He darkens our light that we cannot see, it is but to bring in fuller light into our souls; as when a star shines not, the sun appears, repairing our loss of an obscure light with his clear bright shining beams: so, though God do forsake His people, yet not totally, not for ever, not ceasing the affection of love, but the acts of love for some time, and when He seems to be turning a man into a desolate and ruinous condition, yet even then He is building and preparing him to be a more excellent structure.

MCCCCIV.—*The Christian's spiritual growth, when seemingly dead and declining.*

"Omnis medicina
habet ad tempus
amaritudinem, sed,"
&c.—JEROME.

'Descendit ut as-
cendat.'

Eph. iv. 16.

Col. ii. 19.

As, in the lopping of a tree, there seems to be a kind of diminution and destruction, yet the end and issue of it is better growth; and as the weakening of the body by physic seems to tend to death, yet it produceth better health and more strength; and as the ball by falling downward riseth upward, and water in pipes descends that it may ascend: so the Christian's spiritual growth, when seemingly dead and declining and to stand a stay, is still carried on by the hidden method of God to increase; for every true Christian is a member of a thriving body, in which there is no atrophy, but a continual issuing of spirits from the head, so that life being wrought by the Spirit of Life, never dieth, but is always on the growing hand, ripening and increasing, even in the midst of tentations and trouble.

MCCCCV.—*Backwardness in the service of God reproved.*

"Ubi cadaver ibi
erunt et aquilæ."

Symond's *Cave and
Cure of a Wounded
Conscience.*

A STONE need not to be driven downward, because that motion is suitable to it and it affects the centre; the eagles fly willingly to their prey; a hungry man needs not either persuasion or compulsion to eat his meat: so, did but men delight in God, what means their hanging back from Him? How is it that the counsels and thoughts of their hearts, the pressing persuasions of the Word, the strong motions of the Spirit, the shining examples of the godly, the wise advice of faithful friends, the sweet inducements of precious promises,

the sad menaces of fearful evils—yea, the heavy strokes of an angry God—yea, the tender mercies of a melting Father—yea, the bleeding wounds of a crucified Redeemer—how is it that none of these do more prevail with them, to a more ready walking with their God? Surely such backwardness, such unwillingness in the service of God, cannot but be hateful unto Him.

"Te pater Æneas
et avunculus exci-
tat Hector." —
VIRG.

MCCCCVI.—Religion *consisting in duty both to God and man.*

As the boat cannot move rightly when the oars only on one side are plied; or as the fowl, if she use only one wing, cannot fly up: so religion consisteth of duties to be performed, some to God and some to man—some for the first table of the law, some for the second; otherwise that religion will never profit that hath one hand wrapped up that should be towards man in all offices of charity, though the other be used towards God in all offices of piety.

"Qui Deum *asare*
negligit, proximum
diligere nescit." —
—GREG., *Moral*,
lib. x.

MCCCCVII.—The paucity of *true believers.*

It is the observation of a learned man, that if the world were divided into thirty equal parts, nineteen of those thirty would prove to be overspread with heathenish idolatry, six of the eleven remaining with the doctrine of Mahomet, so there would remain but five parts of the thirty wherein were anything of Christianity; and among those Christians, so many seduced Papists on one hand and formal Protestants on the other, that surely but few are saved. Nay, such is the paucity of true believers, that, as that olive-tree mentioned by the prophet, with two or three berries on the uppermost bough, Satan may be said to have the harvest and God only a few gleanings. It should, therefore, make us strive the more *tanquam pulvere Olympico*, that we may be of the number of those few that shall inherit salvation.

Brerewood's *En-
quiry in Language*.

Isa. xvii. 6.
Horat., *Ode i.*

MCCCCVIII.—Spiritual sloth *in the ways of God reprov'd.*

THERE is mention made of certain Spaniards, who live near unto a place where there is great store of fish, yet are so lazy, that they will not be at the pains to catch them, but buy of their neighbours. And such is the sinful stupidity of most men, such the spiritual sloth upon them, that though Christ be near them, though salvation be offered in the Gospel, and, as it were, brought to their very houses, yet they will not work out their salvation. This was the case of the Israelites: it is said that they despised the pleasant land (Ps. cvi. 24). And what could be the reason? Canaan was worth the looking after, for it was a paradise of delight, a type of heaven; ay, but they thought it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it. And thus many had rather go sleeping to hell than sweating to heaven.

Purchas's *Pilgrim-
age*.

"Non dormientibus
provenit regnum
colorum, nec otio
et desidii torpentibus,
beatitudo æterni-
tatis ingeritur."
—PROSP., *de Vita
Contemplat.*

MCCCCIX.—To be more careful for the body than the soul, a thing *justly reprobable.*

THERE is a parable of a woman who, travailing with child, brought forth twins, and both children being presented to her, she falls deeply and fondly in love with the one, but is careless and disrespectful of the other; this she will nurse herself, but that is put forth. Her love grows up with the child she kept herself: she decks it fine, she feeds it choicely; but at last, by overmuch pampering of it, the child surfeits, becomes mortally sick, and when it was dying, she remembers herself, and sends to look after the other child that was at nurse, to the end she might now cherish it; but when the messenger came, she finds it

De Wann's *Serm.*
de Tempore.

"Speculum exen-
plorum."

dying and gasping likewise, and examining the truth, she understands that, through the mother's carelessness and neglect to look after it, the poor child was starved: thus was the fond partial mother, to her great grief, sorrow, and shame, deprived of both her hopeful babes at once. Thus, every Christian is this mother; the children are our body and soul: the former of these it is that men and women fall deeply and fondly in love with, whilst, indeed, they are careless and neglect the other; this they dress and feed; nothing is too good or too dear for it; but at the last the body surfeits, comes by some means or other to its death-bed, when there is very little or no hope of life. Then men begin to remember the soul, and would think of some course to save it; the minister he is sent for in all haste to look after it; but, alas! he finds it in part dead, in part dying, and the very truth is, the owner, through neglect and carelessness, hath starved the soul, and it is ready to go to hell before the body is fit for the grave. And so the foolish fond Christian, to his eternal shame and sorrow, loseth both his body and soul for ever.

Hardwick, *ut antea*.

MCCCCX.—*The nature and properties of the Holy Spirit set forth for our instruction in the similitude of a dove.*

Winton's *Serm.*,
Lond., 1615.

Gen. viii. 11.

Ps. lxxviii. 13.

Isa. xxxviii. 14.

Matt. x. 16.

Acts ii. 1.

Rom. viii. 26.

Acts ii. 3.

THOUGH Pliny and all the heathen writers were silent, the Holy Word of God hath enough to set out unto us the nature and properties of the dove. There is, first of all, Noah's dove, with an olive-branch in her mouth, a peaceable one. 2. David's dove, for the colour, with feathers silver white, not speckled as a bird of divers colours, but white, the emblem of sincerity; and there is Solomon's dove, for the eye, a single and direct eye, not leering, as a fox, and looking divers ways. 3. Isaiah's dove, for the voice in patience, mourning; not in impatience, murmuring and repining. Lastly, our Saviour Christ's dove, for bill and claw, innocent and harmless, not bloody or mischievous. Now, *qualis species, talis Spiritus* (as the dove, so the Holy Ghost). 1. A Spirit that loves *ὁμοθυμαδόν* (men of one accord). 2. *Et qui fugit fictum* (cannot abide new tricks), mere fictions indeed, feigned by feigned Christians, party propositions, half in the mouth and half in the mind. 3. And when He speaketh, He speaketh for us with sighs and groans that cannot be expressed; such is His love, and so earnest. 4. And hurts none, not when He was in the resemblance of a dove. No, not when He was fire; He was harmless fire at the same time. And thus it is that the nature and properties of the Holy Spirit are set forth for our instruction in the resemblance of a dove, teaching us to be peaceable; to love singleness in meaning, speaking, and dealing; to suffer harm, but to do none.

MCCCCXI.—*Magistrates, ministers, &c., to be examples of good unto others; and why so.*

Conrad. Gesnerus,
Hist.

Oppiana.

Pierius, *Hieroglyph.*

Strabo, lib. xvii.

Ps. lxxxvi. 5.

"In vulgus manant exempla regentum."—CLAUD.

NATURALISTS report of the bird ibis, whereof there are many in Egypt, especially in the city of Alexandria, that it eateth up all the garbage of the city, but leaves somewhat behind it that is more noisome than any filth it had eaten. Others write that it will devour every serpent it meets with; but from the egg of this bird cometh the most hurtful of all serpents, the basilisk, the sight whereof killeth. Thus it is to be heartily wished that those who are entrusted for the people's good, whether in Church or state, be not like unto this bird, seem to do something good, but much hurt withal; but that in them, as they are God's upon earth, may always be found that which the Psalmist hath of God in heaven, "*Thou art good, and dost good*;" that their lives may be examples of good, because that otherwise their authority will be less prevailing for suppressing those evils whereunto their bad examples give encouragement.

MCCCCXII.—*God to have all the glory.*

JUSTINIAN is said to have made a law, that no master-workman should put up his name within the body of that building which he made out of another man's cost; and our own history tells us, that when William of Wickham (Wykeham), then chaplain to Edward III., was by him made overseer of the work for the repair of Windsor Castle, that those three words, which he caused to be inscribed upon the great tower, "*Hoc fecit Wickham* (This made Wickham)," had not he construed them another way, as that not he made the work, but the work made him, had quite lost him the king's favour. Thus it is that God is jealous of His honour; He cannot endure that the creature should have any share primarily therein, but as derived and participated only: let every man, then, especially such whose greatness makes them too apt to take too much unto themselves, ascribe all unto God, give all the glory to God, and, when they begin to give unto God, never give over giving till they have given all that they are, all that is His due, all honour and glory, praise, power, and dominion for evermore.

Mysingerus, in
Institut. lib. 1, in
Tit. de Kerum.

Godwinus, de Præ-
sulis Angliæ, in
Vita ejus.

"Deo dator sit
laus, honor," &c.
Ps. cxv. 1.

MCCCCXIII.—*Man to be thankful unto God upon consideration of the creatures.*

It was a divine saying of Epictetus, that heathenish philosopher, admiring the singing of birds, "*Si luscinia essem, &c.* (If I had been made a nightingale, I should have sung like a nightingale; now that I am made a man, a reasonable creature, shall I not serve God, and praise Him in that station wherein He hath set me)?" Thus he, a heathen, and thus we, Christians, are to consider the creatures leading the way unto the duty of thankfulness—first, what they are mutually to each other; and then, what they are to us; and, lastly, what they are to God, in their kind—ever thankful: so that it is conceived that one of the foulest and most shameful things that the creatures shall lay to man's charge at the day of judgment is, that all other creatures, from the creation, have been obedient to God without the least digression, only man, for whom and for whose service all else were made, have failed in His service, and proved rebellious and unthankful.

Astedii Theolog.
Nat.

"Justum est ut
creatura laudet
Creatorem; ipse
enim ad laudandum
se creavit."—AUG.

Origen.

MCCCCXIV.—*Riches, the danger of them being not well used.*

IN an artichoke there is a little picking meat, not so wholesome as delicious, and nothing to that it shows for; more than the tenth part is unprofitable leaves; and besides, there is a core in the midst of it that will choke a man, if he take not good heed. Such a thing is wealth, that men so covetously desire: it is like some kind of fish, so full of bones, and unseen, that no man can eat of them without great danger. The rich man's wealth is very troublesome to the outward man, like a long garment that is too side (long); if he tread upon it, he may chance to catch a fall—a fall into much discontent and envy of the world; but to the soul, riches, if not well employed, prove very pernicious, making a man vainly confident, thinking that he is so walled and moated (defended) about, that he is out of all gunshot, when he is more open to danger than a poorer man. Then they make him proud; and pride, saith St. Bernard, is the rich man's cozen (that which deceives); it blows him up like a bladder with a quill: then he grows secure, and so falls into sudden ruin.

Ote's Exposition on
Jude.

"Si recte fueris,
non est ut copia
major ab Jove do-
nari possit tibi."—
AUSONIUS.

Prov. x. 15.

MCCCCXV.—*Mortification, the great necessity thereof.*

SOME physicians hold that in every two years there is such store of ill humours and excrementitious matter engendered in the body of man, that, if not by physic purged out, a vessel of one hundred ounces will scarce contain them; so that, according to this account,

The Newlander's
Cure.

"Scelerum collu-
vies, farrago vitio-
rum, errorum
turba."—ISID., *de*
Sum. Bona,
Col. iii. 5.

in a short time the whole body would be *morbus complicatus* (nothing but diseases). If it be so, then, in the body, what shall we think of the soul? Certainly, there is a world of wickedness and superfluity of naughtiness, even a bed of spiritual diseases, daily gathered and got together in the sin-sick soul; purged, therefore, it must needs be by the practice of mortification, according to that of the apostle: "*Mortify, therefore, your earthly members*;" not as those religious Roman bedlams, who whip and lash their bodies, but to dead (deprive of life) that body of sin, that it may not have dominion over us, nor reign in our mortal bodies.

MCCCCXVI.—*The excellency of unity in Church and commonweal.*

Nat. Hist., lib. ii.

PLINY writes of a certain stone, called *lapis Tyrrhenus*, that "*grandis innatat, comminutus mergitur* (while it is whole and entire it swims aloft, but if it be broken into pieces, every piece and parcel sinks to the bottom)." So the Church and commonweal, by unity, float and swim aloft, and are supported and kept above water; but if they crumble into sects and factions, and divide into parts and parties, like those who fled to Frankfort, in Queen Mary's days, or that uncommunion-like sacramentarian difference, that made Strigelius wish himself in his grave, they are near unto destruction—for unity is the life and soul of both Church and state: "*da unum et populus est, tolle unum et turba est* (a disgregation (dispersion) rather than a congregation, confusion rather than order or government)."

Adamus, in *Vita*
Strigeli,
Elborow's *Serm.*,
1637.

MCCCCXVII.—*Love, the great want thereof to be deplored.*

Judges v. 8.
1 Sam. xiii. 19.
1 Kings viii.
2 Sam. i. 21.
Ote's *Explanat.*, on
Ep. of Jude,
Jer. viii. 22.
Judges ix. 45.
Ezek. xxviii.

As in the days of Deborah there was neither spear nor shield; as in the days of Saul there was no smith in Israel; as in the days of Solomon there was no manna to be found; as on the mountains of Gilboa no rain; in Gilead no balm; no flowers in Bashan; in Sichem no corn, being sown with salt; in Tyrus no ships; in Cimmericia no light; so, in England, no love, or—which is to be deplored—but a little. We have plenty of all things but of love. If there be a hundred men in a town or place, scarce two love together and agree as they should. And in this we are worse than devils: seven of them could agree in Mary Magdalen, and a legion in another, which is seven thousand six hundred and twenty-two, as Vegetius and Varro affirm; but scarce seven men of seven hundred love as brethren. It cannot be said, with St. Paul, "*As touching brotherly love, you need not that I write unto you*," for most men in our days are either brethren and not good fellows, or else good fellows and not brethren. The composition is rare. There be few Philadelphians in the world, Schismatics are all for the brotherhood, and nothing for fellowship; on the contrary, wicked atheists are all for fellowship and nothing for brotherhood. So that such are the divisions that are to be found in the midst of us: not as Laban's sheep, into three companies, some white, some black, some speckled, but into threescore—if possible, into more; so that there is little love and less agreement. But God, it is to be hoped, will make us friends in heaven, where all injuries shall be forgotten.

Luke viii. 2.
"Rara est concordi-
a fratruin,"—
Ovid.

1 Thess. iv. 9.

MCCCCXVIII.—*Almsgiving, how to be regulated.*

Knoles's *Hist. Turk.*

SELYMUS, the great Turk, as he lay languishing, his incurable disease still increasing, leaning his head in the lap of Pyrrhus, the bassa (basha), whom of all others he most loved: "I see," said he, "O Pyrrhus, I must shortly die, without remedy:" whereupon the great bassa took occasion to talk with him of many great matters, and amongst others, that it would please him to give order for the well bestowing of the great wealth taken from the Persian merchants in divers places of his empire, persuading him to bestow the same upon some notable hospital for relief of the poor: to whom Selymus replied, "Wouldst thou,

Pyrrhus, that I should bestow other men's goods, wrongfully taken from them, upon works of charity and devotion, for my own vain-glory and praise? Assuredly, I will never do it. Nay, see they be given again to the right owners: "which was forthwith done accordingly. What a shame, then, is this to Christians, who, minding nothing less than restitution, make *ex rapina holocaustum*. Out of a world of ill-gotten goods, they cull out some small fragments to erect some poor hospital; having cheated thousands, build almshouses for some few, and then set a glorious inscription in the front: whereas this one word, "Aceldama," would be far more proper. But this is not the right way of almsgiving. "Take heed how you do your alms," saith our Saviour, where the word "alms" is, in the Syriac, "justice:" showing that alms should be of things well gotten, when a man is able to say, "This, by the blessing of God, is the fruit of my own labours." And then, too, he who gives alms to the poor must do it with discretion, "*omni petenti, non omnia petenti* (to every one who doth ask, but not everything that he doth ask)."

"De justis laboribus faciendæ: aut elemosynæ," &c.
—AUG., de Divit.

Matt. vi. 1.

Notæ Ministri-
um Lond., in loc.

AUG., Serm. Dom
in Monte, lib. 1.

MCCCCXIX.—Unanimity, the excellency thereof.

DAVID and Jonathan had but one heart; Eusebius and Pamphilus Martyr but one name; Pylades and Orestes but one life; Ruth and Naomi but one affection; Basil and Nazianzen, of whom it is said that "*anima una erat inclusa in duobus corporibus* (there was but one soul shut up in two bodies, and there was a whole multitude but as one man)." Oh, the excellency of unanimity!—unanimity of truth, not of error. Happy days were those when, amongst the people, there was *cor unum, via una* (one heart, and one way to walk in), when they were all but as one man, which made their very enemies to say of them, "*Ecce ut invicem se diligunt* (See how these Christians love one another, how they knit and close together)!" But now it is come to "*Ecce ut invicem se oderunt* (Behold, how they hate one another, divide and separate one from another)!" The master to the church, the mistress to the chamber, the servant to the fields, yet all in one house; some to the sacrament, some to breaking of bread, and some to neither, yet all in one parish. Their hearts are divided; the cord of love is untwisted. They may sing and say, "Come, Holy Ghost!" but no marvel that He comes no faster; they are not of one mind—accord is wanting—and therefore not fit for the Spirit to come into them.

1 Sam. xviii. 1.

Ote's Explanat. on
Jude.

Acts iv. 32.

Eusebius, in Hist.

"En quod discordia
cives perduxit mi-
seros!" —VIRG.,
Eclog., 1.

MCCCCXX.—The formal Christian described.

IN the "History of the World encompassed by Sir Francis Drake," it is recorded that, in a certain island to the southward of Celebes, among the trees, night by night did show themselves an infinite swarm of fiery-seeming worms, flying in the air, whose bodies, no bigger than an ordinary fly, did make a show and give such light as if every twig on every tree had been a lighted candle, or as if that place had been the starry sphere. This was but a semblance, but an appearance: no more is that of all formal Christians but a flaunt—but a flourish, their knowledge is but a form, their godliness a figure, their zeal a flash, all they do but a shadow of what they should do. They make use of God for their own purposes, and care only to make Divine authority a colour for their own hypocritical designs; in whose silent faces are written the characters of religion which their tongues and gestures pronounce, but their hands recant, whose mouths belie their hearts and fingers oppose their mouths.

Nichols's *Annas*
Redivivus.

Trapp's *Con. on*
Evangel.

"Odi virum dupli-
cem natum. Bon-
um sermonibus,
inimicum mori-
bus." —PERS.,
Sat. v.

MCCCCXXI.—God afflicting His children to try their sincerity.

As a father will sometimes cross his son, to try the child's disposition, to see how he will take it, whether he will mutter and grumble at it, and grow humorous and wayward,

Gataker's *Serm.*

"In fornace ardet
palea, et purgatur
aurum," &c.—
AUG., in *Ps. lx.*

2 Kings vi. 33.

Isa. viii. 17.

Job xiii. 15.

Seneca, *ad Marcum*,
cap. 13.
Diog. Laert.

neglect his duty to his father because his father seemeth to neglect him, or make offer to run away and withdraw himself from his father's obedience because he seems to carry himself harshly and roughly towards him, and to provoke him thereunto : so doth God oftentimes cross His children, and seemeth to neglect them, to try their disposition, what metal they are made of, how they stand affected towards Him, whether they will neglect Him because He seemeth to neglect them, cease to depend on Him because He seemeth not to look after them, and say with Joram's profane pursuivant, "This evil is of God; and why should I depend upon Him any longer?" or whether they will constantly cleave unto Him, though He seem to cast them off, and say with Isaiah, "Yet will I wait upon God, though He hide His face from us; and I will look for Him, though He look not for us;" and with Job, "*Though He slay me, yet will I trust in Him;*" and with the heathen, "*Iratum colere numen* (to worship even an angry God);" and with the cynic to his master Antisthenes, "*Nullus tam durus erit baculus, &c.* (There shall be no cudgel to be found so crabbed as shall beat me from you)."

MCCCCXXII.—*The original and excellency of the Hebrew tongue.*

Leigh's *Critica*
Sacra in Vet. Test.,
in *Præfat.*

Buxtorf, *de Ori-*
gine, &c.
Drusii *Obiter*,
Sacra, lib. xv.

Fulk, *on Rhem.*
Test.
Rev. xix. 4.

THERE are three tongues that are in a more especial manner famous all over the world—the Latin, Greek, and Hebrew: the first *propter regnum*, because of the monarchy of the Romans, who, as they subjected the people whom they did conquer to their laws and customs, so did they force them to learn their language; the second *propter doctrinam*, because in it the great philosophers and wise men of the world left the monuments of their wisdom and learning to posterity; the third *propter Deum*, because in it God delivered His law, and the interpretation of it by Moses and the prophets, to the people of Israel His chosen. The Latin is a common tongue, the Greek a copious tongue, but Hebrew the most ancient and holy tongue: for antiquity, the tongue of Adam; for sanctity, the tongue of God. In this tongue God spake to the prophets and patriarchs, in this tongue the angels spake to men, in this tongue the prophets wrote the Old Testament, and in this tongue, as is thought, shall the saints speak and sing praises unto God in heaven.

MCCCCXXIII.—*Justice commutative, to do as we would be done by.*

Lazius, *de Reb. Gest.*
Romanorum,
Matt. vii. 12.

Jellius *Spartianus*,

"Quod sibi quis
noluit fieri, non in-
ferat ulli,"—
PROSP.

Trapp, *on Evang.*

Isa. lvii. 7.

SEVERUS, the emperor, had that sentence of our Saviour often in his mouth, "*Quod tibi non vis fieri, alteri ne feceris* (Whatsoever ye would that men should do to you, do ye even so to them)," and commanded it to be proclaimed by the crier whensoever he punished such of his soldiers as had offered injury to others. And, without all doubt, for a man to do as he would be done by is the royal law, the standard of equity, the golden rule, according to which we must square and frame all our actions and transactions with others; and were but men as faithful disciples of active charity as they are for most part doctors of the passive, the work would soon be done. It is confessed that charity begins at home. How is that? In regard of order, but not in regard of time; for so soon as a man begins to love himself, he must love his neighbour as himself: neither may any man at any time hide himself from his own flesh—that is, from his neighbour, of the same stock with himself.

MCCCCXXIV.—*God exercising the graces of His children.*

Bas. Seleuc.,
Hem. xxi.

THE nurse goeth aside from the child to teach it to find its feet and see how it will go alone; the eagle, when her young ones are fledged, turneth them out of the nest, not bearing them on her wings, as at other times she was wont to do, but, that she may inure them to fly, flieth from them and leaveth them to shift for themselves. Thus God seems to withdraw Himself from His children, to exercise those excellent graces of patience and

confidence in Him, that, like tapers, burn clearest in the dark ; to teach them to swim without bladders, and to go without crutches ; as not to trust in themselves, so not to trust in the means, but in Him that worketh by them, and can work as well for them without them when they fail.

"Tentat ut probet Deus."—AUG.

MCCCCXXV.—Inhumanity condemned.

BENZO, relating the Spaniards' cruelty upon the poor natives of America, saith, that in one of their islands, called Hispaniola, of twenty hundred thousand, when the people stood untouched, he did not think that at the time when he penned his history there were above one hundred and fifty souls left alive ; whereupon he breaks out into a passionate exclamation upon the horror of such inhumanity, "*O quot Neronēs, quot Domitiani, quot Commodi, quot Bassiani, quot immites Dionysii eas terras peragravēre* (Oh, how many Neroes, how many Domitians, with other the like infamous, egregious tyrants, have harrowed those countries) ! " But had Benzo lived to have written the history of our times, he might have truly said, "Barbarous and inhuman Christendom, men of blood and cruelty, whose hearts are so bound and confirmed with sinews of iron, that they are no more moved with the life of a man than if a dog had fallen before them : so fallen from their kind, as if rocks had fathered them, and they had sucked the dragons in the deserts rather than the daughters of men." "*Non in compendium, sed occidendi causa occidentes,*" murder upon every occasion, and killing because they delight in killing ; whereas the care and study, not only of Christians, but of civil and good-natured people, should be to *parcē civium sanguini* (spare the blood of men), because they are all kinsmen and brethren in the flesh.

In Hist. Novi Orbis.

"Ah nimium faciles ! qui tristia crimina credis, flumina tolli posse putatis aqua !" — OVID., *Fast.* ii.

Seneca, de Clem., lib. ii.

MCCCCXXVI.—How far there may be a lawful compliance with others of different judgment.

ST. AUGUSTINE, preaching to the Roman colonies in Africa, spake broken, barbarous Latin, to the end they might understand him. "When I come to Rome," saith St. Ambrose to Monica, the mother of St. Augustine, "I fast on the Saturday ; when I am at Milan, I fast not." Calvin was cast out of Geneva for refusing to administer the Lord's Supper with wafer-cakes, or unleavened bread ; *de quo, restitutus, nunquam contendendum putavit* (of which, being afterwards restored, he thought best to make no more words, but to yield), though he let them know that he had rather it were otherwise. Thus it was that Christ Himself is said to come eating and drinking, and to sit at meat with publicans and sinners : and thus must all of us do, with St. Paul, be all things to all men, that we may win some ; to turn ourselves into all shapes and fashions, both of speech and spirit, to win men unto God ; to make use of things indifferent, to do what we can to preserve our good esteem with others, that we may the sooner prevail with them ; and whatsoever Church we come to, *ejus morem servare* (to do as they do), not giving offence carelessly, not taking offence causelessly, the defect whereof is charged upon the best, when Christ said, "*The children of this world are wiser in their generation than the children of light.*"

Zuingeri *Theatrum Hum. Vitæ.*

Beza, in *Vita.*

Matt. xi. 19.

Luke v. 30.

1 Cor. ix. 22.

Trapp's *Com. on the Evangel.*

Luke xvi. 8.

MCCCCXXVII.—Rulers and men in authority subject to many failings in government.

THE Bythinians, being convened before Claudius, the emperor, cry down Junius Clio, that he may be president over them no longer. The noise being somewhat confused, the emperor understood not their desires, and thereupon demanded of those next him what the people would have. Narcissus, a familiar, or rather an auricular buzz of the court,

Tacitus.

Suetonius.

Xyphilin., in *Claud.*

answered, like a false echo, that the people gave his excellency great thanks for their president, and requested the continuance of him to be still over them. The emperor, meaning well, but ill informed, to gratify them, as he thought, assigned them their old president again, whereby the emperor was abused and the people still oppressed, whereas they had been eased had it not been for the misinterpretation of a crooked interpreter. Thus it is that rulers and men in power, by reason of flesh and blood, do travail with infirmity, and bring forth escapes (mistakes). The wisest governors, who in speculation of justice are admirable, in their practice may be quite transported; they that in *thesi* are sharp, in the application are oftentimes very dull; they may do wrong, *non voluntate nocendi* (not with the purpose to do ill), *sed necessitate nesciendi* (but because they cannot come to the knowledge of the right). Many biases they have to draw them awry: affection at one time may dazzle their eyes, and wrong intelligence at another time abuse their ear.

Strode's *Anat. of Mortality*.

“Magistratus est medicus civitatis; oeneque præcæ, qui juvat,” &c.—
THUCYD., lib. vi.

MCCCCXXVIII.—*The least degree of true saving faith accepted by God.*

Trapp's *Exposit. on Matt.*

Matt. xi. 7.

“Tarda solet magnis rebus in esse fides.”—OVID,
Ep. xvi.

SMOKE is of the same nature with flame, for what is flame but smoke set on fire? The least spark of fire, if cherished, will endeavour to rise above the air, as well as the greatest: so, a little grace may be true grace, as the filings of gold are as good as gold, though nothing so much of it, as the whole wedge. A reed shaken with the wind is taken for a thing very contemptible at the best; how much more when it is bruised? The wick of a candle is little worth, and yet less when it comes to smoke, as yielding neither light nor heat, but only stink and annoyance, such as men bear not with, but tread out. So doth not God, who hath a singular sagacity, and can soon resent the least of provocations; yet the bruised reed He will not break, and the smoking flax He will not quench; nay, the very pantings, inquietations, and unsatisfiableness in the matter of grace spring from the truth of grace, and are such as God makes high esteem of.

MCCCCXXIX.—*God's children afflicted to make them perfect.*

Catker's *David's Remembrances; Sermon*.

“Nihil prodest medicamentum, nisi quis ejus prius coxerit amaritudinem,” &c.—
THRYVER, in *Apophthegm.*

Ps. xxxix. 10.

2 Cor. xii. 7.

A PHYSICIAN or surgeon, when he meeteth with a sore festered or full of dead flesh, he applieth some sharp corrosive, to eat out the dead flesh that would otherwise spoil the cure, which, being done, the patient, it may be, impatient of anguish and pain, cries out to have it removed. “No,” says the surgeon, “it must stay there till it hath eaten to the quick, and effected that thoroughly for which it is applied;” commanding those that are about him to see that nothing be stirred till he come again to him. In the meantime, the patient, being much pained, counts every minute an hour till the surgeon come back again; and if he stay long, thinketh that he hath forgotten him, or that he is taken up with other patients, and will not return in any reasonable time; when, as it may be, he is all the while but in the next room to him, attending the hour-glass, purposely set up till the plaster have had its full operation. Thus, in the self-same manner, doth God deal oftentimes with His dearest children, as David and St. Paul. The one was instant, more than once or twice, to be rid of that evil; and the other cries out as fast, “Take away the plague from me, for I am even consumed,” &c.; but God makes both of them to stay His time. He saw in them, as in all others, much dead flesh, much corrupt matter behind, that was as yet to be eaten out of their souls; He will have the cross to have its full work upon us, not to come out of the fire as we went in, nor to come off the fire as foul and as full of scum as we were first set on.

MCCCCXXX.—Resurrection of the just asserted.

TREES and other vegetables, in the winter-time, appear to the eyes and view of all men as if they were withered and quite dead, yet, when the spring-time comes, they become alive again, and, as before, do bring forth their buds, blossoms, leaves, and fruit. The reason is, because the body, grain, and arms of the tree are all joined and fastened to the root, where the sap and moisture lies all the winter-time, and from thence, by reason of so near conjunction, it is derived in the spring-time to all the parts of the tree. Even so the bodies of men have their winter also, and that is in death, in which time they are turned into dust, and so remain for a time dead and rotten; yet, in the spring-time, that is, in the last day, at the resurrection of all flesh, then, by means of the mystical union with Christ, His divine and quickening virtue shall stream and flow from thence to all the bodies of His elect and chosen members, and cause them to live again, and that to life eternal.

Strode's *Analogy of Mortality*.

"Surrexit Christus, exulset universus mundus," &c.—AUG., in *Paschale*.

MCCCCXXXI.—*The inestimable value of Christ Jesus.*

CHARLES, duke of Burgundy, being slain in battle by the Swiss at Nancy, anno 1477, had a jewel of very great value, which, being found about him, was sold by a soldier to a priest for a crown in money; the priest sold it for two crowns. Afterwards, it was sold for seven hundred florins; then for twelve thousand ducats; and last of all, for twenty thousand ducats, and set into the pope's triple crown, where it is to be seen at this day. But Christ Jesus is a commodity of far more value—"better than rubies," saith Solomon—and all the things that may be desired are not to be compared to Him; He is that Pearl of price which the merchant purchased with all that ever he had. No man can buy such gold too dear. Joseph, then a precious jewel of the world, was far more precious, had the Ishmaelish merchants known so much, than all the balms and myrrhs that they transported; and so is Christ, as all will yield who know Him.

Henr., *Alstedii Chronologia*.

Prov. viii. 11.
"Omnia habemus in Christo et omnia in nobis Christus," &c.—AMBRGOS.
Matt. xiii. 46.
Gen. xxxvii. 37.

MCCCCXXXII.—*To depend upon God's bare Word.*

THE earth that we tread on, though it be a massy, dull, heavy body, yet it hangeth in the midst of the air, environed by the heavens, and keepeth its place steady, and never stirreth an inch from it, having no props or shores to uphold it, no beams or bars to fasten it, nothing to stay or establish it, but the Word of God. In like manner must we learn to depend upon the bare Word of God; and when all other aids and comforts have taken their leave of us, then to rest and rely upon God Himself, and His infallible, unfailable Word of promise, not on the outward pledges and pawns of His providence, nor on the ordinary effects and fruits of His favour: so shall we see light, even in the midst of darkness, and be able to discern the sweet sunshine of His blessed countenance through the thickest clouds of His fiercest wrath and displeasure.

Gataker's *David's Remembrancer's* 1^a Sermon.

Heb. i. 3.

"Nil desperandum Christo duce," &c.—JUVENAL.

MCCCCXXXIII.—*The day of death better than the day of life.*

PLATO maketh mention of Agamedes and Trophonius, who, after they had builded the temple of Apollo Delphicus, they begged of God that He would grant to them that which would be most beneficial for them, who, after this suit made, went to bed, and there slept their last, being both found dead the next morning; whereupon it was concluded that it was better to die than to live. "Whilst I call things past to mind," said that incomparable Queen Elizabeth, "I behold things present; and whilst I expect things to come, I hold them happiest that go hence soonest." And most true it is that death being *æterni natalis* (the

In *Axio*.

Camdeni *Elizabeth*

"Nonne moti satius," &c.—CLAUDIUS.

Numb. x. 25.

• Sir Fr. Bacon.

birth-day of eternity), as Seneca at unawares call it. And if death, like unto the gathering host of Dan, come last into the field to gather the lost and forlorn hope of this world, that they may be found in a better, needs must, then, be the day of death better than the day of life; therefore, as a witty man closed up a paper of verses concerning worldly calamities and natural vexations—

“What, then, remains, but that we still should cry
Not to be born, or, being born, to die?”

MCCCCXXXIV.—Men to be prepared for crosses, afflictions, troubles, &c.

Dyke's *Serm.*,
Westm.

IN or about the year 1626, a book, formerly printed and intituled “A Preparation to the Cross of Christ,” composed by John Frith, martyr, was brought to the market in Cambridge in the belly of a fish, and that a little before the commencement time, when, by reason of the confluence of much people, notice might be given to all places of the land, which, as a late reverend divine observed, could, in his apprehension, be construed for no less than a heavenly warning, and to have this voice with it, “England, prepare for the cross!” A great work of God it was, to be sure, and a fair warning to us of this nation before the sad days of trouble came, had but men made good use of it; but, *surdo narratur*, no man prepared for the cross; since which time here hath been enough of the cross, cross-doing, and cross-dealing one with another, and much ado hath been about pulling down and defacing material crosses, such as in themselves were but civil, not religious marks, as that princely Job defined them, when they should rather have been busied in pulling down the old man out of their hearts, and so made way for spiritual crosses, and been prepared for the worst of times that could be.

King Charles I.
Εἰκὼν Βασιλική,

MCCCCXXXV.—Man's extremity, God's opportunity.

Eusebii *Hist.*, lib.
ii., cap. 5.Josephus, *Antiquit.*,
lib. xviii.“Quum duplican-
tur latres, tunc
venit Moyses.”—
AUGUST.

PHILO the Jew, being employed as an ambassador or messenger to Caius Caligula, then emperor of the Romans, his entertainment was but slight, for he had no sooner spoken on the behalf of his country but was commanded to depart the court; whereupon he told his people that he was verily persuaded that God would now do something for them, because the emperor was so earnestly bent against them. And, certainly, God's help is then nearest when man's is furthest off; the one's extremity is made the other's opportunity. “*Ubi definit philosophus, incipit medicus*,” &c. (Where the philosopher ends, there the physician begins); and where the physician endeth, there the minister beginneth; and where man's aid endeth, there God's beginneth. Deliverance is oft nearest when destruction seemeth surest.

MCCCCXXXVI.—Parents not to be too much dejected for the death of an only son or child.

Strode's *Anat. of*
Mortality,
Gen. xxii. 10.
John iii. 16.
Zach. xii. 10.
1 Sam. i. 8.“Vos quibus est
virtus, muliebrem
tolite luctum.”—
HORAT., *Od. xvi.*

ABRAHAM was ready to have sacrificed his only son Isaac; and God gave His only Son Christ Jesus to death for our salvation. It is most true that the death of an only son must needs be grievous, and the cause of great heaviness and lamentation; but let all disconsolate parents take notice what Elkanah said to Hannah, “*Am not I better to you than ten sons?*” So doth God say: “What though I have taken away your only son, the child of your delight, there is no just cause of complaint; I have taken but my own. I will be better than ten hundred sons to you, and you shall one day find that he is but gone before, as your fief in trust, to take possession, and keep a place for you in heaven.”

MCCCCXXXVII.—*How it is that men may be said to learn of little children, dumb shows, &c.*

SEXTUS TARQUINIUS, the son of Lucius, being suborned by his father, pretending to be banished, fled fraudulently to the Gabii, where, having screwed himself so much into their bosoms as he thought was sufficient for his design, sent secretly to know his father's pleasure, who, leading the messenger into the garden, walked awhile, and, not speaking one word, with his staff struck off the heads of the daisies which grew there. The messenger reports this to his son, who thereupon put the chief noblemen of the Gabii to death, and so, by force and injustice, usurped a power over that commonweal. Such was the tacit counsel that Periander, the Corinthian, gave unto Thrasybulus, the tyrant of Athens, when, pulling the upper ears, he made all the standing corn equal, intimating thereby what a tyrant must do who would live safe and quiet. Thus it was—but in a better way and a far better sense—that, when the disciples were building castles in the air, *querentes non querenda*, seeking who should be highest in heaven, when they should rather have been inquiring how to get thither, Christ sets a little child before them, who neither thinks great things of himself nor seeks great things for himself, confuting hereby their preposterous ambition and affectation of primacy. And thus it is that dumb shows may be said to speak out much to the purpose, and speechless children read many a significant lecture to the sons of men—as of simplicity, humility, innocence, ignoscency, &c.; not of childishness, peevishness, open-heartedness, &c.; “*non præcipitur ut habeant ætatem, sed innocentiam parvulorum* (not of their age, but innocence):” whereupon some, misunderstanding the text in a Nicodemical way—as one Goldsmith, an Anabaptist, and Masseus, a Franciscan friar—to abundance of more than childish folly.

Polyænus, lib. viii.

Frontinus, lib. I., cap. I.

Plin., Jun., *de Virt. Illustrib.*
Horat., lib. xvi.

Aristot., *Polit.*, lib. iii., cap. 13.
Benedict.

Aretius, *in loc.*

Matt. xviii. 4.

Schulteti *Annals Sedul.*, lib. iii., cap. 1.

MCCCCXXXVIII.—*God's judgments, the causes of them to be considered.*

LAY a book open before a child, or one who cannot read: he may stare and gaze upon it, but he can make no use of it at all, because he understandeth nothing in it; yet bring it to one who can read, and understandeth the language that is written in it, he will read you many stories and instructions out of it. It is dumb and silent to the one, but speaketh to and talketh with the other. In like manner it is with God's judgments. As St. Augustine well applies it: all sorts of men see them, but few are able aright to read them, or to understand them, what they say. Every judgment of God is a real sermon of reformation and repentance: every judgment hath a voice, but every one understands not this voice—as St. Paul's companions, when Christ spake to him, they heard a voice, and no more. But it is the duty of every good Christian to listen to the rod and Him who sent it, and to spell out the meaning of God's anger; to inquire and find out the cause of the cross and the ground of God's hiding His face—why it is that He dealeth so harshly with them, and carrieth Himself so austere towards them.

Gataker's *David's Remembrancer*.

In *John*, cap. 24.

“*Documenta, documenta.*”

Acts ix. 7.

Micah vi. 9.

MCCCCXXXIX.—*The love of God the only true love.*

EVERY beam of light proceeding from the body of the sun is either direct, broken, or reflex: direct, when it shineth out upon the centre in a lineary motion, without any obliquity; broken, when it meets with some grosser body, so that it cannot shine outright, but is enforced to incline to one part or other, and therefore called a collateral or broken light; reflex, when, lighting upon some more gross body, it is beaten back, and so reflects upon its first principle. Thus, let the sons of men pretend never so much to the love of God, their love is either a broken or reflecting love, seldom direct—broken, when it is fixed upon the

Stapletoni *Prompt. Morale*.

"Illi diligunt Deum
qui non aliud," &c.
—AUG., de Vita
Christi.
Ps. lxxiii. 25.

things of this world; reflex, when it aims at self-interest : whereas the love of God is the only true love; a direct love, without obliquity; a sincere love, without reflection; such a love as breaks through all impediments, and hath nothing in heaven but God, and desireth nothing on earth in comparison of Him; such a love as looketh upon the world by way of subordination, but upon God by way of eminency.

MCCCCXL.—*The active Christian, object of the devil and wicked men's malice.*

Ep. ad Staum.

LUTHER was offered to be made a cardinal, if he would be quiet. He answered, "No; not if I might be pope!" and defends himself thus against those who thought him haply a proud fool for his pains: "*Inveniar sane superbus, &c.* (Let me be counted fool, or anything," said he, "so I be not found guilty of cowardly silence)." The Papists, when they could not rule him, railed at him, and called him an apostate. He confesseth the action, and saith, "I am, indeed, an apostate, but a blessed and holy apostate—one who hath fallen off from the devil." Then they called him devil. But what said he? "*Prorsus Sathan est Lutherus, &c.* (Luther is a devil; be it so; but Christ liveth and reigneth—that is enough for Luther. So be it)." Nay, such was the activity of Luther's spirit, that when Erasmus

Ep. ad Spalatinum.

Trapp's Exposit. on
St. John.

was asked by the Elector of Saxony why the Pope and his clergy could so little abide Luther, he answered, "For two great offences: meddling with the Pope's triple crown and the monks' fat paunches." And hence was all the hatred. If he would have been quiet and silent, they would have never meddled with him. Thus it is that a wolf flies not upon a painted sheep, and men can look upon a painted toad with delight. It is not the soft pace, but the furious march of the soldier that sets men a-gazing and dogs a-barking. Let but a man glide along with the stream of the world, do as others do, he may sit down and take his ease; but if he once strive against the stream, stand up in the cause of God, and act for Christ, then he shall be sure to meet with as much despite and malice as men and devils can possibly throw upon him.

"Non est mollis ad
astra via." —OVID.

MCCCCXLI.—*When lighter afflictions will not serve the turn, God will send heavier.*

Firmicus, de Errori
Gentil.

THE physician, when he findeth that the potion which he hath given his patient will not work, he seconds it with one more violent; but if he perceive the disease to be settled, then he puts him into a course of physic, so that *medicè miserè* (he shall have at present but small comfort of his life). And thus doth the surgeon too: if a gentle plaster will not serve, then he applies that which is more corroding, and, to prevent a gangrene, he makes use of his cauterizing knife, and takes off the joint or member that is so ill affected. Even so God, when men profit not by such crosses as He hath formerly exercised them with, when they are not bettered by lighter afflictions, then He sends heavier, and proceeds from milder to sharper courses. If the dross of their sin will not come off, He will throw them into the melting-pot again and again, crush them harder in the press, and lay on such irons as shall enter more deeply into their souls. If He strikes and they grieve not, if they be so foolish that they will not know the judgment of their God, He will bring seven times more plagues upon them—cross upon cross, loss upon loss, trouble upon trouble, one sorrow on the neck of another—till they are, in a manner, wasted and consumed.

"Quando hæc non
successit aliâ aggre-
dienda est via." —
TERENT.

MCCCCXLII.—*Zeal of heathens to their false gods condemning that of Christians to their true God.*

THERE is mention made of five men of the tribe of Dan who rushed into the house of Micah and took away his carved and his golden images; he follows them with a loud cry; the Danites ask him what he ails, wherefore he made such a noise: "Oh," says he, "ye have taken away my gods which I made, and what have I more? and what is that you say unto me—'What aileth thee?'" Poor man! how sadly doth he bemoan the loss of his false gods! "And what have I more?" says he, concluding that, in taking away of them, they had taken away all that he had. But which of us are so zealous for the true God as he was for the loss of his false one? We daily lose the sight of His comfortable presence; sin deprives us of Him; who lays it to heart? In losing of Him, we lose all; and yet we are no more moved than if we lost nothing at all. One said of the Papists, "I pray God that their charitable blindness do not one day rise up against our uncharitable knowledge!" so it may very well be said of too, too many. God grant that the ignorant zeal of pagans and infidels to their false gods be not matter of condemnation to those that are better instructed in the knowledge of the true and only God!

Judg. xviii. 24.
Stapleton's *Promp.*
Moral.
Dom. Pasch.
Felton's *Serm.*
Lond., 1612.

MCCCCXLIII.—*Ministers to be careful in the practice of that which they preach unto others.*

IN a certain battle against the Turks, there was a bishop that thus encouraged the army: "Play the men, fellow-soldiers, to-day, and I dare promise you that, if you die fighting, you shall sup to-night with God in heaven." Now, after the battle was begun, the bishop withdrew himself; and when some of the soldiers inquired among themselves what was become of the bishop, and why he would not take supper with them that night in heaven, others answered, "*Hodie sibi jejunium indicxit, &c.* (This is fasting-day with him, therefore he will eat no supper to-night, though it were in heaven)." Thus it is a sad thing when ministers, like those Pharisees of whom Christ Himself spake, shall say and do not; have tongues to speak by the talent, and hands that scarce act by the ounce; have heaven, like that ridiculous actor of Smyrna, at their tongue's end, but earth at their finger's end: whereas, Christ was full of grace as well as truth; John Baptist a burning and a shining light; it was Origen's "*jussit et gessit* (his teaching and his living were both one);" and that is the best sermon surely that is digged out of a man's own breast, when he practiseth what he preacheth—the want whereof occasioned Campian, our Jesuited countryman, to write "*Ministris eorum nihil vilius* (Their ministers are most base)."

Manlii *Lec. Com.*
"Multi sacerdotes,
et pauci sacerdotes;
multi nomine pauci
opere," &c.—
CHRYSOSTOM, in
Matt.
Bernardi *Ep.* xxii.
In *Epist.*

MCCCCXLIV.—*No comfortable return of prayer till sin be removed.*

A MAN that is wounded may cry and call upon the surgeon to have some ease of his pain, but if he will not endure to have the splinter or the arrow-head pulled out that sticketh fast in the flesh, and causeth the grief, he may cry long enough, but all in vain; and if people should pray to God to stay the rage and fury of the burning, when a house or town is on fire, and themselves in the meantime pour on oil or throw on fuel, there will be but small hope of quenching the same. So there can be no comfortable return of our prayers unto God till sin be removed; it is but folly to seek unto God by prayer till the partition wall of sin that is betwixt us and Him be broken down. It is sin that crosseth and hindereth the effect and fruit of prayer: like those heathens of whom the cynic made this observation, that they prayed indeed to their gods for health, but at the very same time, when they prayed, they used such excess as could not but greatly impair their health, and so wilfully deprived themselves of that they prayed for.

Isid., de *Sum. Bone*,
lib. iiii., cap. 7.
"O quam falluntur,
sua qui jucunda
Tonant!"
"Vota putant; cum
sint pectore nata
malo."
Eather vii. 4.
Isa. ix. 12.
Ps. lxxvi. 18.
Diog. Laert., lib. vi.

MCCCCXLV.—Knowledge and learning *to be owned wheresoever they be found.*

Exod. xii. 35.

Holcot, in Sap

* Origen.

Fuller's Sermon,
Lond., 1649.

1 Sam. xiii. 19.

It is observed that the Egyptians had idols and very heavy burthens; these the Israelites detested: but they had withal vessels of gold and silver, and these, according to God's command, they made a religious use of. One seeing Virgil very studious in a dull piece of Ennius poetry, asked him what he did with that book; he answered, "*Lego aurum in stercore* (I am gathering gold out of a dunghill)." Thus it is that knowledge is to be owned wheresoever or in whomsoever it is found; *fas est et ab hoste doceri* (a man may learn of his enemy)—nay, *aliena pericula* (another man's harms) may teach us how to beware. Much of morality may be picked up from the heathens, much of the knowledge of God from philosophers, much of learning from the poets, and much of Divine truth from some of our well-read adversaries of Rome, of whom it may be said, as it was sometimes of another, * "*Ubi bene, nemo melius; ubi male, nemo pejus.*" Where they have written truth, as in mere speculative points of God, the blessed Trinity, &c., there no man better; and there it is that, as the Israelites, so we may go down to the Philistines' forges to whet our swords and spears, to be furnished with sharp arguments and solid reasons, to the confutation of false and heretical opinions; but where they have roved from the truth, as in the doctrine of merit, indulgences, &c., where you shall be sure always to find a Matthew sitting at the receipt of custom, there no man worse; and there we may and must forsake them.

MCCCCXLVI.—Merit-mongers condemned.

Trapp, on Evang.

"Sufficit ad meritum scire, quod non sufficient merita."
—BERNARD, Sermon.
Ixxviii, in Cant.

A GARDENER, offering a rape-root (being the best present the poor man had) to the Duke of Burgundy, was bountifully rewarded by the duke, which, his steward observing, and thinking to make use of his bounty, presented him with a very fair horse; the duke, *ut perspicaci erat ingenio* (being a very wise, discreet man), perceived the project, received the horse, and gave him nothing for it. Right so will God deal with all merit-mongers who think, by their good works, to purchase heaven, which cannot be, the work being finite, the wages infinite; so that merit must needs be a mere fiction, since there can be no proportion betwixt the work and reward. There is, indeed, mention made of a mercy-seat in the temple, but there was never heard of any school of merit but in the chapel of Antichrist.

MCCCCXLVII.—*He that truly feareth God careth not for the affronts of men.*

Hollinshed, Chron.
in Henry VIII.,
anno 1524.

Gen. xli. 19.
2 Sam. xvi.
Isa. xx.
Jef. xix.
Ezek. iv.
Hosea i.
Finner, of Catechism.

"Æquo animo audienda sunt imperitorum convitia."
—SEN., Ep. lxxvi.

NOAH is commanded by God to make such a vessel as should save him and his from a flood which should drown all the world beside; he sets upon the work; the people laugh at him, and think the poor old man doted, and had dreamed, not, as we say, of a dry summer, but a wet winter, and that he was no wiser than the prior of St. Bartholomew's, who, upon a vain prediction of an addle-headed astrologer, went and built him a house at Harrow-on-the-Hill to secure himself from a supposed flood that that astrologer had foretold. Many a broad jest, many a bitter scoff was, no doubt, broken upon Noah; yet, for all that, he went not only about, but through the work that God had enjoined: so did Abraham, Lot, David, And thus, he that truly feareth God careth not for the affronts of men. He is a fool, we say, that will be laughed out of his coat; but he is a fool indeed that will be laughed out of his skin—nay, out of his soul, out of his eternal salvation—because he is loth to be laughed at by lewd and wicked men. No, no! the true fear of God will make a man set light by such paper-shot; it will carry him through the pikes, not of evil tongues only, but of the most eager opposition that either Satan himself or any limb of his shall at any time be able to raise against him.

MCCCCXLVIII.—*How every good Christian is to order his life.*

It is said of the Israelites, in their travels through the wilderness, that they wandered like pilgrims, without house or home, they fought like soldiers the battles of the Lord, and they called upon the name of the Lord their God, who heard them in the midst of their distress. And thus it is that every good Christian is to order his life: as a pilgrim, not seeking high things for himself, but, having food and raiment, therewith to rest contented; as a Christian soldier, not to be ashamed to confess the faith of Christ crucified, but to fight manfully under His banner against the three arch-enemies of mankind—the world, the flesh, and the devil; lastly, as the true servant of God, to tread often upon the threshold of His sanctuary, to frequent His ordinances, to be always in such a frame of spirit as to bless and praise and magnify and speak good of His holy name.

Holcot, in *Lit. Sap.*

Jer. xlv. 5.

1 John iv. 15.

Ps. cxlvii.

MCCCCXLIX.—*Men to hear the Word of God, though they come with prejudicate thoughts.*

WHEN one Henry Sutphen was preacher at Bremen, the holy Roman Catholics were not idle, but sent their chaplains to hear every sermon, that they might trap him in his words; but God (whose footsteps are in the midst of the flood) would have His marvellous power to be seen in them, by the conversion of them; insomuch, that the greatest part that were sent to hearken did openly witness his doctrine to be the truth of God, against which no man could contend, and such as in all their life they had not heard, persuading them also who sent them, that, forsaking all impiety, they should stick to the Word of God, and believe the same, if they would be saved. Thus it is good to come and hear the Word, though it be with ill intent, to sit under the ordinance though a man be, as it were, upon thorns all the while he is there. They that come to see fashions, as Moses came to the bush, may be called as he was; they that come to sleep, as old Father Latimer said in a sermon before King Edward VI., may be caught napping; they that come with a resolution to steal, peradventure the first words they hear may be, "*Thou shalt not steal,*" or, "*Let him that hath stolen steal no more,*" and so become honest men; they that are sent upon any wicked design, as Saul's messengers were to take David, the Spirit of God may come upon them; and they that come to catch at the preacher, may be caught themselves, as Augustine by St. Ambrose; lastly, they that come, as it were, in despite of Christ may become lovers of Christ, as the officers that were sent to apprehend Christ were so taken with His parts, their malice being turned to admiration, that they were made proclaimers of His divine excellencies, saying, "*Never man spake like this Man.*"

Sleidani *Ceriment*

Anno 1550.

Exod. xx. 15.

Eph. iv. 28.

1 Sam. xix. 20.

Lit. Confess. v. 1.
Cap. 14.

John vii. 46.

MCCCCCL.—*The great work of repentance not to be deferred; and why so.*

God spake thus unto Noah, "An hundred and twenty years hence will I bring in a flood that shall drown the whole world, and therefore, if thou wilt be saved, go thy way out of hand, and build thee such an ark as I will show thee." He was then five hundred years old, and might have thought thus with himself, "I am five hundred years old, and it will yet be one hundred and upwards before the flood do come; why, I may be dead and rotten in my grave before that time, or, at leastwise, very near the end of my days; and who would go moil and toil so about building a vessel of such bulk and bigness to prolong his life for so short a time? and, if it must needs be done, I may go and take pleasure for these hundred years yet, and then set upon it twenty or ten years before, and get more help then, and dispatch it the sooner." But Noah did not, he could not, he durst not defer the doing

Gataker's *Noah's Remembrancer.*

Gen. vi.

of it, but fells his wood, saws out his planks, hews out his timber, and so falls to work. The same case is ours: God foretells us that a second general destruction shall come, not by water, but by fire, the fiercer element of the twain, which even heathens have taken notice of; and that none shall then be saved but those that have a spiritual temple, or sanctuary, built in their souls, a house for the blessed Spirit to dwell in—as hard and difficult a work as ever the making of the ark was; for, before the spiritual building can be raised, we must pull down an old frame of the devil's rearing, that standeth where it must stand, and rid the place of the rubbish and remainders of it. Let us, then, fall to work betime: we are so far from being able to promise to ourselves a hundred years, that we cannot assure ourselves of one hour—no, not of one minute.

2 Pet. iii. 7.
Cic., de Nat. Deorum.
Justin., Apolog.
Lactant., de Ira Dei.
Athenagoras, de Resurrect.
1 Pet. ii. 5.
Eph. ii. 22.
2 Cor. x. 4.
1 John iii. 8.
"Mortallum nemo est, qui crastinum sibi audeat polliceri."—EURIPID.

MCCCCLI.—Likeness to be a motive to loveliness.

Ulyss., Aldrovand., Ornith.

Holcot, in Lib. Sap., cap. xi., v. 25.
Virgil., Æneid, lib. iv.

"Similisimili gaudet. . . Sævis inter se convenit uris."—VIRGIL.

THE natural philosophers and others write of a monstrous bird, called a harpy, which, having the face of a man, is of so fierce and cruel a nature, that, being hunger-bitten, will seize upon a man, and kill him; but afterwards, making to the water to quench her thirst, and there espying her own face, and perceiving it to be like the man whom she had devoured, is so surprised with grief, that she dies immediately. Thus our likeness to Christ, and His likeness to us, in all things (sin only excepted) ought to be an argument of love, not of hatred. Birds of a feather will flock and keep together; beasts, though by nature cruel, yet will defend those of their kind: how much more should one man love another, bear with one another, and stand by one another in the midst of any danger or difficulty whatsoever, they being all fellow-members of that mystical body whereof Christ Jesus is the Head!

MCCCCLII.—Spiritual and corporeal blindness, their difference.

Act. and Monum.

"Cælum terraque non aspicit; sed cæli terræque Dominum spectandi facultas non eripitur."—PETRARCH, de Casitate.

Passeratius, de Castitate.

Heb. xi. 6.

A BLIND boy who had suffered imprisonment at Gloucester not long before was brought to Bishop Hooper the day before his death; Mr. Hooper, after he had examined him of his faith and the cause of his imprisonment, beheld him very steadfastly, and tears standing in his eyes, said unto him, "Ah! poor boy, God hath taken from thee thy outward sight, upon what consideration He in His Divine wisdom best knows, but hath given thee another sight much more precious; for He hath endued thy soul with the spiritual eye of understanding." O happy change! Doubtless there is a wide difference betwixt corporeal and spiritual blindness, though every man be blind by nature; yet the state of the spiritually blind is more miserable than that of the other blind. The bodily blind is led either by his servant, wife, or dog, but the spiritually blind is misled by the world, the flesh, and the devil—the one will be sure to get a seeing guide, but the other follows the blind guidance of his own lusts, till they both tumble into the ditch. The want of corporeal eyes is to many *divinum bonum*, albeit *humanum malum*, but the want of faith's eyes is the greatest evil which can befall man in this life; for reason is the soul's left eye, faith the right eye, without which it is impossible to see the way to God.

MCCCCLIII.—Good conscience a man's best friend at the last.

Greg. Mag., Moral.

It is a witty parable which one of the fathers hath of a man who had three friends, two whereof he loved entirely, the third but indifferently. This man, being called in question for his life, sought help of his friends. The first would bear him company some part of his way; the second would lend him some money for his journey; and that was all they would or could do for him; but the third, whom he least respected, and from whom he least

expected, would go all the way and abide all the while with him—yea, he would appear with him and plead for him. This man is every one of us, and our three friends are the flesh and the world and our own conscience. Now, when Death shall summon us to judgment, what can our friends after the flesh do for us? They will bring us some part of the way, to the grave, and further they cannot. And of all the worldly goods which we possess, what shall we have? What will they afford us? Only a shroud and a coffin, or a tomb at the most. But maintain a good conscience, that will live and die with us, or rather, live when we are dead; and when we rise again, it will appear with us at God's tribunal; and when neither friends nor a full purse can do us any good, then a good conscience will stick close to us.

Hughes' *Serm.*,
1622.

"Instar omnium
conscientia bona."
—SEN., *Ep.* lxi.

MCCCCLIV.—*The captivated soul restless till it be in Christ Jesus.*

THERE is mention made of a certain bird in Egypt, near the river Nile, called *avis paradisi*, for the beauty of its feathers, having in it, as we say, all the colours of the rainbow—the bird of paradise, which hath so pleasant and melodious notes, that it raiseth the affections of those who hear it. Now, this bird, if it chance to be any way ensnared or taken, it never leaves mourning and complaining till it be delivered. Such is the soul of every regenerate man: if it be taken by Satan, or overtaken by the least of sins, weakness, or infirmity, it is restless; with the spouse in the Canticles, no sleep shall come into the eye, nor any slumber to the eyelids, till reconciliation be made with God in Christ Jesus.

Alb. Magnus, lib. llii.

Geacner, *de Avibus*.

MCCCCLV.—*Sin of a dangerous, spreading nature.*

AMONGST many other diseases that the body is incident unto, there is one that is called by the name of *gangrena*, which doth altogether affect the joints, against which there is no remedy but to cut off that joint where it settled, otherwise it will pass from joint to joint till the whole body is endangered. Such is the nature of sin, which, unless it be cut off in the first motion, it proceedeth unto action, from action to delectation, from delight unto custom, and from that unto habit, which being, as it were, a second nature, is never, or very hardly, removed without much prayer and fasting.

Cannon's *Serm.*,
London, 1617.

"Viresque acquirunt
cundo,"—VIRG.

MCCCCLVI.—*Lex talionis.*

MAXENTIUS, that cruel tyrant, coming with an army against Constantine the Great, to deceive him and his army, he caused his soldiers to make a great bridge over Tiber, where Constantine should pass, and cunningly laid planks on the ships, that, when the army came upon the planks, the ships should sink, and so drown the enemy. But Maxentius, hearing of Constantine's sudden approach, in a rage, rushed out of the gates of Rome, and commanded his followers to attend him, and, through fury, forgetting his own work, led a few over his bridge; and the ships sinking, himself and his followers were all drowned. Thus it is that the mischiefs of wicked men fall usually upon their own heads; their plots recoil upon themselves. They do but, as it were, twist a cord to hang themselves. Whilst they dig a pit for others, the earth, falling in, beats out their own brains. This is that *lex talionis* (that retaliation) which Christ threatens and that David asserteth. "*Nec enim lex justior ulla est* (Most just it is that he who breweth mischief should have the first draught of it himself)."

Eusebii *Hist.*, lib.
ix., cap. 9.
Cuspinianus, in *Hist.*
de Catechiz.

Jeanmat's *Spiritual*
Trumpet,
Matt. vii. 2.

Ps. vii. 16.

MCCCCLVII.—*Anabaptistical spirits, their madness.*Edlin's *Serm.*, Lond.

1 Kings xvii. 6.

SUPPOSE a man invited to Dives' rich table, furnished with all sorts of delicacies and delicious fare, and that he should pass by all the provision, and sit sullenly at the table, not eating a bit of the meat, but, staring about him, should look for a second course to drop down from heaven, or to be ushered in by a raven, as it was to the prophet Elijah, would not one think such a one to be a kind of madman? Yes, surely. And such have been at all times, and are, the Anabaptistical spirits of our times. Whereas God hath, in His Word, set before them a plentiful feast of holy and sacred viands, full and clear discoveries of Himself, yet they must needs gape after new revelations and enthusiastical inspirations, not much unlike to the man who pulled out his eyes, and then put his spectacles on his nose, that he might see the better.

MCCCCLVIII.—*Not to be at peace with sin.*

Xenophon.

Herodotus, lib. i.

Bayley's *Serm.*,
1608.

CRÆSUS, being taken captive of Cyrus, used this one reason to prefer peace before war, namely, because in the time of peace the children might, in all likelihood, bury their parents, but in war, the parents, with much heaviness, buried their children. Now, in the spiritual warfare we may use the same argument to prefer war before peace, because in peace our children and wicked offspring—that is, our sins—do, as it were, bury us alive; whereas if we make but war against them, we bury them, and get peace with God: so that he who hath peace with his sins, the Lord proclaimeth war against him, the issue whereof will be most uncomfortable.

MCCCCLIX.—*Ministers to be had in respect by the people.*

Lord Burleigh.

Sir Henry Croke.

"Quis homo est
tanta confidentia,
qui sacerdotem au-
deat violare?"—
PLAUT.
Gibson's *Serm.*,
1628.
Judges xvii. 10.

It was a good speech of an honourable person, when some others were undervaluing the ministers of God's Word and sacraments: "Well," said he, "God bless them by whom God blesseth us!" And a great judge, giving the charge at an assizes, professed, in open court, that he would as soon bind a man to his good behaviour for contempt of a minister as for contempt of a magistrate. This was a good resolution then, but in these licentious days of ours most fit to be put into execution, wherein men have taken upon themselves a sinful liberty, both by words and deeds, to throw dirt in the very face of the ministry. How comes it to pass, else, that the calling is made so contemptible above all others—that the name of priest is become so odious? Well, they will one day find that God hath made them fathers (so Micah called the young Levite), teachers, seers, guides, such as watch for the good of men's souls, &c. Let men, then, highly esteem them whom God hath thus honoured.

MCCCCLX.—*The good man's comfort in death.*Anselmi *Similitud.*

Dan. iii. 22.

It is reported of St. Anselm, that, riding abroad, a hare, that was almost hunted to death, squatted down betwixt his horse's legs. The good man, conceiving that the poor languishing creature made to him for shelter, relieved her from the rage and violence of the huntsman and his dogs. They that stood by wondered that he should spoil their game, and some of them laughed at it, which, the good man perceiving, wept, and said unto them, "My friends, this is no laughing matter!" and thus he applied it: "This hare may very well be compared to every Christian soul: when he is at the point of death, then it is that the devil labours all that he can to make his passage out of this world uncomfortable; then it is that, Nebuchadnezzar-like, he heats the oven of his persecution seven times hotter than before; and then it is that, like a subtle sophister, he brings out his strongest arguments,

to drive the poor soul to desperation. In the midst of this great extremity the poor soul looks about for comfort, but finds none—none in any outward things, miserable comforters are they all; but then, by the eye of faith, looking up unto Jesus, is rescued out of the snares of the devil, and is saved.

"Quanto propinquius mortem hominis videt diabolus, tanto crudelius persecuciones excruciat." &c.—*Isid.*, de Sum. Bono, lib. i.

MCCCCLXI.—*To beware of errors and erroneous teachers.*

It is said of Spondanus, the same that epitomised "Baronius," that he gives his reader Popish poison to drink so slyly, *quasi aliud agens* (as if he were doing something else), and meant no such matter; and Schwenkfeldius, who held many dangerous heresies, did yet deceive many by his pressing to a holy life, praying frequently and fervently, &c., by his stately expressions, ever in his mouth, as of illumination, revelation, deification, the inward and spiritual man, &c.; so cunning in the cogging of his die, as St. Paul phraseth it, so wily in the conveyance of his collusion, that, like a serpent, he stung with hissing. Such are therefore to be avoided, how slyly soever they seek to insinuate with their pithanology (plausible arguments) and feigned humility, whereby they circumvent and beguile the simple. There is no dealing with them; shun their society, as a serpent in the way, as poison in your meat; for such is the nature of their erroneous doctrine, that, as a noble writer saith, "It is like the Jerusalem artichoke: plant it where you will, it overruns all the ground, and chokes the heart of it."

Whear, de Methodo Legend. Hist.

Erasmus, in Eph. iv. 14.

Book.

MCCCCLXII.—*The way of religion irksome in the beginning, but comfortable in the end.*

AN heifer that is not use d to the yoke struggles; the yoke pincheth the neck, but after a while she carries it more gently. A new suit, though never so well fitted to a man's body, is not so easy the first day as after it is worn awhile. Two millstones, after they be made fit, do not grind so well at the first as afterwards. As we see it is with a man when he goes to bathe himself in the midst of summer, there is a trembling of his body when he first puts into the water, but after he hath drenched himself all over he is not sensible of any cold at all. So the way of piety and religion is irksome at the first, but after it gives great comfort and contentment; it is called a yoke, *grave cum tollis*, &c. (grievous when a man takes it up, but, after it is borne awhile, both easy and light). It is a strait way, yet try it; put into it, however: do but digest (patiently bear) the difficulty of the entrance, and then thy feet shall not be straitened; thou shalt find more and more enlargement, each day will bring more comfort than the other.

Shute's Sermon, before East India Company, 1630.

"Omnia dum incipias, graviasient," &c.—*TER*, Heaut.

Greg. Mag., Moralia, Matt. xi. 29.

Matt. vii. 13.

Prov. iv. 12.

MCCCCLXIII.—*Lewdness of the preacher's life no warrant to slight the ordinance of preaching.*

It was an unhappy meaning that Sir Thomas More had, though he spake it pleasantly, when he said of a vicious priest, that he would not, by any means, have him say the Creed, lest it should make him call the articles of his faith into question. Thus too, too many are apt to call the truths of God's Word into question because of the lewdness of the preacher's life. One will not have his children baptized by such a one; it goes against another's stomach to receive the sacrament from the foul hands of such a one; others care not for their doctrine, because they say and do not, &c. A preposterous zeal, God wot! Elijah received comfortable food from a raven, as well as from an angel. If God speak to thee as He did to Balaam, by the mouth of an ass, thou must have so much patience, saith Luther, as to hear him. If God will have thee to be saved by one who, peradventure, shall be damned, hear

Gibson's Sermon, 1638.

1 Kings xvii. 6.

Let. Com., Tit. de Ministerio.

what he saith, and look not what he doth; if thy pastor live lewdly, that is his own hurt; if he preach well, that is thy good; take thine own and go thy way. Good water, which passeth into a garden through a channel of stone, doth the garden good, though it do the channel none; and so may the Word and water of life, conveyed by a bad instrument of a stony heart, do good to the Church of God, though it work not upon himself. And good seed, though it be cast into the ground with foul hands, will fructify; one may be a bad man, yet a good seedsman, both in the field and the Church; yet woe be to him by whom the offence cometh, by whose means the offerings of the Lord are so slighted. Eli's sons smoked (suffered) for this. And to many which have prophesied in His name, Christ will say, in His just displeasure, "Away from Me, ye workers of iniquity!"

"Erret non erret ille, tu non erras si credideris."—
LUTHER, *ut supra*.

1 Sam. iv. 17.

Luke xiii. 27.

MCCCCCLXIV.—Wicked men *made by God instrumental for the good of His people.*

De Orat. et Medit.
stat., lib. iii.

Dan. iii. 25.

Rom. viii. 28.

LEWES, of Granada, that devout Spaniard, maketh mention of a very poor diseased man, dwelling in Italy, who was brought so low that he could stir neither hand nor foot; and seeking for a skilful physician to heal him, he found a potent enemy to torment him, who, to add unto his misery, cast him into prison, and there kept him, with a very small allowance of bread and water, so much only as should keep life and soul together. But it so happened that, there being a new face of government in that province, he was released from his imprisonment and his disease together, for the want of food, intended to take away his life, proved the only remedy to preserve it. And thus it is that God makes use of wicked men for His people's good. The wicked cast them into the furnace, thinking to destroy them, but they rise out thence more glorious than before. They plough deep furrows on the backs of God's people, but that makes them more fruitful in good works; put them to death, that proves their advantage; vex, grieve, trouble, and torment them, yet, do what they can do, they are still gainers, not losers; so true is that of the apostle, *πάντα συνεργεῖ εἰς τὸ ἀγαθόν*, &c. ("All things work together for the best to them that love God)."

MCCCCCLXV.—*How it is that one man may be said to be punished for another man's sin.*

Shute's *Serm.* on
Plague of Frogs, &c.

A MAN that hath fed high for a long time comes to have a plethory of crude and undigested humours in his stomach: it so falls out that this party, riding afterwards in the wet and taking cold, begins to shiver and shake, and afterwards falls into a durable, lasting fever: if the physician be a wise man, one that hath parts and skill, ask him what was the cause of this sickness, and he will tell you, the ill-humours of the body and the abounding of them: yet it is like enough it had not turned to a fever so soon, if he had not taken cold of his feet, or been some way troubled in his journey. So, when God brings punishment upon people, the proper cause is in every man's self; there are personal sins in every man to make him obnoxious to the curse of God; yet may the sins of the father or parent or neighbour be the occasion that God will punish sin: so that it may be said, that the personal sins of men are the primary, internal, antecedent, dispositive cause of God's judgments; but the sins of other men, as they are members of the whole, may be the external, irritating, exciting cause of God's judgment upon a people or nation.

MCCCCCLXVI.—*The soul's comfortable enjoyment of Christ.*

Gataker's *Serm.* on
Death's Advantage.

It were a great grace, and such as would minister much comfort to a courtier lying sick at home with the gout, to have the prince not only to send to him, but in person also to

visit him ; but much more comfort and joy would it be to him to be able, being recovered, to repair to the court and there enjoy his prince's presence, with such pleasures and favours as the place may afford. How much more, then, in this case, is it a grace and a comfort that God vouchsafeth to visit us here by His Spirit, sometimes more familiarly and feelingly, but always so effectually, as thereby to support us even in the greatest of extremity ; but how much more exceedingly shall our joy and comfort be increased when, being freed from all infirmities, we shall be taken home to Him, that we may enjoy Him for evermore. As that courtier, having assurance given him of recovery by such a time, would exceedingly rejoice to think of the joy of that day, and count every day a week, if not a year to it, wherein he should, being recovered, return to the court, and be welcomed thither in solemn manner by all his friends there, and by the prince in a more especial manner ; so well may the faithful soul not a little joy to forethink with itself what a joyful hour that shall be unto it wherein, by death parted from the body, it shall solemnly be presented before the face of Jesus Christ, and, entering into the heavenly place, shall be welcomed thither by the whole court of heaven, the blessed saints and angels.

MCCCCLXVII.—*Unhappy prosperity, happy adversity.*

It is a philosophical observation of turtle doves and some other birds, that used to take their flights into other parts beyond the seas, that if the south wind blow they would be sure of a good guide to direct them, but if the wind be northward, then they venture of themselves, without any conduct at all. This may note unto us the unhappy prosperity of the wicked and the happy adversity of the godly. He that spreads his sails before the south wind of prosperity, blowing honours, riches, and preferment into his lap, had need of a good pilot, the special counsel of God, to lead him, and the extraordinary mercies of God to support him, if ever he intend to arrive at the port of eternal bliss ; whereas he that sets out whilst the north wind of adversity and trouble beats fiercely upon him, minds his way, rides through the storm, well knowing that the way to heaven is by the gates of hell, and that by many tribulations he must, and shall at last, enter into happiness.

Berchorii *Red. Moral.*

"Luxuriant animi rebus plerumque secundis,"—OVID, *Art. ii.*

"Omnia qui ad Paradisum redire desiderat, oportet transire per ignem et aquam," &c.—AUG., in *Serm. ad Lippium.*

MCCCCLXVIII.—*Every wicked man a curse to the place he lives in.*

BIAS the philosopher being at sea in a great tempest, with a number of odd fellows, some of them very rake-shames (dissolute wretches) and naught (worthless), they began (as men in such cases usually do) to call upon the gods, which he perceiving, comes to them and saith, "Sirs, hold your peace, lest the gods take notice that you are here, and so not only you, but we also suffer for your sakes." And it is observed that St. John leaped out of the bath because Cerinthus was there ; his reason was, lest the bath should fall for his sake only, being a wretched blasphemous heretic. Thus it is that a wicked man, though he think he hurt nobody but himself, is a plague and a curse to the place he lives in ; let him be never so noble, never so honourable, potent, or wealthy, if he be a profane man, a lewd, loose libertine, he engageth the place of his abode to the wrath of God, and hasteneth His judgments thereunto.

Dlog. Laert., in *Vita.*

Irenæus, lib. iii., cap. 3.

Shute's *Serm. on Exod.*

MCCCCLXIX.—*The soul's restlessness till it be united unto Christ.*

A VIRGIN being espoused to one that is shipped for the East Indies or some such long-winded voyage, if she do indeed faithfully and unfeignedly affect him, though she joy to read a letter or see some token from him, yet it is nothing in that kind that can give her contentment—*nil mihi rescribas* (nothing would serve her turn but his presence). Oh, how she hearkens after the ships for his return, and joys to think of that day wherein they shall be

Cataker's *Serm. on Death's Advantage.*

so fast knit together, that nothing shall separate them but death ! Thus the Christian soul contracted to Christ may receive many favours and love-tokens from Him, such as are all the blessings she enjoyeth, whether spiritual or temporal, yet they cannot all of them give any true contentment, but help rather to inflame her affection towards Him, and make her, if she sincerely love Him, as she professeth and pretendeth to do, the more earnestly and ardently to long for that day wherein she shall be inseparably linked unto Him, and everlastingly enjoy His personal presence, which, above all things, she most earnestly desireth.

MCCCCCLXX.—*Partiality of affection in hearing sermons condemned.*

Williams' *True Church*.

"Veniant ut audiant, non ut discant : non id agunt ut aliqua illo vitia deponant sed," &c.
—SEN., *Ep. xx.*

A SCHOLAR, coming to St. Paul's Churchyard, asked a bookseller whether he had Abulensis' Works, and the man said no, but he had Tostatus', which was as good. The scholar replied, Tostatus' would do him no good, unless he had Abulensis' ; which, indeed, was the same book, Alphonsus Tostatus being *episcopus Abulensis* (bishop of Avila, in Spain). Thus it is with the partial and prejudicate opinions and fancies of many men and women, when they rather respect *quis prædicat* than *quid prædicatur* (who preacheth than what is preached) : for, if the self-same sermon were preached by divers men, the sermon should never be respected according to its worth, but according to the fancy, opinion, and affection which they bear unto the deliverer, because commonly they know no other difference but the names, voices, and faces of their teachers. Sure it is that Christ made the best sermons that ever were preached, and yet they were not best liked, because they liked not the Preacher.

MCCCCCLXXI.—*Every man to confess that his own sin is the cause, though not always the occasion, of punishment.*

Shute's *Serm. on Exod. viii.*

"Ille ego qui feci," &c.

It is said of Prince Henry, that *delitiæ generis humani* (that darling of mankind), as it was once said of Titus Vespasianus, whose death was then to this kingdom as so much of the best blood let out of the veins of Israel, when it was told him that the sins of the people caused that affliction on him—"Oh, no," said he ; "I have sins enough of my own to cause that !" So should we all confess : though God take occasion by another man's sin, or by the neglect of another person, to fire my house, yet the cause is just that it should be so, and that I myself have deserved it, whatsoever the occasion be. God had cause against the seventy thousand who died of the plague ; though David's sin were the occasion, yet the meritorious cause was in them ; therefore, whensoever it pleaseth God to lay His hand of anger upon us, though another may be the occasion, yet *ille ego qui feci*, let every man in particular acknowledge that it is he who hath sinned, and so justify God in his sayings, and clear him when he is judged.

MCCCCCLXXII.—*Ministers of the Gospel to be of godly lives and conversations.*

Godwin's *Moses and Aaron*, lib. iii., cap. 4.

Abbot's *Serm.*, Kent.

"Bene vivendo et bene populum docendo," &c.—CHRYSOST., in Matt.

As the Jews, in their preparation to the passover, did for four hours search out all leaven out of their houses, and then for two hours cast it out, and, lastly, cursed all the leaven that they had not seen and could not find : so let all the priests of the Lord's house, all the ministers of the Gospel of Jesus Christ, be careful to search, to purge, and to execrate all the leaven of wilful and reigning sin, and to oppose and mortify the least sins, that so they may be priests after God's own heart, stars in God's right hand—such as Gregory Nazianzen, of whom Basil speaks, that he did thunder in his doctrine and lighten in his conversation—and that, having an inward principle of the light of holiness in them from Christ, they may shine out holily unto others, not only in the pulpit and prayer, but in the whole course of their lives also.

MCCCCLXXIII.—*The right use of human learning*

MAGNUS, a Roman orator, accused St. Jerome for bringing too many uncircumcised Greeks into the temple, and by that means defiling *candorem Ecclesiæ sordibus ethnicorum* (the unstained candour of the Church of Christ with the impure sentences of heathen orators); but the good father, with sufficient reason, doth clear himself from those aspersions. And so it is to be desired that all persons may do the like, and not to show themselves to be greater disciples of nature than scholars of grace, or to have studied more in the school of humanity than in the university of divinity; because human learning is to be used, not as a means to satisfy our stomach, but as the sauce to provoke our appetite; not to add strength unto the truth, but ornament to our speech, being, as it were, trimming to a plain suit, and garnish to a good dish of meat; and, indeed, to speak the best of it, it is but a learned kind of ignorance, which, yet being guided and bridled by the Spirit of God, wrought, as one well observed, to speak like Balaam's ass, to good purpose.

Jerome, *Epist.*,
tom. ii.

Edes' *Serm.*, *Duty of*
a King.

MCCCCLXXIV.—*Happiness of him who hath the Lord to be his God.*

ST. AUGUSTINE hath this passage of one that, passing by a stately house, which had fair domains about it, and asking another whom he met, to whom that house and land belonged, he answered, "To such a one." "Oh," says he, "that is a happy man indeed!" "No," says the other, "not so happy as you think; for it is not such happiness to have that house and land; but he is happy indeed who hath the Lord to be his God: it is a privilege that exceeds all things whatsoever; for he who hath honour and riches may go to hell for all of them, but he who hath God to be his God is sure to be everlastingly happy."

Shute's *Serm.*, on
Exod., viii.

MCCCCLXXV.—*Catechising an excellent way to instruct youth.*

THE Jewish rabbins observe a very strict method in the instruction of children and others, according to their age and capacity: at five years old they were *filiis legis* (sons of the law), to read it; at thirteen they were called *filiis præcepti* (sons of the precept), to understand the law—then they received the Passover as a sacrament, for even children did eat it, as a remembrance of their deliverance out of Egypt, and then also they were purified; at fifteen years old they came to be *Talmudistæ*, and went to deeper points of the law and Talmudic doubts. Thus did the Jews: and let no Christians lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed, principled, and catechised in the fundamentals of Christian religion, for without catechising the people perish in the want of knowledge, and become fit matter for every priest, Jesuit, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechism; and the little ground they have gotten of us is by a more diligent acquiring and practising of it: in a word, catechising is as well a family as a Church duty. Were but the family well instructed, the minister would have less work to do; there would not be so many uncatechised heads, nor so many weathercock Christians, as now are to be found amongst us.

Martinus, *de Rep.*
Heb.

Plantavit *Florede-*
glum Rabinic.

Donne's *Serm.*,
Lond., 1621.

MCCCCLXXVI.—*To rest contented with God's good will and pleasure.*

THERE is a story of two neighbours: the one of them threw himself upon the providence of God in all things; but the other, by his industry and pains, would be making out a fortune to himself, so that, if anything fell cross, *atque Deos atque astra vocat crudelia* (he would nothing but murmur and repine). Now, so it happened, that the grounds and granaries

Bromiardi *Sax.*
Præd.

"Deus est; faciat
quicquid vult."

"Sorte tua conten-
tus abi."

Gen. xlii. 36.

of the one were fertile and full; of the other, barren and empty. Many wondered at it; but one, wiser than the rest, made answer, "Do not marvel at this thing: the one hath enough, because he dependeth on God; the other little enough, because he will be wiser than God, who disposeth all things." And many such there are nowadays to be found amongst us, such as, although they pray daily, "Thy will be done!" yet are restless and discontented, if it be not done according to their own will; whereas all true children of God submit themselves to His most wise, powerful, and good will, and that, too, like the good old patriarch, even in those things which may seem unjust, in such things as may thwart and cross their intentions, well knowing that to throw themselves upon God's will is the readiest way to have their own will in all things.

MCCCCLXXVII.—*The poorest man may, in his calling, do very good service unto God.*

"Speculum exem-
plorum."

William, *Of the
Church.*

"Egentes in mundo
sed locupletes Deo,
vitis vacui, sed vir-
tutibus pleni," &c.
—CASSIODOR., in
Psalms.

It is reported of an abbot who lived after a most strict and severe kind of life, and being desirous to know with whom he should be associated in heaven, was informed, in a vision, that such a one in such a town should be his next companion in the joys of heaven; whereupon the abbot went and inquired what such a man should be: and understanding that he was but a poor tradesman, who lived uprightly in his calling and brought up his children honestly in the fear of God, he went home and learned humility, making this conclusion to himself, that God is no respecter of persons, but is far better pleased with him that is faithful and diligent in the meanest office, than with him that is careless and negligent in the highest employment. And thus it is that the poorest shepherd and the meanest ploughman are necessary and useful in the Church of God, and may, by performing the duties of their calling; do as acceptable, though not as excellent, service unto God as any other in a higher place; the fidelity of the service, and not the excellency of the service, being that wherewith God is most affected. But what, then, shall become of such who, though otherwise born of gentle blood, and bred up at the feet of Gamaliel, in the schools of the prophets, men of pregnant capacities and able bodies, yet live out of all honest vocations, sacrificing their precious time either to Morpheus, the minister of sleep, Bacchus, the god of wine, or Venus, the goddess of beauty, as if neither the true God nor the commonwealth deserved any service at their hands, but that all were due to the bed, the tavern, and the brothel-house?

MCCCCLXXVIII.—*The happy succession of a Christian family.*

Plin., *Nat. Hist.*,
lib. vii., cap. 47.

Ps. lxxii. 17.

Sim. de Muis., in loc.

It was accounted a great honour, nay, the very height of felicity, that in one house and race of the Curio there were known to be three excellent orators, one after another, by descent from the father to the son; and the Fabii afforded three presidents of the senate in course, one immediately succeeding the other. The like hath been amongst us in several high places of government and judicature. But if this kind of succession be so honourable, so happy, how happy, how honourable doth the succession of religion from father to son make families to be? There it is that the name of Christ may be said to live for ever, "*filialitur nomen ejus*," so the words are; it shall be begotten as one generation is begotten of another, and so make a happy succession of Christ's name: so that it must needs be, then, a blessed tenure where Christ is held *in capite*; a happy family where Christ and the name of the family go hand-in-hand together.

MCCCCLXXIX.—*No salvation but by the mercies of God in Christ Jesus.*

THERE is a story of one who, falling asleep, dreamt that he was in a large field, hedged in on all sides with thunder, lightning, hailstorms, and the like tempestuous weather, and that he saw certain houses afar off, and, making towards one of them, craved admittance till the storm was over. "What art thou?" said the master of the house. "I am such a one," says he, telling him his name. "And I," says the master, "am called Justice. Thou must not look for any comfort from me, but rather the contrary." At another house he was answered, that there dwelt Truth, one that he never loved, and must therefore expect no shelter there. Well, he goes to the third, the house of Peace, and there he finds the like entertainment. In the midst of this distraction, he lights upon the house of Mercy, and there, humbly desiring entrance, was made welcome and refreshed. This may be but a dream, imaginary, yet the application is a real truth. Then, thus, it is not the sewing up together of some few fig-leaves of merit (as some suppose) that will cover the nakedness of a poor distressed soul, nor the outward varnish and goodly splendour of moral virtues and humane performances (as others think) that can add anything of comfort to the wounded conscience. When the habitations of Justice, Truth, and Peace are bolted fast upon the drooping soul, then are the gates of Mercy wide open to receive it, there being no salvation but by the mercies of God in Christ Jesus.

Surius, in *Vita Domini*.

Bromiardi *Sum. Prædic.*

"Misericordiarum, Domine Jesu, uldima sunt refugia."—BERN., in *Cont.*

MCCCCLXXX.—*An hypocrite, being true to none, is beloved of none.*

THE griffon, in the fable, when the battle was to be fought betwixt the beasts of the field and the fowls of the air, would partake of neither side, but stood neutral until he could perceive which side did get the best of the day; and therefore showed his fore part, like a fowl, unto the birds, and his hinder part, like a four-footed beast, unto the beasts, thereby to gull them both; but his deceit being perceived of both, he was hated and rejected of both, as unworthy to be trusted on either side. Thus it fares with the hypocrite, who, being desirous to serve two masters, and to retain the favour both of God and the world, is hated both of God and the world: the devil hates him, because he retaineth unto Christ, and Christ hates him much more, because he doth but only retain unto Him; the world cannot abide him, because he professeth godliness, and God can worse abide him, because he doth but profess it: neither of them doth love him, because he hath been true to neither, nor yet indeed unto himself, but hath betrayed Christ for the world's sake, and the world for Christ's sake, and himself for sin and Satan's sake.

Æsop., *Fab.*

Williams' *Of the Church.*

"Odi virum duplicem natum, bonum sermonibus, inimicum moribus."—PERS., *Epigr. i.*

MCCCCLXXXI.—*The Church's sad condition to be laid to heart.*

IT is reported of Alexander, who, being in extreme thirst, when a draught of water was offered unto him, he thought it a hard thing, and no way suitable to the dignity of a prince, that he alone should quench his thirst when others in his army had not wherewithal to abate theirs; wherefore he returns the cup with this speech, "*Nec solus bibere sustineo, &c.* (I cannot endure to drink alone, and here's not enough for every one to wet their lips)." Thus Uriah, while the ark and his lord Joab were in the field, will not go down to his house—no, not so much as to refresh himself. And what says old Anchises when Æneas would have saved his life: "*Absit ut, excisa, possim supervivere, Troia* (Far be it from me that I should desire to live, when Troy suffers that it does)." And thus, far let it be from any true-hearted Christian to live deliciously when, not Troy, but the Church of God is under a cloud of sorrow and affliction, so that, what betwixt the popish and the peevish party, she is ready to be overwhelmed. Too, too much to blame, then, are all they that, with those Jewish priests

Curtius, lib. viii.

2 SAM. xi. 11.

Virgil.

Josephus, *de Bello
Judæico*, lib. vi.

at the taking of Jerusalem by Titus, the Roman emperor, have not only a desire to live, but to live in pomp, in bravery; in giving liberty to themselves in all sensual delights, in abating nothing of their carnal contentments, when they see and hear of the Church of God suffering grievous things, and brought unto lamentable straits, under the burthen of sore and most heavy pressures.

MCCCCLXXXII.—Mercies of God in Christ Jesus, *the danger of dallying with them.*

Bacon's *Not.* 374.

Granatus., *Dux
Peccatorum.*

Bromiardi *Sum.
Præd.*

Ps. lxxxviii.

ONE who had plied his cups hard, and, coming home drunk, finds a candle lighted on the table, but, through the swiftness and violence of the spirits, being oppressed to and fro, he seeth things double—instead of one candle, he sees two; and going, as he thinks, to put out one of them, he finds himself in the dark, and cries out, “Where is the other candle?” But all in vain. Thus carnal-minded men, being, as it were, intoxicated with the delights and pleasures of this world, do, through the multiplying-glass of their own deceitful fancies, see not only one or two, but the many and superabundant mercies of God; yet, extinguishing and not seasonably applying the sweet and tender mercies of God, in Christ Jesus, to their souls, like children who have played away the candle and go to bed darkling, so they, having abused the time of mercy, are cast out into utter darkness to all eternity; and then, when it is too late, they cry out, as the drunkard did for the candle, “*Lord, where are Thy mercies of old?*”

MCCCCLXXXIII.—God not to be set out by any representation or image to the eye of man.

Plin., *Nat. Hist.*,
lib. xxxv., cap. 9.

M. Tul. Cic., *de
Invent.*, lib. ii.

Rhodoginus, *Var.*
Lect., lib. iv.

“Procul hinc
Zeuxis, procul esto
Licippus.”—Hor.

IT is recorded of Zeuxis, one of the best Gentile painters in the world, that, going about to draw the portraiture of Juno, he singled out five of the fairest virgins in Agrigentine, and painted her according to that which he saw most commendable in any one of them; but when he went about to make the picture of Venus, he selected fifty of the fairest maids in Sparta, and said fifty more, fairer than those, were not sufficient patterns to afford him form and beauty to express the perfection of such a goddess; and therefore, when his art was not able to reach her excellency, he drew on his table a large picture of a temple, with a door open, and the goddess, as it were, going in, so that the beholder could see nothing but her back parts. Now, if so excellent an artist could not express the excellency of flesh and blood, how shall any man be able to paint or set out by any presentation to the eye of man the spiritual and invisible God? And therefore, let Demetrius, the silversmith, and Alexander, the coppersmith, and all the other carvers and painters, pack and be gone, and never employ their skill to resemble the image of the incomprehensible God, because the drawing of His image will but rather show the greatness of their folly than be able to express the least part of His glory.

MCCCCLXXXIV.—In time of prosperity to provide for adversity.

Ulyss., *Aldrovandi
Ornitholog.*, lib. xx.

Plin., *Nat. Hist.*,
lib. x., cap. 32.
“Tu quoque fac
timeas, et quæ tibi
læta videntur, dum
loqueris fieri tristia,
posse puta.”—
Ovid, *iv.*, *Pont.*
Acts ix. 31.

THE naturalists observe, that while the halcyon bird is brooding her eggs, and bringing forth her young ones, there is usually fair weather: from whence we call good times “halcyon days.” She neglects not any of those days, but sits close upon her nest, and is very diligent in bringing forth, lest, if there should be a change of weather, the waters should grow high, and her young ones be in danger of drowning. Thus, in the times of prosperity, we must provide for adversity—lay hold upon the opportunities of peace and liberty, to edify ourselves in the most holy faith. This was the Church’s care, and this must be ours,

while our ship is in the haven, to mend it there ; when it is out at sea in a storm, it will be too late then. There is yet some hope, but how long there will be, God knows. Let us provide for worse times, that we be not surprised on a sudden when they come upon us.

MCCCCLXXXV.—*Mercies of God in Christ Jesus to be sought while they may be found.*

HE that intends to speak with any one in a well-fortified castle must come by day, whilst the drawbridge is down, otherwise, being once up, there will be no entrance at all. Thus, many a man loseth mercy, as Saul did his kingdom, by not discerning the time. Esau came too late, and the foolish virgins did not lay hold upon the first opportunity. He, therefore, that resolves for heaven must in the time of this life make good his passage, strive to enter whilst the bridge of mercy is let down ; for if it be once drawn up, there is no by-ward, no loophole to creep in at ; and that soul must needs then be exposed to the justice of God where Mercy hath shut up her tender bowels of compassion.

Bromlardi Summa
Prædicator.

"Fac bene dum
vivis, post mor-
tem," &c.

MCCCCLXXXVI.—*A great fault in women not to nurse their own children.*

It is reported of Gracchus, a nobleman of Rome, that when the nurse brought home his child, he gave her a pearl of very great price, and another, of far less value, to the mother ; and being demanded why he respected the nurse so much, and the mother so little, answered, that the mother bare the child but nine months in her womb, and the nurse bare him above thirty months in her arms. It was otherwise with Anthusa, the mother of that golden-mouthed father : she was able to draw arguments to dissuade her son from leading a monastic life, by his drawing of her breasts when he was an infant. But now it is much to be feared that very few women can make out any such reason to persuade or dissuade their children, which is the cause so many times that, as parents have shown little love and affection in the nursing of their children, so their children, in like sort, do perform little regard and obedience to the honouring of their parents.

Val. Max., lib. iv.,
cap. 6.

Zuingeri, Theat.
Hum. Vitæ.

William, Of the
Church.

MCCCCLXXXVII.—*The implacable malice of wicked men against professors of the Gospel.*

FELIX, earl of Wartenburgh, one of the captains of Charles V., swore, in the presence of divers at supper, that before he died he would ride up to the spurs in the blood of Lutherans. But God soon cooled his courage, for that very night he was choked and strangled in his own blood. After John Huss was burnt, his adversaries got his heart, which was left untouched by the fire, and beat it with their staves. And the bones of Martin Bucer and Paulus Fagius were taken up and burnt, after they had a long time been buried in silence. Oh, the desperate madness and malice of all persecutors, such as burn in anger against the godly ! It was St. Paul's prayer that he might be delivered from unreasonable and wicked men. The word is ἀρόπων (absurd men), such as put themselves upon ways of opposition against all reason and common sense ; nay, such is their rage and bitterness of spirit, that it makes them break all bonds of humanity, and go against laws or anything, so as they may but torment the dear servants of God.

Fac. Illiric. Cat.
Tert. Veritas.

Acts and Monuments.

a Thess. iii. 2.

MCCCCLXXXVIII.—The multitude, *not to be guided by them.*

Bromiardi *Summa
Prædicatorum.*

Zuingeri *Theat.
Hum. Vitæ, lib. vii.*

"Turba tremens
sequitur fortunam."
—JUVEN.

"Pauci quos æquus
amavit Jupiter,"
—OVID.

It is reported of a certain duke of the Saracens—and he none of the wisest—who, being almost persuaded to be a Christian, would needs be baptized; but being brought to the water-side, and having one foot in, before he would wet the other, he demanded of the baptizer where his father, mother, kindred, and friends were, who died without baptism. It was answered that they were all in hell, with a multitude of unbelievers besides. "But whither shall I go," says he, "when I am baptized?" "To heaven," says the priest, "if you live a good life." "Nay, then," says he, pulling his foot out of the water, "take your baptism to yourself; let me go to that place where the many, not where the few—where my friends and acquaintances and a great number of others of all sorts are. I love to see my friends about me." And this is just the fashion of this present wicked world: men are much taken with the many; they choose rather to follow the multitude, to do evil, than to close with the remnant who shall be saved, to do any good. A sad choice, God wot, to be so far taken with the common rabble, who know not God, and run headlong to hell, rather than to join with the little flock of Christ, who shall be assuredly saved!

MCCCCLXXXIX.—*Every man to think the best of his own wife.*

In *Appendice Xeno-
phontæ adject. Oper-
ibus.*

"Uxor bona chara
supellex."—OVID.

"Quicunque bonus
maritus et prudens,
suam amat et cu-
rat,"—HOMER.

XENOPHON being demanded (asked) if his neighbour had a better house than himself, and that he might have his choice of them, which would he have, his or his own, he answered, "His:" so, being demanded the like question of his horse, of his field, and the like, he still answered, "His;" but being asked if his neighbour had a fairer or better wife than himself, which of them he would rather have, "*Hic Xenophon ipse tacuit*," he either said his own, or said nothing, silently concluding that she was the best. Thus it is that every man must think his own wife to be the fairest and faithfulest that he could find, esteeming of her as of the best treasure he hath, loving her above all others: not like the Egyptian frogs, croaking in other men's chambers, but as the adamant turns only to one point, so keeping to his own wife so long as they both shall live.

MCCCCXC.—*To be ready to suffer persecution by Christ's example.*

Burrough's *Mares'
Choice, p. 91.*

Phil. ii. 5.
"Qui in Christo
credimus, Christi
sectemur exem-
plar."—JER., *Ep. ix.*

THERE is mention made of a Roman servant, who, knowing that his master was sought for by officers to be put to death, he put himself into his master's clothes, that he might be taken for him; and so he was, and put to death for him. Whereupon, in memory of his thankfulness to him, the master erected a brazen statue, with this inscription, "*Servo fideli* (To the trusty servant)." Thus Christ, who was not a servant, but our Lord and Master, yet, when He saw we were like to die, He took upon Him the form of a servant, He came in our likeness, that He might die for us; and He did so. Now, He requires not of us to erect any brazen monument in memory of Him or in honour to Him, but that we should be ready and willing to suffer for Him, when He calls us thereunto. Certainly, His example in humbling Himself so much to suffer for us should be mightily prevalent with us, that if He emptied Himself so much to become the Son of Man, how much more should we, having so fair a Copy to write by, be much more willing to empty ourselves, that we may be the sons of God.

MCCCCXCI.—*Pride, the vanity thereof.*

Val. Max.
Quintus Curtius, de
Reb. Gestis Alexand.

VALERIUS MAXIMUS, an eminent observer of times and persons, says, that Alexander the Great had three ill qualities—first, he looked upon his father, though otherwise well enough qualified, as a man of no desert at all; secondly, though he was a Macedonian born, yet

he put himself into the Persian garb, because more rich and costly than his own ; thirdly, his conquest had so swelled him, that he would be no longer a man, but he must be a god forsooth, and no less than the son of Jupiter. Such is the nature of pride, and natural condition of all proud men, whether it be in relation to things spiritual or temporal, that they think no man good enough to be their fellow. "Stand further off," says one ; "I am holier than thou !" "Keep your distance," says another ; "I am richer, greater, &c., than thou !" Let a man be but once got upon a footcloth, how big doth he look upon inferior passengers ! And if he have purchased a little more land than his neighbours, you shall see it in his garb : if he command, it is imperiously : if he salutes, it is with a surly and silent nod : he thinks, with the pharisee, he is not like other men ; he looks upon himself as a giant, and upon all the world besides as dwarfs, as if made for nothing but to be laughed at, when himself is but a man, and, God knows, a foolish one too, whom a little trash can affect so deeply, not remembering that as the king so the beggar, as dieth the wise man so the fool, and that the rich and the poor shall both meet together in the grave.

Feri Postillæ.

"Quid superbis
terra et ciris," &c.
—ORIGEN, *Homil.*
on *Ecclæ.*
Eccles. vii. 15.

MCCCCXCII.—More teachers *than learners.*

A CERTAIN king desirous to know what professors he had most of in his kingdom, one of his courtiers answered, "Physicians." "That is impossible," said the king ; but to make it good, the king, being disguised, he went along with him the next day amongst a multitude of people, and feigning himself not well, but troubled with such and so many diseases that he could not tell what to do without remedy, then everyone began to tell him what was good for such and such a disease, some one thing, some another : none heard his complaint but prescribed a remedy, and that he was a fool that was not then a physician. So it is now amongst us : he is nobody that is not a teacher—teaching cobblers, teaching tradesmen, teaching soldiers ; all teachers and preachers ; all got into the upper form when their place is in the lower ; they are up in the Mount with Moses when they should stand below with Aaron amongst the people ; they are teaching others when it is fit they should be taught themselves, their foolish heads, like over-seething pots, casting out the froth of their own shame.

Cassiani *Collat.*,
lib. ii.

Williams, *Of the Church.*

"Miser est qui docet
antequam didicit."
—SIDON.,
Ep., lib. iv.

MCCCCXCIII.—Prosperity of the wicked *not to be envied at.*

WHEN a soldier was to die for taking a bunch of grapes against the general's command, and going to execution, he went eating his grapes ; one of his fellows rebuked him, saying, "What ! are you eating your grapes now ?" The poor man answers, "I prithee, friend, do not envy me these grapes, for they do cost me dear ;" so they did indeed, for they cost him his life. Thus, let no man envy the prosperity of the wicked, nor fret at the men of this world who live in pleasure and wallow in the sensual delights of this life ; they know no better, they seek after no better things. There is little cause why any man should grudge what they have, for they must give a sad account of what they have received, and pay dear at the last—even without God's preventing mercy, the loss of their immortal souls to all eternity.

Burrough's *Moses Chieft.*, p. 99.

"Quid proderit arca
plena," &c.—
AUG., *de Verb. Dom.*
Serm. xii.

MCCCCXCIV.—To be watchful in the performance of holy duties.

It is said of the cranes, that, roosting by the water-side, one of them is always upon the watch, with a stone in her claw, so that, upon the approach of their enemy, down falls the stone into the water, wherewith, being awakened, they take themselves to flight for further safety ; and that natural music-master, the nightingale, being to delight herself with her night songs, and fearing lest that by sleep she should endanger herself to birds of prey, sets

Ulyss. Aldrovand.,
Ornitholog., lib. i.

Flin., *Nat. Hist.*,
lib. x.

her breast against a thorn, to keep her waking. And thus must we be watchful over ourselves in all things, especially in the performance of holy duties, whether it be in prayer, when we speak unto God, or in hearing when God speaks unto us, or in sacramental actions, wherein God offereth Himself freely unto us, or when we be about to sing the songs of Zion; then it is that we must use all good means to keep us waking, because we are ever hand-while apt, through our sluggishness, to take a nap, and thereby to endanger our souls to those ravenous and hellish fowls who take their chief delight in the works of darkness, and are ready to seize upon us if they find us sleeping.

"Up te ipsum serves
non expergisceris!"
—HORAT., Ep. vii.
Col. iv. 4.

MCCCCXCV.—Magistrates, ministers, &c., to be men of courage.

Suetonius, in Vita.

ELVIDIUS PRISCUS, being commanded by Vespasian, either not to come into the senate, or, being there, to speak nothing but what he directed, made answer, that, being a senator, it was fit he should go into the senate, and, being there, it was his duty to speak in his conscience what he thought to be true; and then, being threatened if he did so he should die, further added that he never as yet told him that he was immortal; "and therefore," said he, "do what you will, I will do what I ought; and as it is in your power to put me unjustly to death, so it is in my power to die resolvedly for the truth!" Here, now, was a brave-spirited heathen, fit for Christian imitation, for he can never be a faithful man who is afraid to speak his mind. Men of public employment for the people's good must, and ought to, stand up for the truth, to be men of courage, men of resolution, not fearing the frowns of any whatsoever; not echoing out the dictates of others, but freely speaking their own thoughts, without any fear at all.

"Reipub. causa te
exponens et non
cedens neque fu-
gens," &c.—
AQUIN., de Regim.
Princip.

MCCCCXCVI.—To be temperate in meat and drink.

Dan. i. 8.

Matt. xi. 11.

Epist. ad Sullanum.
Epist. xxii. ad
Eustach.

Confessionum, lib. x.

1 Cor. ix. 27.

Parcus, in locum.

"Vina venusque
nocent. Hoc ten-
dumque humano in
corpore monstrum
est."—MANTUAN.

DANIEL was afraid of taking liberty to his flesh in eating the king's meat; mean was the provision of John the Baptist—his fare was locusts and wild honey—and yet there was not a greater born of a woman before him; a few loaves and a little bread was Basil's provision; and Jerome reports of Hilarion that he never did eat anything before the sun went down, and that which he did eat at any time was very mean; nay, Jerome himself lived very abstemiously with cold water and a few dried figs, for to eat anything so much as boiled was accounted luxury; and to make up the mess, St. Augustine hath such an expression concerning himself as this: "*Hoc me docuisti, Domine, &c.* (Thou, Lord, hast taught me this: that I should go to my meat as to a medicine)." He meant, as not to satisfy his appetite, but to repair nature. Thus, it hath been the care of all God's dearest servants to keep down their bodies, to club them down—so signifieth the word *ὑποπιλάω* (to deny contentment to the flesh)—not making the least provision for it; so that they have, in their several generations, become eminently instrumental to God's glory; whereas, they that cater only for their bellies have their brains sunk down into the quagmire of their bellies, so that their parts, those gifts of understanding they were wont to have, are as the light of a snuff, fallen down into the socket, even drowned with the filth of their intemperance, being fit for nothing.

MCCCCXCVII.—Consideration of the shortness of life to be a memento of death.

Olav Mag., Hist.
Septentrional.

It is reported of the birds of Norway, that they fly faster than the fowls of any other country, not because nature hath given more nimbleness or agility to their wings, but by an instinct; they, knowing the days in that climate to be very short, not above three hours

long, do therefore make the more haste to their nests. Thus should every one of us do : and strange it is that we do not so. Shall birds make such use of their observation—know their appointed time ? Then let us practically, knowing the shortness of our lives, by a speedy and seasonable repentance, make haste to our home, the house appointed for all living.

"Vive memor
quam sis ævi
brevis."
Jer. viii. 7.
Job xxx. 23.

MCCCCXCVIII.—Practice of the law *abused*.

FERDINANDO, king of Spain, when he sent Pedrarias to be Governor of the Western Islands, forbade him to take any lawyer or advocate along with him : his reason was, that they might not sow the seed of suits where there were none before. And it was usually put on by King James, in a cautionary way, upon the convention of any parliament, that they should have a care of the wrangling lawyer, and another sort of peevish people, in a more especial manner ; not but that the laws are right, but the practice of them is much abused : God and men have made them righteous, but the lawyers have found out inventions. They are *virgines in calamo* (pure virgins as they were first penned), but *meretrices in foro* (prostituted whores as they are pleaded)—lawyers being now like the physicians in Christ's time, on whom the poor widow had spent all that she had, and was never the nearer to her health : so men may spend their money, and lose a great deal of precious time, in running after lawyers, and in the end be in a far worse case than they were at the beginning.

Rerum Ger. Scriptores

Willan's Conspiracy against Kings, God's Laughter & a Sermon at Court, 1627.

MCCCCXCIX.—Flesh and blood *not to be hearkened unto*.

It is reported of a young man who had devoted himself to a religious life, whereupon his parents, disliking that way, wrote divers letters unto him, to dissuade him ; but he, being resolved to go on, when any letters came afterwards directed to him, he would not so much as open them, but threw them into the fire. And thus it is that a man is no sooner entered into a trade of godliness, and shall give up his name unto Christ, but flesh and blood will be ready to come in and say, "Spare yourself : what need you to do thus and thus ? You may do well enough at last." This, now, is destructive counsel, pleasing damnation : hearken not to it, throw away these letters, these carnal suggestions ; do not by any means answer them, but be resolved in thine heart, and say, "I know in whom I have believed : I did not choose this way rashly ; but I felt the power of God upon my heart before I made my choice, and I had grounds and arguments for my so doing, and whatsoever can be suggested to the contrary I will not give ear unto it."

Cassiani Collata, lib. ii.

Burrough's Moses' Choice.

MD.—*The benefit of meditation, as to the mollifying of the heart.*

WAX, when it is laid in cold places, becomes so hard and stiff, that it will break rather than bow ; but being laid in the sun, becomes soft and pliable, fit for any impression. So, when we neglect the duty of meditation on good things, our hearts, being changed from God, wax hard and obdurate ; but when, by meditation, we draw nigh unto Him, the beams of his favour shining upon our hearts do make them soft and flexible, and fit for any holy impression that He shall be please to stamp upon them.

Downham's Guide to Godliness.

Ficinus, in Dionys. Areopagite, de Div. Nom.

MDI.—*A good wish to good government.*

PTOLEMY, king of Egypt, feasting on a day seven several ambassadors, requested each of them to name three of the best customs that they had in their several and respective commonwealths ; and first the Roman ambassador said : "We do greatly reverence our

Williams, Of the Church.

*Valingeri Theatrum
Hum. Vitæ.*

temples, we do faithfully obey our governors, and we do severely punish all lewd livers;" secondly, the Carthaginian said, "With us the nobles are ever warring, the commons ever labouring, and the philosophers ever teaching;" thirdly, the Sicilian said, "With us justice is exactly kept, merchandise is truly exercised, and all men account themselves equal;" fourthly, the Rhodian said, "With us old men are honest, young men are shamefaced, and women are silent;" fifthly, the Athenian said, "With us rich men are not factious, poor men are not idle, governors are not ignorant;" sixthly, the Lacedemonian said, "With us envy reigneth not, for all men are equal; covetousness corrupteth not, for all goods are common; and sloth dwelleth not, for all that can, do labour;" and lastly, the Syconian said, "With us voyages are not permitted, lest they should bring home new fashions; physicians are not suffered, lest they should kill the sound; and orators are not entertained to maintain and plead causes, lest they should make the good evil and the evil good." Here, now, are governments of all sorts, and it is to be heartily wished that the civil magistrate, and such as are entrusted with the people's interests, would truly imitate what is good in any of them, that, when the Governor of all governors shall come to judgment, He may say unto them, "*Euge, boni servi, &c.* (Well done, ye good and faithful servants; enter into your Master's joy)."

"Gubernatio recta
est cum sit gratia
gubernati non gu-
bernatoris."—
MARSIL. FICINUS,
in *Plat. de Regno.*

MDII.—*The ways of godliness more comfortable than worldly men can imagine.*

*Burrough's Master's
Choice.*

PETER MARTYR, in his sermons on 1 Corinthians, hath a passage which occasioned the conversion of that noble marquis Galeacius Vico: "If so be," says he, "one should see a company of musicians that are playing and dancing, according to their art, upon some hill a great way off, he would think that they were a company of madmen out of their wits; but if he come nearer and nearer, and hear the melodious sound of the music, and observe their art in all they do, how the musicians keep their time and the dancers their measures, then he will be of another mind." And so men of the world look upon the ways of godliness as very uncomfortable, and upon the people of God as afar off, and think them madmen to take such strict courses; but if they would come nearer and observe their ways, and see the equity and reason and observe the excellency and beauty that is in them, they would soon be of other minds, and find, for certain, that the service of God is perfect freedom, and that His servants are the only merry people in the world.

"Cæcus non judi-
cat de coloribus."

MDIII.—*The necessity of Divine meditation.*

*Downham's Guide
to Godliness.*

It is generally observed, that a man who casteth up his food after he hath eaten it may, by the virtue of some small relics that remain behind in the stomach, live for a good time in a weak estate and poor plight, but will never be fat, healthy, and strong, if the meat be not retained, concocted, and applied to the several parts. Thus, meditation is the food of our souls, or the very stomach and natural heat whereby it is digested. Well may our souls live a kind of spiritual life by hearing and reading the Word, yet, for want of meditation and thinking of it afterwards, they retain little of that spiritual food, but cast it up all again saving some small remainders, which, upon occasion, will come into their minds; yet, for all this, they cannot be in any good plight, or have any spiritual growth, unless they digest what they hear and read by meditation, and making it truly their own by applying it home to their own souls and consciences.

"Animæ viaticum
est meditatio."—
BERN., in *Cant.*

MDIV.—*A wife to be a house-wife.*

THE Grecians had a custom, that when the new-married wife was brought home to her husband's house, they burnt the axletree of the waggon before the doors, to show that she must now dwell there, and not depart thence; and the Romans had a custom, that when the bride came to the entry of her husband's house, the bridegroom took her by the wings of her gown, and lifted her so high, that she struck her head and the door-post together, and so set her within the doors, to teach her, by the remembrance of that blow, not to go often forth out of her husband's house; and the Egyptians did give no shoes unto their wives, but suffered them to go barefoot, because they should abide at home. Hence it is that a woman is compared to a snail, that never goes abroad but with her house upon her head; when her husband provides things necessary abroad, she must be careful to order them at home; not to be gadding abroad, but to keep at home, her greatest virtue being not to be known of any but her husband.

Rhodogin., *Lect. Var.*
Carolus Sigonius,
de Repub. Rom.

Plutarch, *Moral.*

"Uxor bona chara supellex."

MDV.—*Few or no friends to be found in time of adversity.*

As it is with the deer that is hunted, when the huntsman goes into the park, he rouses the whole herd, and they all run together; but, if one be shot, and they see the blood run down, they will soon push him out of their company. Or as a man, being in his travel upon the road, and there being a sun-dial set up in the way, if the sun shine, he will step out of his way to take notice of it, but if the sun do not shine, he will go by a hundred times and never regard it. So, let but the sun of prosperity shine upon a man, then who but he?—*multos numerabit amicos* (he shall have friends more than a good many); but if a cloudy day come and take away the sunshine, *solus erit* (he may easily number his acquaintance). And so, when a man goes on in the credit of the world, he shall be welcome into all companies, and much made of by every one; but if he come once to be shot, and disgrace put upon him, then he shall soon perceive a cloud in every man's face, no one so much as regarding him.

Burrough's *Mores'*
Choice.

"Nil tamen attuleris," &c.

MDVI.—*Divine meditation, the beginnings thereof in the matter of practice very difficult.*

"*Doctrinæ radix amara, fructus verò dulcis,*" is a saying as old as true; children in all ages have found it so. What discouragements and difficulties have they ever found in their first entrance to learning; but, having made some progress therein—the nut being once cracked, and they tasting the sweetness of the kernel—go on with cheerfulness and delight through all difficulties whatsoever, and so in time become eminently instrumental in Church or commonweal. So the greatest difficulty is in the first beginnings of the exercise of divine meditation, it being a thing so harsh to corrupt nature, so repugnant to carnal principles, yet, for all that, use and practice will make it easy, familiar; besides, the sweetness that we shall find therein, and the benefit that we shall reap thereby, will make a rich return for all our pains and labour. The thought of tediousness will be taken away, so that we shall perform the work with alacrity of spirit here in this world, and be fitted for saints in that which is to come.

Downham's *Guide*
to Godliness.

"Ægrè quidem, sed faciamus tamen."

MDVII.—*Men to bear with the infirmities of their wives.*

KING TAXILES said unto Alexander, when he came to war against the Indians, *Τί δέῃ πολέμων (φάναι) καὶ μάχης ἡμῖν, &c.* (Why should we make war one against another? Neither of us want either food or raiment. If thou be less than I, receive benefits of me;

Plutarch, *in Vita Alexandri.*

and if thou art greater, I will take courtesies from thee)." Hereupon they were both friends. So, if our infirmities be more than our wives', why should we be grieved to bear with theirs, seeing they bear a great deal with us? If their infirmities be more than ours, why hath God made us the stronger, but to be the better able to bear the infirmities of a weaker vessel? If we bear with one another, patience healeth what offence wounded; but if the one be fire and the other flax, then nothing can follow but combustion, even the flames of contention and debate.

MDVIII.—*Piety, not promotion, that makes up a godly minister.*

Laurent. Surius, in
Vita.

It was the speech of Boniface, who was a martyr, one asking him whether it were lawful to give sacramental wine in a wooden cup, "Time was," said he, "when there were wooden chalices and golden priests, but now there are golden chalices and wooden priests." Thus it was of old. They thought then to gain men's devotion by outward pomp and bravery. Yet when wooden chalices came in, that things were carried in a lower way, the ministry lost nothing of its lustre: whereas many ministers think, if they should be poor and mean, every one would condemn their ministry; hence they fondly imagine that the way to have the ministry respected is to get great livings. But they are quite out: that will not do it; for it is piety, not promotion, that makes up a godly minister; and a poor godly man, who exerciseth his function conscionably, will gain more respect than any other dignitaries whatsoever.

MDIX.—*Friendship tried in times of affliction.*

Josephus *Antiquit.*
Jud., lib. xix.,
cap. 9.

1 Sam. xxii. 1.

"Amicus certus in
re incerta," &c.,
Prov. xvii. 17.

It is reported of Herodias, wife to Herod the Tetrarch, when the emperor had deprived her husband of the tetrarchy, and banished him into France, understanding that Herodias was Agrippa's sister, gave her all her husband's estate, supposing that she would not go along with him; but she answered the emperor, saying, "There is a cause that hinders me from partaking the benefit of your bounty, the affection I bear to my husband, because I have shared with him in his felicity:" whereupon the emperor, being displeased with her answer, banished her likewise. Memorable is that, also, of David's brethren, and those of his father's house, who, when they heard of his being in the cave of Adullam, slighted the forfeiture of their goods, and, venturing the displeasure of Saul, went down to comfort him. And thus it is that true friendship is best tried in times of affliction and distress. A brother, a friend, a wife, is for the time of adversity. Away, then, with those summer birds, those false-hearted friends, who, like ditches, are full in the winter season but dry in the heat of summer, when we have most need of them.

MDX.—*Natural wants and weaknesses not to be objected against the practice of divine meditation.*

Downham's *Guide*
to *Godliness*.

"Sed contra auden-
tior ito."

MEN who are sick and weakly in their bodies do not altogether abstain from food and physic, but rather use them, that they may recover their strength again; and though their appetite is small, yet they force themselves, that, by eating a little and a little, they may get a stomach. Shall a man who is dim-sighted shut the windows, because the house is dark? Shall he not rather open them to let in the light, that he may the better see to go about his business? And the colder a man feels himself, the more needful he thinks it to come to the fire and warm himself, or use some exercise, that so he may recover his natural heat. Thus, in like manner, the sight of our own natural wants and weaknesses is not a sufficient plea to bar us from the exercise of divine meditation, but rather incite us there-

unto, it being an excellent means to clear up our sight, to enlighten our minds with more knowledge, to get spiritual health and strength, and to warm our cold and frozen hearts, that so, by God's assistance, we may perform service unto Him with more heat of godly zeal and fervour of devotion.

MDXI.—The greatest boasters *the smallest doers*.

ERASMUS, in his Adages, reports of a young man who had travelled many countries, and at last, returning home, began to praise himself in every company; and amongst his many other excellent feats that he had done, he said that, in the Isle of Rhodes, he out-jumped all the men who were there, and all the Rhodians could bear him witness of the same; whereupon a stander-by said, ἰδοὺ Ῥόδος, ἰδοὺ πῆδημα ("If thou sayest true, think this to be Rhodes, and jump here"). And then he could do just nothing, but hid his face for shame. Thus, as those sticks that send forth most smoke do afford least heat, so those men who are the greatest boasters are, for the most part, the least doers; according to our English proverb, "Great boast and small roast." Alas! what are words? Mere vanity, if not attended with deeds. Hence is that saying, "*Loquere ut te videam* (So speak that I may see you)." Make no more words but what may be demonstrated by deeds in the view of all men.

Hieron. Thryverus, in Hippocrat. Ast. rium.

"Minima possum qui plurimum tantum. —Therap.

MDXII.—God rewarding *the least of good done to His people*.

It is reported of Herod Agrippa—the same who was eaten up of worms—that being bound in chains and sent to prison by Tiberius, for wishing Caius in the empire, one Thaumastus, a servant of Caius, carrying a pitcher of water, met him; and Agrippa, being very thirsty, desired him to give him drink, which he willingly did; whereupon Agrippa said, "This service thou hast done in giving me drink shall do thee good another day." And he was as big as his word; for afterwards, when Caius was emperor, and Agrippa made king of Judea, he first got his liberty, then made him a chief officer of his household, and, after his decease, took order that he should continue in the same office with his son. How much more, then, shall Christ reward those who shall give to His distressed members but a cup of cold water—one of the least, readiest, and meanest refreshments that may be—in the midst of their afflictions? Shall not he who receiveth a prophet in the name of a prophet have a prophet's reward? Yes, surely, they shall not be unrecompensed; when Christ shall appear in His glory, He will own them before men and angels.

Acts xii. 8. Josephus, ap. Anti. quitat. l. viii. cap. 8.

"Grave nimis est at ~~seem~~ 'abomin' illi fraudetur bonus," &c. Matt. x. 42.

MDXIII.—*Want of matter not to be pretended against the practice of divine meditation.*

Look but upon an earthly-minded man, and he will have matter enough to think and meditate upon in worldly things, if it were for a whole year together, building, as it were, castles in the air, busying himself about things that are not, or ever shall be; and herein they are such quick workmen, too, that they can both gather their straw and burn their brick in full tale. Strange, then, that any man should object the want of matter or barrenness of invention in the meditation of things spiritual; whereas, did he but resort to God's storehouses (like the Egyptians to Joseph's), did he but open the large volume of the creation, and unclasp the Book of Holy Scriptures, he might find abundant matter of meditation, besides the consideration of his own misery, his manifold sins and corruptions, wants and imperfections, God's great mercies and blessings, the administration of His

Strong's Sermon, Westminster, 1652.

"Monstrat qualem herba Deum."

judgments, the workings of His providence, &c.; so that there is no want of good seed, no cause to complain of anything but the barrenness of heart and averseness to good things, if there be not bringing forth fruit in a plentiful manner.

MDXIV.—*More comfortable to have a strong faith than a weak one.*

Williams, *Of the Church*.

As two ships, sailing together, the one sound and well tackled, the other leaking and wanting sails, though both do arrive at the same port, yet not both alike disposed—the one comes in merrily and confidently, the other with much difficulty and doubting: so the strong in faith doth singingly walk towards heaven, goes on comfortably and with full assurance; when they of little faith do but, as it were, creep thither with many doubts, great fears, and small joy. And, therefore, as it is no wisdom for any man to continue poor that may be rich, or to live in fear when he may be free from it, so it is no point of wisdom, no piece of Christian prudence, for a man to content himself with a weak faith when by any means he may increase it.

MDXV.—*Men to be forward in promoting the cause of God and religion.*

Theodoret., *Hist. Ecles.*, lib. iv., cap. 23.

Acts x., 26.

“Si perit ecclesiæ causa, periisse juvabit.”—PROSPER.

Phil. ii. 21.
Theophil. A uselm,
in loc.

FAMOUS is the story of one Terentius, a captain in the Emperor Valens' army, who, returning from Armenia with a great victory, the emperor bade him ask what he would; he only desired, as a recompense for all his service, that there might be granted a church to the orthodox in Antioch (where, to the honour of the place, Christ did, as it were, at first spread His glorious banner), that they might freely meet there, and publicly join together in the service of their God. The motion, he could not but know, must be exceedingly unwelcome to the emperor, because he was an Arian; and so it proved, for the emperor tore his petition and bade him ask something else: but Terentius gathered up the torn pieces of the paper, and said, “*Hoc tantum desidero, &c.* (This I ask as a reward of my service, and I will ask nothing else).” Here was a free-spirited man, a true Christian soldier, that summed up all his service for the public in a humble petition for the Church's good. “*Dic mihi musa virum* (Show me such another).” Do men improve their interest in great ones, and make such use of opportunities as may conduce to the good of God's cause and religion? They do not. It is too, too apparent that men are too much biassed, too much self-ended, seeking *quæ sua, non quæ Christi* (their own things, not the things of Jesus Christ), preferring their own private gain and worldly profit before the advancement of God's true religion.

MDXVI.—*God's omnipresence, the consideration of it to be a restraint from sin.*

Epist. xi.

Downham's *Guide to Godliness*.

“Datus totus oculus est,” &c.—AUG., in Pt. cxx.

It is the persuasion of Seneca to his friend Lucilius, for the better keeping of himself within compass of his duty, to imagine that some great man, some strict, quick-sighted, clear-brained man, such as Cato or Lælius, did still look upon him, and, being come to more perfection, would have him to fear no man's presence more than his own, nor any man's testimony above that of his own conscience; and adds this reason, because he might flee from another, but not from himself, and escape another's censure, but not the censure of his own conscience. Thus, did but men set God before their eyes, and always remember that His eyes are upon them, it would be a notable bridle to pull them back and to hold them up when they are ready to fall into any sin; it would make them to watch over themselves, that they did not do any wickedness in His sight, who is greater than their consciences, and so upright in His judgments, that, though conscience may be silenced for a time, and give no evidence, or be a false witness to the truth, yet it is impossible to escape His sentence, either by flight or any appeal whatsoever.

MDXVII.—*The Holy Scriptures to be valued above all other writings.*

JOSEPHUS, in his Book of the Antiquities of the Jews, maketh mention of one Cumanus, a governor of Judea, that, though he were but a heathen and a wicked man, yet he caused a soldier to be beheaded for tearing a copy of the Book of Moses' Law, which he found at the sacking of a town. And venerable in all ages, and among all nations, have been the books that contained the laws either of their belief or polity : as the Jews their Talmud ; the Romans, the Laws of the Twelve Tables ; the Turks, their Alcoran ; and all Pagans, the laws of their legislators. And shall not Christians have, then, a high esteem of the Holy Scriptures, and deem them (as the good old Christians did) to be the mirror of Divine grace and man's misery, the touchstone of truth, the shop of remedies against all evil, the hammer of heretics, the treasury of virtue, the displayer of vanities, the balance of equity, and the most perfect rule of all truth and honesty.

Lib. xx., cap. 4.

Holdsworth's *Serm.*,
1632.

"Schola ecclesiæ,
eruditio vitalis,"
&c.—CASSIODOR.,
in *Ps.* cxv.

MDXVIII.—*Men to be forward in frequenting the ordinances of God.*

IT is a note of Mr. Calvin's upon that text, "*Seek ye My face*," that superstitious people will go on pilgrimage to the image of such a lady or such a saint, or to visit the monument of the sepulchre at Jerusalem, and they will go over mountains and through strange countries, and, though they be used hardly and lose much of their estates, sometimes in perils of false brethren, other times in the hands of Arabian robbers, they satisfy themselves in this, "I have that I came for." Alas ! what came they for ? The sight of a dumb idol, a mere nothing. If they, then, will endure such hardship for the sight of a mere empty shadow, how much pains should we take to see God in His ordinances ! What though the way to Zion lie through the valley of Baca ; surely, when God moves the hearts of men to join with His people, a little difficulty cannot hinder them : they will be content to go through the valley of tears, so as they may appear before God in Zion ; they will go through thick and thin, rather than not go to Church at all. And thus, as it is prophesied of the Church of God, that she should be called "*Sought out*"—*i. e.*, sought unto, or sought after—it is heartily to be wished that it might be so, a place had in high estimation and regard, which, out of respect and devotion, men would repair and resort unto, encouraging others also so to do, saying, "Come, let us go up to the mountain of the Lord, that our hearts may be refreshed with the consolations of our God, in the way of His ordinances."

Ps. xxvii. 8.
Burrough's *Moses*
Cholera.

Ps. lxxxiv. 6.
"Per ardua virtus."

Isa. lxi. 12.
Note Diversi,
Minister, in locum.

MDXIX.—*Experimental knowledge the only knowledge.*

IT is well known that the great doctors of the world, by much reading and speculation, attain unto a great height of knowledge, but seldom to sound wisdom ; which hath given way to that common proverb, "The greatest clerks are not always the wisest men." It is not studying of politics that will make a man a wise councillor of state till his knowledge is joined with experience, which teacheth where the rules of state hold and where they fail. It is not book knowledge that will make a good general, a skilful pilot—no, not so much as a cunning artisan—till that knowledge is perfected by practice and experience. And so, surely, though a man abound never so much in literal knowledge, it will be far from making him a good Christian, unless he bring precepts into practice and, by feeling experience, apply that he knows to his own use and spiritual advantage.

Shute's *Serm.*,
Lond., 1629.

"Experientia do-
cet."

MDXX.—The Church of the Gospel, its amplitude above that under the law.

Leigh, *Crit. Sacra*,
in loc.
Luke x. 34.
Acts x. 11.
Matt. xiii. 47.
Esther i. 3.

THE Samaritan's Inn was called πανδοχεῖον, because it gave entertainment to all strangers. In St. Peter's sheet were all sorts of creatures, four-footed beasts, and creeping things. The net mentioned in St. Matthew's Gospel caught all kind of fish. Ahasuerus's feast welcomed all comers. Such is the Church of the Gospel in its amplitude. The prophetic Gospel was hedged in and limited within the pale of Palestine, but the apostolical Gospel is spread over the face of the whole earth. Then it was *lux modii* (a light under a bushel), now *lux mundi* (the light of the world). Then the prophets sang, "*In Judæa notus est Deus* (In Judah is God known, His name is great in Israel)!" but now we sing, "*Laudate Dominum, omnes gentes* (Praise the Lord, all ye nations)!" Then the name of Christ was an ointment kept close in a box, but now it is an ointment poured out. And, lastly, then the Church was a garden enclosed, a fountain sealed up; but now it is a springing well, that overflows the world to renew it, as Noah's flood did to destroy it.

Stiles' *Serm.*, Lond.,
1627.
Ps. lxxv. 1.
Ps. cxvii.

MDXXI.—The company of wicked men to be avoided.

Burrough's *Motes*
Christ.

Ps. xxvi. 9.

It was once the prayer of a good gentlewoman, when she was to die, being in much trouble of conscience, "O Lord! let me not go to hell, where the wicked are, for, Lord, Thou knowest I never loved their company here." The same in effect, though not in the same words, was that of holy David: "*Lord, gather not my soul with sinners!*" Thus, if men would not have their souls gathered with wicked men hereafter, they must take heed of joining with them here. Can God take it well at any man's hands to go and shake hands with His enemies? God Himself will not so much as reach out His hand to the wicked; why, then, should any of us do so? Can we be in any place where we see God dishonoured, and sit still, as though not concerned therein? Certainly, the sight of sin, whensoever, wheresoever, or by whomsoever it is committed, should cause horror in the soul; it should make us forbear coming into such wretched company.

Biblia Vulgat, Edit.
Job viii. 20.

Ps. cxix. 53.

MDXXII.—Time mis-spent to be carefully redeemed.

Downham's *Guide*
to Gadliness.

"Validis incumbere
remis.

"Plus vigila semper," &c.

Heb. iv. 1.

It is observable that when men have mis-spent their youth in riotous living, neglected all means of thriving, and prodigally wasted their estates, but coming to riper years, and being beaten with the rod of their own experience, in the sight of their folly, do not only desist from their former lewd courses, but are sorry and ashamed of them, and set themselves with so much the more care and diligence to recover and repair their decayed estates, and with the greater earnestness use all good means of thriving. And he who, being to travel about important business nearly concerning his life and estate, if he have overslept himself in the morning, or trifled out his time about things of no worth, when he sees his error and folly, he makes the more haste all the day following, that he may not be benighted, and so, coming short of his journey, be frustrate of his hopes. And thus must every good Christian do, labouring with so much the more earnestness after the spiritual riches of grace and assurance of his heavenly hope by how much the longer he hath neglected the spiritual thrift, and travelling so much the more speedily in the ways of God by how much the longer he hath deferred his journey and loitered by the way; fearing, as the apostle speaketh, lest, a promise being left of entering into God's rest, he come short of it.

MDXXIII.—*Sacrilege, the heavy judgments of God depending thereon.*

POMPEY THE GREAT, who is noted by Titus Livius and Cicero to be one of the most fortunate soldiers in the world, yet, after he had abused and robbed the Temple of Jerusalem, he never prospered, but, *velut unda supervenit undam* (as one wave followeth another), so ill successes succeeded to him, one on the neck of another, till at last he made an end of an unhappy life by a miserable death. Many more examples of the like nature are recorded to posterity—to what purpose? To forewarn them of the heavy judgments that depend upon all sacrilegers; that as the ark of God could find no resting-place amongst the Philistines, but was removed from Ashdod to Gath, from Gath to Ekron, and so from place to place, till it came to its own proper place, so shall it be with the goods of God's Church, of what nature soever, being wrung out of the Church's hands by violence. "*Quæ malignè contraxit pater, pejori fluxu refundet hæres* (That which the father hath so wickedly scraped together, the son shall more wickedly scatter abroad);" and so it shall pass and repass from one to another, until it be far enough from him and his for whom it was collected; so that the outside of all his goodly purchase will be the judgment of God against himself, and the curse of God to remain upon his posterity.

Josephus, *Antiquit.*, lib. xiv., cap. 8.

"A sacris abstinendæ manus."

Pet. Blessens., Ep. x.

MDXXIV.—*Nothing but eternity will satisfy the gracious soul.*

WHEN there were several attempts made upon Luther to draw him back again to the Romish side, one proposed a sum of money to be offered unto him. "No, that will not do," says another; "*illa bestia Germanica non curat argentum, &c.* (that German beast cares not for money, nor any temporal thing whatsoever)." And so they ceased any further tampering that way. Such was the Christian resolution of those forty martyrs under the persecution of Licinius, the emperor, anno 300, that when Agricolaus, his chief governor, and one of the devil's prime agents, set upon them by several ways to renounce Christ, and at last tempted them with money and preferments, they all cried out, with one consent, ὦ αἰδιότης, ὦ αἰδιότης, χρήματα δίδως τὰ ἀπομένοντα, &c. ("O eternity, eternity! Give money that may last for ever, and glory that may never fade away"). Nothing but Jesus Christ and Him crucified will serve St. Paul's turn. And thus it is that nothing but eternity will satisfy the gracious soul. Let all the world, the things of heaven and earth, present themselves to the soul, by way of satisfaction, it will say, "What are ye, temporal or eternal?" If temporal, away with them! But if they bring eternity along with them, if the inscription of eternity be set on them, then it closes with them, and is satisfied in the sweet enjoyment of them.

Melch. Adamus, in Vita.

Basil., *Magn. Hom.* in Forty Martyres.

1 Cor. ii. 2.

MDXXV.—*The Ranters' religion.*

It is reported of the Lindians, a people in the Isle of Rhodes, who, using (accustomed) to offer their sacrifices with curses and execrable maledictions, thought their unholy holy rites were profaned if that, in all the time of the solemnity, *vel imprudenti alicui exciderit verbum bonum* (any one of them at unawares should have cast out or let fall one good word). Such is the irreligious religion and desperate carriage of a wretched crew called Ranters, whose mouths are filled with cursing and blasphemous speeches, in such a horrid and confused manner, that, if Pythagoras's μετεμψύχωσις were to be credited, a man would think Rabbshakeh's soul had been transported into their bodies, their dialect being alike devilish, their language semblable (resembling).

Herodotus, Strabo.

Lactant., *de Vero Dei Cultu*.

"Atque Deos atque astra vocant crudelia," &c.—VIRGIL:

MDXXVI.—Flatterers to be avoided.

Trog. Pchlp., Hist.

WHEN Xerxes, with his multitudinous army, marched towards Greece, and asked of his friends what they feared most, one said, that when the Greeks heard of his coming, they would fly away before he could come near them; another said, he feared the air had not room enough for the arrows of his army; another feared all Greece was not sufficient to quarter his soldiers in; and then Damascerus, the philosopher, said, he feared that all those parasites would deceive him. And no wonder, for many men have been eaten up and cheated out of their whole estates by such dissembling and devouring caterpillars; *adulationis unctio est domorum enunctio* (the oil of flattery hath soaked up many a good family). "*Plus nocet lingua adulatoris quàm gladius persecutoris* (A flatterer's tongue doth more mischief than a persecutor's sword)," saith another; so that better it were for men to live *eis kópakas* (among ravens) than *eis kólakas* (among flatterers); for ravens feed only upon dead carcases, and flatterers feast upon living men: they are therefore to be banished from our ears, or, at the least, no ways trusted, and by no means countenanced; which if they be, it is to be feared that they will not only deceive us, but also destroy us, and mislead from the ways of goodness.

St. Aug., in Ps. xcvi.

Diog. Laert., in Vita Diag. Cyn.

"Adulatores sunt hostes et scintille diaboli."—JER., in Prov. i, Prov. xxvi. 28.

MDXXVII.—The vanity of temporal things compared with those eternal.

Can. in 2 Reg., cap. xv., q. 20, et in cap. xvii., q. 21.

ABULENSIS, setting out the vanity of all worldly excellency, observes, that those who have been the most glorious in what man accounts excellent have had inglorious ends, whereby their splendour hath been much eclipsed: as in Samson, for strength—and what a contemptible end had he?—Absalom for beauty, Ahithophel for policy, Asahel for swiftness, Alexander the Great for conquests, yet poisoned in the end; and he instanceth also in kingdoms, as that of the Assyrian, the Chaldean, Persian, Grecian, and Roman, how soon were they gone. He might have added commonwealths; for be they never so well settled, they must have their ending too—

"Crowns have their periods, length of days their date,
Triumphs their tombs, felicity its fate."

Burrough's *Muses' Choice*.

"Sic parvis est componeremagnas," &c.

Such, then, is the vanity of all temporal things, compared with those eternal; the beauty of all worldly things being but a fair picture drawn upon the ice, that melts away from it. The fashion of this world passeth away; and did but worldly men consider what is become of all those that have had as great dealings and as many merry-meetings as they, and have indulged the flesh as much as they, that they are gone, rotten in their graves, and their souls, it may be, crying under the wrath of an infinite God, and all their bravery and delights at an end, they would then leave doting on the world, and fix their hearts upon things that shall make for their eternal and everlasting good.

MDXXVIII.—Ceremonies of the Church not to be any cause of separation.

Barlow's *Defence of Art. of Relig.*

PLINY, in his Natural History, reporteth of hedgehogs, that having been abroad to provide their store, and returning home laden with nuts and fruit, if the least filbert fall but off, they will, in a pettish humour, fling down all the rest, and beat the ground for very anger with their bristles. And such is the peevish fancy of many straight-laced Christians amongst us, such as in themselves are bells of passing good metal, and tunable enough, though by the artifice of some rung miserably out of tune, that will leave our Church, and remain obstinate for trifles and accidents, ceremonies, things in themselves *adiaphorous*, indifferent and harmless—that fire hath tried them to be but stubble and straw controversies, easy to be moderated, if malice and prejudice make not men irreconcilable.

Land's *Ep. Ded. in Reply to Ether.*

1 Cor. iii. 13.

MDXXIX.—*The tongue, for the most part, a mischievous member.*

Æsop being sent by his master to buy all the best meat he could get in the market, bought all tongues; and being sent again to buy all the worst, he bought all tongues again: being demanded why he did so, he answered, that no flesh was better than a good tongue, nor any worse than a bad tongue. And most true it is, as Bias told Amasis, king of Egypt, the tongue is the best and worst member of the body—for the most part an unruly mischievous member, *lambit et lædit* (a killing and destroying member), a dangerous weapon, and the worst of all other weapons. The stroke of a sword may be borne off, the shot of an arrow may be shunned, or, if not, the wounds may be healed; but there is no way to escape a poisoned tongue, no salve to cure it: hence it is well observed, that a word and a pest grow upon the same root in Hebrew, signifying, that the plague and an ill tongue go together.

In *Vita Æsop.*

Plutarch.

"Lingua mali pars pessima servi."—JUVENAL.

Saintes Pagine] *Thes. Ling. Sancta.*

MDXXX.—*In the midst of worldly enjoyments to mind eternity.*

THERE is a notable story of one Theodorus, a Christian young man, in Egypt, who, when there was a great deal of feasting, with music, in his father's house, withdrew himself from all the company, and, being got alone, thus thought with himself: "Here is content and delight enough for the flesh! I may have what I desire, but how long will this last? This will not hold out long;" then, falling upon his knees to God in prayer, "O Lord!" says he, "my heart is open unto Thee! I indeed know not what to ask, but only this: Lord, let me not die eternally! O Lord, Thou knowest I love Thee! oh, let me live eternally to praise Thee!" and then, when his mother came to him, and would have had him come in to the rest of the company, he made an excuse and would not, only upon this meditation, because he saw this could not hold out long. And thus it is heartily to be wished, that the sons of men, when they find their hearts beginning to be let out upon any temporal good, when they are in the midst of all their worldly delights and pleasures, would think upon eternity, and reason with themselves thus: "I am now in the midst of all temporal enjoyments, but will they hold out? I was made to abide for ever—I was made for that God who must abide for ever.—What are a few hours here? If years, they are nothing to eternity. Those that abide longest in the fruition of health and prosperity, their time is but a bubble; they are gone, and the memory of them is perished." Xenophilus, in Pliny, lived a hundred and five years without any sickness, but what is that to eternity?

Burroughs's *Ab. 17*
Choice.

"Sursum corda."

Lib. vii., cap. 5.

MDXXXI.—*Popery, a mere heap of confusion.*

It is said of the nabis, a beast in Egypt so called, that it hath the shape of several beasts; and of Hannibal's army, that it consisted *ex colluvie omnium gentium* (of the very scum of all nations). Thus, the whole body of Popery is nought else but a very amassed lump of pagan rites and old heretical dregs, as in their purgatory, idolatry, sacrifice for the dead, holy water, free-will, challenge of the Church, merit of works, renouncing of Scriptures, &c.; so that, as Josephus said of Apion's writings, that they were *ψεύσματα συγκεκτλκα*, a mere dunghill of shameless untruths rather than orthodox verities—a mere heap of trash and trumpery.

Plin., *Nat. Hist.*,
lib. vii., cap. 18.

Lib. I.

MDXXXII.—*Children to have a care how they marry without consent of parents.*

TERTULLIAN, the African father, writing to his wife concerning marriage, closeth all with a piece of admiration: "*Unde sufficiam ad enarrandam felicitatem ejus matrimonii, quod Ecclesia conciliat, confirmat oblatio*," &c. (Oh, how shall I be able sufficiently to describe the happy

Williams, *Of the Church.*

Gen. xxiv. 38.
Judges xiv.

Bosqueti *Tabula*
Naufragii.

state of that couple whom the Church hath joined, prayer and thanksgiving have confirmed, angels in heaven proclaimed, and the parents on earth approved) !” Such were those of Rebekah and the woman of Timnath—the one for Isaac, the other for Samson—though both appointed by God, yet consented thereunto by parents on all sides; but, on the other side, oh, how miserable is the state of that pair which, by contemning the advice and consent of their parents, do so highly offend God that they can expect no blessing from God till, with weeping tears, they have sued unto God for pardon, and by all possible means of submission and humiliation, which is the best plank after shipwreck, sought to be reconciled to their parents, and labour in what they can to make a compensation for their former disobedience, with a care of conscionable walking before them.

MDXXXIII.—Afflictions of this life, *the comfortable use that is to be made of them.*

Fluctuat in Mari
Chlor.

“Dabit Deus his
quoque finem.”—
VIRGIL, *Æn.* i.

A SHIP, after a long voyage, being come into harbour, springs a leak : the master is somewhat troubled at it, and is never at quiet till it be stopped, so that it is an evil to him ; yet he comforts himself in this, that it did not happen unto him when he was out at sea : that had been a great deal worse, and might have proved the ruin of them all. And thus it is for troubles and sorrows ; there is a comfortable use to be made of them : so long as they happen to us in this life, we may say they are upon us ; but, blessed be God, they are upon us here in this world, so that by a sanctified use to be made of them, they shall never be eternally upon us in the world to come. Hence is that prayer of St. Augustine, and of all good men, in his words : “*Domine, hic ure, hic seca, ut in æternum parcas* (Here, Lord, do what Thou wilt with me, but spare me hereafter) ;” and that of Fulgentius, “*Da, Domine, patientiam hic, &c.* (Give patience here, Lord, and pardon hereafter ! Whatsoever my grievances are here upon earth, let me rejoice with Thee in heaven).”

MDXXXIV.—Constancy of holy duties *makes the performance of them easy.*

Downham's Guide
to Godliness.

“Usus promptos
facit.”

It is easy to keep that armour bright which is daily used ; but hanging by the walls till it be rusty, it will ask some time and pains to furbish it over again. If an instrument be daily played upon it is easily kept in tune ; but let it be but awhile neglected, and cast in a corner, the strings and frets break, the bridge flies off, and no small labour is required to bring it into order again. And thus, also, it is in things spiritual, in the performance of holy duties : if we continue them with a settled constancy they will be easy, familiar, and delightful to us ; but if once broken off and intermitted, it is a new work to begin again, and will not be reduced to the former estate but with much endeavour and great difficulty.

MDXXXV.—Men to be provident Christians.

Shute's *Serm.*,
London, 1627.

1 Kings iv. 26.

Prov. xvii. 3.

It is said that, in the days of Solomon, Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba—*i. e.*, from one end of the country to the other ; but then, at the very next verse following, it is said, “*And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.*” What ! peace and plenty, horses and horsemen ? *Quam male conveniunt ?* (How can they stand together) ?” Very well. No doubt but this was one of the greatest points of Solomon's wisdom, to foresee a danger and shun it ; in times of peace to provide for war. And thus it must be the care of all good Christians to be provident Christians : with Joseph, in times

of plenty to lay up for times of dearth; now, in the strength of youth, to provide for the weakness of age; now, in the time of Gospel light and knowledge, to be stocked and store with graces and Gospel promises, to live upon in worse times. Gen. xli. 49.

MDXXXVI.—Hell-torments, *the eternity of them to be considered.*

It is reported of a voluptuous young man, who could not endure to be crossed in his ways—and of all things he could not bear to be kept awake in the dark—but it so happened, that being sick, he was kept awake in the night, and could not sleep at all; whereupon he had these thoughts: "What! is it so tedious, then, to be kept from sleep one night, and to lie a few hours in the dark? Oh, what is it, then, to be in torments and everlasting darkness! I am here in my own house upon a soft bed in the dark, kept from sleep but one night; but to lie in flames and endless misery, how dreadful must that needs be!" These and such like meditations were the happy means of that young man's conversion; and, by the blessing of God, may be the like unto divers others, when they shall consider the eternity of hell-torments, that they are everlasting, for ever and ever—a fatal, soul-wounding expression—when there shall be a suffering of as many years as there be sands on the sea-shore and stars in the firmament for their number, yet no comfort at all. Oh, this eternity of torments is the hell of hell! In the curse of Adam there was a *donec reverteris*, "*In the sweat of thy face shalt thou eat thy bread, until thou return,*" &c.; there is no *donec* (no time limited), no bounds set to the torments of the damned in hell—they are for evermore.

Drexel, *Conid. de Æternitate.*

"Mors ibi semper incipit et deficere nescit."—*Græg. Moral. in Matr.*

MDXXXVII.—Christian perfection *to be attained by degrees.*

METEORS, soon after their first appearing, make the greatest show; a fire of thorns, as soon as it is kindled, gives the fairest blaze, and makes the most noise and crackling, and both of them decrease little by little, till they disappear; whereas the morning light shineth more and more unto the perfect day. Mushrooms come to their perfection in one night's growth, but trees of righteousness, of God's right planting, are still in growth, and bring forth most fruit in old age. Summer fruits are soon ripe and soon rotten, but winter fruits last longer. Infants in the womb that make more haste than good speed prove abortive, whereas those that stay their time come to their growth by degrees. And thus it is that we must think to aspire unto perfection, but in a gradual way; not imagine that we can the first day, and in the beginning of our first conversion, attain unto it; for, as *nemo repente fit pessimus* (no man is made the worst at the first), so *nemo repente fit optimus* (no man is made the best all at once); which made a good old Christian cry out, "*Nolo repente fieri summus*, &c. (I would not upon the sudden attain to my highest pitch, but grow towards it by little and little)." "*Nondum apprehendi*, &c. (I have not yet attained, but I press hard forward)," &c., says the blessed doctor of the Gentiles; and so must we, from knowledge to knowledge, from virtue to virtue, from faith to faith, from one degree of grace to another, unto a perfect man, and unto the measure of the stature of the fullness of Christ.

Whitaker's *Serm.* Westm., 1650.

Prov. iv. 18.

Ps. xcii. 14.

St. Bernard, in *Cant.*

Phil. iii. 14.

"Festina lente." Eph. iv. 13.

MDXXXVIII.—*The liar's reward and punishment.*

ÆSOP tells us a tale how a town shepherd ran to the village, where he dwelt, twice or thrice, and told the people the wolves came and were devouring their sheep; but when they came out to rescue their cattle, they saw there was no such matter: at last, the wolves came indeed, and the shepherd ran into the town, as before, crying out that his sheep were all at the mercy of the cruel wolves; but the people, being formerly deceived by this lying shep-

herd, would not believe him, nor step one foot out of doors to save their goods, until they were all destroyed by the savage beasts. His accustomed lies made them so diffident to believe the truth, that they were all undone by the bargain. And such is the reward of all liars, that they shall not be believed when they speak the truth : as Demetrius Phalerius, being asked what was the fruit and reward of lying, answered, "*Quod ne vera quidem dicentibus, deinceps, fides adhibeatur,*" that after a man is known to be a liar, everything is questioned that he speaks ; let him have never so much gold in his chest, his words are but brass, and pass for nothing—yea, he is no better than a dumb man in effect : for it is all one whether one cannot speak, or cannot be believed when they do speak.

Aristotle, *apud*
Dig. Laert., lib. v.

MDXXXIX.—*In all our doings, to think upon eternity.*

Barrough's *Muses'*
Choice.

In *Vita ejus*, per
anonym.

Jerome, in *Drexelli*
Considerat. de
Æternitate.

AMONGST many other rites and ceremonies of older times in the consecration of bishops, they had this speech made unto them, "*Habeatis æternitatem in omnibus cogitationibus vestris* (Have eternity in all your thoughts) ;" whether it were so, *penes sit authorem* ; but certain it is that, at the decollation of the late Archbishop of Canterbury, January 10, 1644, there stood on either side, as he was to pass, a generation of people that echoed out unto him the like saying, "Remember eternity!"—a sweet breath, had it not come from corrupt lungs ; a good memento, had it proceeded from sanctified hearts ; but it is much to be feared that they spake rather *ex livore malitiæ, quàm ex zelo justitiæ* (rather out of malice than love to his soul), being not silent many days after in quarrelling his salvation. However, there is a right, good, and godly use to be made of the thoughts of eternity ; so precious are they, that if men would but spend one quarter of an hour of every day therein, thus thinking with themselves, "This body of mine, though frail and mortal, yet must live for ever ; and this soul of mine must live eternally ; it is too, too much time that I have spent in seeking after contentment for the flesh ; but what have I done for my soul ? what for eternity ?"—it cannot be imagined what good such thoughts would do, for, without all doubt, there are many blessed souls now in heaven praising and magnifying God that they were so well employed, and too many, in the neglect thereof, howling in hell for ever.

MDXL.—*Gluttony reprov'd.*

Lib. ii., cap. i.

Hist. Animal., lib.
ix., cap. 17.

Ulyss. Aldrovandus,
de Piscibus.

Phil. iii. 19.

Lib. de *Jejunio.*

"O prodigia rerum,
luxuries."—LUC.

CLEMENS ALEXANDRINUS, in his book called *Pædagogus*, maketh mention of the sea-ass, and, citing Aristotle for his author, saith, that amongst all other living and sensible creatures, this only hath his heart in his belly, whom Epicharmus, an ancient poet, termeth *ἐκτραπέλογαστωρ*, such a one as varies from the ordinary course of nature. And such are all they that do *indulgere genio* (pamper themselves), *quorum animi in patinis* (who mind nothing but their guts), and are so given over to their carnal appetite, that they take more pains to satisfy it than to please God ; *ὧν ὁ Θεὸς ἡ κοιλία* (whose belly is their God), and, as Tertullian sets them out, their stomach is their altar, their belly is their God, their priest is their cook, their Holy Ghost is the smell of their meat, the graces of the Spirit are their sauces, the kitchen is their church, &c. : thus, being transformed from men to beasts, they are led more by their sense and appetite than by reason and religion, and have their gluttonous paunch the chief seat of their souls, not their hearts, where it should be.

MDXLI.—*Innovations in Church or state very dangerous.*

Williams, *Of the*
Church.

AMONGST the Locrians there was a statute of that strictness, that, whosoever desired to bring in a new law, he should come and declare it publicly in the market-place before the people, with a halter about his neck, that, if his law was not thought meet to be enacted for

the good of the commonwealth, he might presently be hanged for his desire of innovation. And good reason too; for it is very dangerous to innovate anything, either in Church or commonwealth: not but that it is in the power of supreme authority to change and correct such laws as shall seem fit to be changed for the good of the people; yet, according to the strict rules of policy, that is not to be done neither but upon pure necessity, what apparent profit soever may be pretended to the contrary.

MDXLII.—*To be careful how we come under the evil of a reviling tongue.*

DAVID, upon sad experience, compareth a wicked, reviling tongue to three fatal weapons, a razor, a sword, and an arrow:—to a razor, such a one as will take off every little hair: so a reviling tongue will not only take advantage of every gross sin committed by others, but those peccadilloes, the least infirmities, which others better qualified cannot so much as discern; secondly, to a sword that wounds: so the tongues of reproaching men cut deeply into the credits and reputations of their brethren—but a sword doth mischief only near hand, not afar off; and, therefore, it is in the third place compared to an arrow, that can hit at a distance: and so revilers do not ill offices to those only in the parish or town where they live, but to others far remote. How much, then, doth it concern every man to walk circumspectly; to give no just cause of reproach, not to make himself a scorn to the fools of the world; but, if they will reproach (as certainly they will), let it be for forwardness in God's ways, and not for sin, that so the reproach may fall upon their own heads and their scandalous language into their own throats.

Burrough's *Moses' Choice*,
Ps. lli. 2.

Ps. lvii. 4.

Ps. lxiv. 3.

"Plena victoria est
acclamatione ta-
cere," &c.—VAL.
EPISCOP., in *Serm.*

MDXLIII.—*Correction of children and servants, how to be moderated.*

ST. JEROME, writing to Celantia, a worthy matron, amongst much other good counsel that he there gives her, thus adviseth: "*Familiam tuam ita rege et confove, &c.* (that she should so govern her family and cherish it, as that she should rather seem their mother than their mistress, and draw from them reverence rather by loving benignity than rigorous severity);" and he adds this reason, for that obedience is always more faithful and acceptable which floweth from love than that which is extorted by fear. Thus, in the correction of children and servants, if there be no other help, justice must be observed: first, that there is a fault committed, and that the fault so committed deserveth punishment, and that the punishment do not exceed the quality of the fault, which will otherwise seem to rage and revenge, rather than to chastise for amendment.

Ep. de *Institutione*
Matris-Familias.

"Cuncta prius ten-
tanda," &c.—OVID.

"Sed parcius utere
loris," OVID, *Met.*,
lib. ii.

MDXLIV.—*Christians not to revile and reproach one another.*

It is a notable speech of one Nemon, who was a general of the Persian army, that, when he was fighting against Alexander, one of his soldiers ran upon Alexander's face with much ill language and many opprobrious terms; the general, hearing of it, smote him on the face, saying, "I did not hire thee to reproach Alexander, but to fight against him." Thus, if a heathen could not endure to hear that his enemy should be reproached, how much less will God bear it to have His children reproaching one another? It was, therefore, a brave speech of Calvin, "*Etiamsi Lutherus vocet me Diabolum, &c.* (Although Luther call me Devil, yet I will honour him as a dear servant of Jesus Christ)." And so, though those that are our brethren do cast reproach upon us, we should honour the grace of God in them, and not cast reproach upon them again. It is more than enough that the briars and thorns of the wilderness, such as are without, do tear the flesh and rend the good names of Christians; let not them do it, then, one unto another.

Plutarch, in *Vita*
Alexandri.

Melch. Adamus, in
Vita.

MDXLV.—*A child of God bettered by afflictions.*

Clark's *Prof. in*
Martyrlogy.

"Dolor hic tibi pro-
derit olim."
OVID, *Amer.*, iii.

STARS shine brightest in the darkest night ; torches are better for the beating ; grapes come not to the press till they come to the press ; spices smell sweetest when pounded : young trees root the faster for shaking ; vines are the better for bleeding : gold looks the brighter for scouring ; glow-worms glisten best in the dark ; juniper smells sweetest in the fire ; pomander becomes most fragrant for chafing ; the palm-tree proves the better for pressing ; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children : they are then most triumphant, when most tempted ; most glorious, when most afflicted ; most in the favour of God, when least in man's ; as their conflicts, so their conquests ; as their tribulations, so their triumphs—true salamanders, that live best in the furnace of persecution. So that heavy afflictions are the best benefactors to heavenly affections ; and where afflictions hang heaviest, corruptions hang loosest ; and grace that is hid in nature, as sweet water in rose-leaves, is then most fragrant when the fire of affliction is put under to distil it out.

MDXLVI.—*The great benefit of repentant tears.*

Jul. Solinus.

2 Kings v. 14.

St. Ambrose, in
Luc., lib. xix.

"Lachrymæ pon-
dera vocis habent."
—OVID, *de Ponto*,
lib. iii.

It is reported of a river in Sicily, wherein, if black sheep be but bathed, their wool immediately will turn white ; and it is well known that the waters of Jordan cleansed the leprosy of Naaman, the Syrian. So, whosoever he be that bathes himself in the pure fountain of repentant tears shall be purged from all the filthiness of sin ; though it be as "*red as scarlet, yet it shall be made as white as wool.*" And the reason is given by St. Ambrose : "*Quia lacrymæ tacite quædam preces sunt, non postulant, sed merentur, non causam dicunt sed consequuntur* (Our tears are a kind of silent prayers, which, though they say nothing, yet they obtain pardon, and though they plead not a man's cause, yet they procure mercy from God's hands) ;" as we find in St. Peter : "*Non legitur quid dixerit, &c.* (He said nothing, that we can read of, but wept bitterly, and obtained mercy)."

MDXLVII.—*How to bear the reproaches of men.*

Marsil. Ficinus, in
Vita Platoni.

"Nihil utilius quàm
tacite provocari."
&c.—VAL. EPISC.,
in *Serm.*

DIONYSIUS, having not very well used Plato at the court, when he was gone, he feared lest he should write against him, and therefore sent after him, to bid him have a care how he set out anything prejudicial unto him. "Tell him," says Plato, "I have not so much leisure as to think upon him." So we should let those that reproach us know so much from us, that we have not leisure to think of them ; and though we should not be insensible, yet not to take too much notice of every reproach that is cast upon us ; but as, when the viper came upon St. Paul's hand, he shook it off, so, when reproaches come upon our good names or credits, shake them off, for it is a dishonour to think upon them as if we had nothing else to do.

MDXLVIII.—*The true love of God will cause a man to love His ordinances.*

Luke x. 35.

Tho. de Trugillo,
ThezaurusConcionat.

"Rex non diligitur
si odio lex ejus ha-
betur."—ISID.

If the wounded Jew in the parable should have cast away the twopence which the Samaritan left to provide for him, it had been an argument that he neither regarded him nor his kindness. And it was a sign that Esau loved not God, because he esteemed not his birthright. Thus the true love of God is far from us, if we set not a high esteem upon His ordinances, those pledges of His favour which He hath left with us—to wit, the Word and sacraments : the Word, wherein we hear Him speak lovingly ; and the sacraments, wherein we see Him speak comfortably to us.

MDXLIX.—*The vanity of gay apparel.*

It is a pretty observation of a Jewish rabbi, that it was good policy for husbands to attire themselves below their ability, for so they might the sooner thrive; and to clothe their children according to their ability, so they might the better match them; but to maintain their wives beyond their ability, for so, perhaps, they might live in more peace than they should otherwise do. But now it is so, that husbands and wives, parents and children, masters and servants, are very vain in the matter of apparel, all of them antic and fantastic in garb and fashion; of many whereof it may be truly said, that when they have their best clothes on, they are in the very midst of their wealth; whereas a modest, discreet man goes in a plain suit, but hath rich linings.

Plantavit, Florileg.
Rabbinicum.

"Mollia indumenta
animi mollietatem in-
dicant." — BERN,
in Apellan.

MDL.—*Reproaches to be borne cheerfully, because God is concerned therein.*

As a man going to sea, if he know that the mariner hath skill, that he loves him, and hath promised that he will have a care of him, and that many others have had experience of his former industry, this is much; but when he considers that his life is the mariner's life—that being both in one bottom, if the one perish the other cannot be safe—this, now, is full assurance that, as far as the mariner can do it, it shall be well with him. Thus, in the matter of reproaches and the cheerful bearing of them, were it that we only did know that God had a love to us and were merciful to us, that were enough to assure us; but when we shall find that, as God hath loved us so He hath engaged Himself that He will stand by His people in the time of their suffering, add hereunto our own experience of God's gracious dealing with us in the day of our trouble, this is somewhat more. But, lastly, to rise somewhat higher, when we shall consider that it is God's own case, so that our reproaches and sufferings are His reproaches and sufferings—as Luther, writing to Melancthon, at that time much distracted with fears concerning the Church's good, "*Si nos ruinius, ruit et Christus* (If we fall, Christ falls with us)"—this may fully assure us in the cheerful bearing of them, because He is chiefly concerned in them.

Burrough's *Motes*
Choice.

"Contumeliæ sunt
Christi insignia,"
&c.—THYRVERUS.
In *Vita ejus*.

MDLI.—*The true love of God will cause familiarity with God.*

WHERE there is love, free from jealousy, betwixt man and wife, they are, as it were, incorporated; they think themselves never better than when they are in one another's company, talking and discoursing together, laying open each other's griefs, and making one another partaker of each other's comforts. So, we must have such interest in God: if we love Him, we must, in a humble, distanced manner, be familiar with Him; let never a day pass over our heads wherein we have not fetched a walk or two in the gallery of our hearts with Him, and there laid open ourselves before Him, both concerning our miseries and our sins, saying, after this or the like manner: "Thou seest, O Lord, what sorrows I endure within and without! I beseech Thee, give me grace so to carry myself as that Thou mayest have the glory of Thy own work. And Thou knowest, O my God, that I have this infirmity or that weakness; and that were it not for Thee I should fall into fearful breaches of Thy law; but, Lord, help me against this or that sin, as against pride, deceit, vain-glory, and the like, that I may, in a more settled and constant course, honour Thee, my God, to whom I am so infinitely bound," &c.

*Rest of Thankful-
ness; a Sermon,*
London, 1627.

Job xii. 27.

MDLII.—*No man too good to learn.*

ST. AUGUSTINE, writing to Auxilius, his fellow-bishop, about the matter of excommunication, in all humility, saith: "*Senex à juvene co-episcopo, et episcopus tot annorum à collega nec*

Ep. lvi.

dum anniculo, paratus sum doceri (Though I be an old man and a bishop of so many years' standing, yet I am ready to be taught of a young man, my companion, scarce of one year's growth)." Thus, dimly, in their own conceits, have those great lights from time to time shined out in the firmament of the Church, having been ever glad of any auxiliary to add unto their lustre. Then, if the greatest clerks have need to be instructed, what shall we think of the meanest? How much knowledge do they want that know almost nothing, when they that think they know so much do, notwithstanding, want so much as that they may be taught something by the meanest? No age superannuated, no condition of man so exalted, but may, in one thing or other, *in ordine ad Deum*, learn of the youngest and the meanest, either by bringing to their mind what hath been forgotten, confirming in what they have already learnt, or instructing in what, for all their parts, they never as yet heard of.

"*Omnis ætatis homines schola admittit.*"—SEN., Ep. lxxvi.

Boys' Postills.

MDLIII.—*Consideration of the name of Christ to be a motive from sin.*

SUPPOSE one were set upon going to do mischief, and his father and mother should throw themselves down in the path, that if he goes on he must tread upon them, and they should say thus: "You shall tread upon the bowels out of which you came, upon the loins that begat you!" this would certainly be a great stop. And thus, when we find our hearts begin to stir, and corruption boil, the name of Christ calls, "Stay!" and says, "If you go to sin, you shall tread upon Me, trample upon Me and My blood, and bring reproach upon Me!" this must needs be a great stop in the ways to sin. In all the Word of God there is scarce a stronger argument to keep man from sinning than the consideration of Christ's name lying prostrate before us, that the name of Christ shall suffer by it. For the people of God to suffer by our sins is an evil thing; for a man to have his kindred ashamed of him is a sad thing; but for a man to be a reproach to Jesus Christ, to be a grievance to the blessed Spirit of God, this, if he have any ingenuity, any spark of grace left in him, any love of Christ remaining in him, will take him quite off from the ways of sin and wickedness.

Burrough's Masses
Choi. c.

MDLIV.—*How to be truly thankful unto God.*

"*Per brachium fit judicium de corde*" is the physician's aphorism; and therefore, when they pass their judgments of men's hearts, they do it by the pulse beating in their arms, and not by the words that proceed from their mouths. So wise men will look more to doing than to saying, though both are good and both must be done, remembering that Jesus did and said. And then it is that men are truly thankful unto God, when they act what they say; as, Noah is no sooner out of the ark but he builds an altar for the Lord, before he provides a house for himself; he talks not of it, but does it; for to thank God with our tongues, and not to live answerably thereunto, is no better than to say, "*All hail, King of the Jews!*" and to spit upon Him—"Hosanna!" with one breath, and "Crucify him!" with another; to have Jacob's smooth tongue and Esau's rough hands; a great deal of formal hypocrisy hung out at the sign of the lips, and no reality at all in the heart and hand, where it should be.

Hippocrates,
Aphorism.

Acts i. 1.

Root of Thankfulness
a Sermon,
1627.

MDLV.—*A man to be clear of that fault he reproves in another.*

It was Plutarch's shame, when his servant could thus upbraid him, "*Non est ita ut Plutarchus dicat* (It is not as my master saith); his opinion is, that it is a shame for a philosopher to be angry, and he hath often reasoned of the mischiefs that come thereby, and hath written a book of not being angry, *et ipse mihi irascitur* (yet he is angry with me)." A great fault it was in Plutarch, then, and it is no less in those that are guilty of the same

Williams, Of the
Church

"De cohibenda
iracundia."
"Tunc est de
ori," &c.

sin they reprove in others now, and little good will come thereby; for the eye which is filled with dust can never see clearly the spot that is in another's face, nor that hand which is besmeared with mire wash any other member clean, nor that man who is corrupted with sin do any good when he reproveth his own sin in another; as, when one thief reproves another, one drunkard condemns another, they may shame one another, but seldom mend one another. "*Mundus à vitiis esse debet, qui aliena corrigere curat* (He must needs be clean himself who goes about to cleanse another)." Gregoriū Homil.

MDLVI.—Reproaches and sufferings for the name of Christ marks of salvation.

THERE is mention made of one Æschylus, who, being condemned to be stoned to death, and all the people being ready to do execution upon him, his brother ran in unto him, and showed them that he had but one hand, and that he lost the other in defence of his country; whereupon there was none that would throw a stone at him. And thus it is that reproaches and sufferings in the cause of Christ are notable marks to safeguard us in the time of trouble: it was Jeremiah's plea, "*O Lord, Thou knowest: remember me, and visit me: know that for Thy sake I have suffered rebuke.*" This is the evidence that a gracious heart hath to itself that God will spare him, when others shall suffer from His wrath; for the more any man is called to suffer in the cause of God, and when he finds his heart ready and willing to yield to God in suffering, the more evidence he may have to his soul that, when others be called to suffer from wrath, he shall be spared; this being the bottom of the Psalmist's prayer, "*Remember, Lord, the reproaches of Thy servants, how I do bear in my bosom the reproach of Thy mighty people.*" Burrough's *Mistake*
Choice,
Jer. xv. 15.
Ps. lxxxix. 50.

MDLVII.—Mercies of God to be particularly recorded to posterity.

THE Jews (as the Rabbins do observe), the night before the Passover, are wont to confer with their children on this wise: the child said, "Why is it called the Passover?" The father answered, "Because the angel passed over, and destroyed us not." The child said, "Why do we eat unleavened bread?" The father answered, "Because we were forced to make haste out of Egypt." The child said again, "Why eat we sour herbs?" The father said, "To put us in mind of the afflictions in Egypt," &c. Thus ought we to deal in all the great and marvellous kindnesses of God: to speak publicly of them for the generations to come; with David, to tell what God hath done for our souls; to declare His glory among all nations, and His wonders amongst all people. The prince must speak of them to his subjects, the minister to his people, the master to his servants, and the father to his children. Menochius, de
Repub. Heb.
Ps. lxxvi. 16.
Ps. xcvi. 3.

MDLVIII.—Parents not to be forsaken, though they be infidels and wicked.

WHEN St. John had baptized Chrysippa, the wife of the governor of Patmos, she presently thereupon would forsake her unbelieving husband. By no means; that must not be. St. John told her that he had a commission to join her to Christ, but no warrant to keep her from her husband; and, therefore, he suffered her not to depart, but commanded her to return unto her house again. It is also written of St. Martin, that he lived with his parents, who were Gentiles, and performed all good offices to them as became a good Christian child, because the Church of God, when she receiveth any one to Christ, doth by no means acquit the obligation of that law which bindeth a son unto his father. Thus, we are not, with the prodigal, to run out of our father's house, not to condemn them that begat us, but to condemn their impiety if they seek to mislead us; for it is not to be believed that God, who Prochorus, in *Vita*
St. John, cap. xxi.
Sulp. Ser., *Hist.*
Williams, *Of the*
Church.

commanded us to honour father and mother, would ever bid us to forsake them. And, therefore, if any man hath an infidel to his father, let him not be persuaded by him to do any disservice unto God, but continue his obedience to Him, and, in so doing, he shall receive the reward of his duty, and the father shall find the punishment of his iniquity.

MDLIX.—*The martyrs' welcome to heaven.*

Granatons., *Medit.*

WHEN a father sends his son abroad about some earnest business, and he meets with much difficulty in the way, and comes home in rainy, tempestuous weather, how gladly doth he entertain him. The whole family are ready to tend upon him: one makes a fire, another gets him dry clothes, a third is busy in preparing somewhat to comfort his wearied spirits. And thus the people of God, when they meet with hardship in the pilgrimage of this world, and suffer even unto death for righteousness' sake—whether they be martyrs in will and in deed, as St. Stephen; in will and not in deed, as St. John; in deed, but not in will, as the innocents—when they come and meet with Christ, for whom and in whose cause they have suffered, how shall they be received? with what welcome shall they be entertained? what riches of glory shall they enjoy in the highest heavens for evermore? They shall have crowns upon their heads, palms in their hands, long white robes upon their backs, and shall sit at the right hand of God, when all their persecutors shall stand like so many base, unworthy creatures before them.

Willan's *Serm.*,
1629.

MDLX.—*The formal Christian discovered.*

Leech's *Serm.*,
Lond., 1627.

Look but upon a pageant, on some triumphant day, what a goodly show it makes without, how it is carried on men's shoulders; oh, but look then again within it, and you shall find little substance, only a few gilded laths and pasteboards, things of small concernment. Then again, a maypole stands on high, decked with ribbons and garlands on the top, gazed upon by all men; oh, but it hath no rooting, no sap to preserve it. Such are all formal Christians, top and top-gallant: they have fair gilded outsides, some certain general notions swimming in their heads, but, as the apostle's phrase is, they are not rooted, not principled; their heads are uncatechised, and their hearts unsanctified; they make a goodly show, have abundance of form, but no power of godliness in them.

Col. ii. 7.

MDLXI.—*The printing of learned men's works instrumental to God's glory.*

Calamy's *Epist.*
Dedic. before Dr.
Taylor's Paternoster
Works.

It is the opinion of some learned men, that the saints who are now triumphing in heaven have an augmentation of glory bestowed upon them, according to the good they do, after their deaths, as by sermons preached or books printed while they were living. Instance is given in the apostle St. Paul, whose glory in heaven, say they, is increased according as men are converted by reading of his epistles; which doctrine, if it be true, will be a mighty encouragement to persuade the friends of deceased ministers and other learned men to publish the sermons and works they leave behind them. Howsoever, whether this be true or no, sure it is that, by the publishing thereof, especially when perfected, after their deaths, much glory is brought unto God and much benefit to the souls of the living.

MDLXII.—*Reproaches and sufferings made honourable by God.*

It is said of Joan, countess of Shrewsbury, that in the midst of a dance at court, she let her garter fall unawares; and blushing at the accident, the king took it up in his hand, whereat the nobility smiled. "Well," says he, "I will make this an honourable ornament ere long;" and upon that came the order of the Knights of the Garter, the garter being an ornament of the highest nobility, such as kings wear about their necks, as an ensign of their princely order. Thus, if man can put honour upon such mean things, then God much more. It is He who ennobleth reproaches and sanctifieth afflictions to His children, and maketh the sufferings of His servants as so many ensigns of heavenly nobility; so that, if men had but the true skill of Christianity, they would be ambitious of the crown of martyrdom, look upon it as a blessed thing, when men speak all manner of evil of them, and, with Moses, rather choose to suffer with the people of God than enjoy the pleasures of sin for a season.

Edward III.

Guil. Camdeni *Britannia in Con. Brit.*

Matt. v. 11.

Heb. xi. 25.

MDLXIII.—*God showing mercy only for Christ Jesus' sake.*

DAVID, after his victory over the Philistines, calls Ziba before him, and asks him whether there were not yet any man left of the house of Saul, that he might do him kindness for Jonathan's sake; whereupon they presented unto him Mephibosheth, a poor, lame, impotent man, who no sooner sees the king, but he falls on his face, and looks upon himself as a dead dog, far below the king's favour. "No matter," says the king, "fear not; for I will show thee kindness for Jonathan's sake," &c. And thus, if there be any forlorn Joseph who is fallen into the pit of despair, let him but cast up his eyes to the hills from whence cometh his salvation, and God will show him mercy for Christ Jesus' sake. If there be any lame, impotent Mephibosheth, any wounded spirit, any of the household of faith, that is distressed, God will inquire after them, and do them good, for Christ Jesus' sake.

Leech's *Serm.*,
London, 1631.

2 Sam. ix. 7.

MDLXIV.—*God's goodness to us to be a motive from vain swearing.*

POLYCARP, that religious martyr and bishop of Smyrna, in the time of the fourth persecution, under Marcus Antonius Verres, when he was commanded to swear but one oath, made this answer: "Fourscore and six years have I endeavoured to do God service, and all this while He never hurt me. How shall I speak evil of so good a Lord and Master, who hath thus long preserved me?" and added further, being thereunto urged by the proconsul: "I am a Christian, and cannot do it. Let heathens and infidels swear if they will; I cannot do it, were it to the saving of my life." Thus it is that, if nothing else will keep a man from idle swearing and taking of the blessed name of God in vain, the very consideration of benefits received from Him should be motive and dissuasive sufficient not to lade Him with oaths, who hath so laden us with favours, and that, whilst He is every moment doing good for our souls and bodies, we should dare to return Him evil for the good He doth unto us.

Eusebii *Hist.*, lib.
ii., cap. 15.

"Te pater Æneas
et avunculus excitat
Hector."—VIRGIL.

MDLXV.—*The sword of war impartial.*

WHEN the Duke of Medina Sidonia was armed by the King of Spain, his master, against the Protestant party, he spoiled all before him, and flew as well upon those of his own religion as others. One asked him why he had no more care to spare those of his own religion. His answer was, "My sword knows no difference betwixt Catholics and Lutherans." Thus it is that whensoever God shall be pleased, for the sins of a people or nation, to give the sword a commission to eat flesh and drink blood, it will make little or no

Hispan. *Rerum
Scriptores.*

"Tutius est igitur
fictis contendere
verbis, quam pug-
nare manu."—
OVID, *Metam.*

2 Chron. xxxvi. 17.

Josephus, *de Bello
Jud.*

Egesippus, *de Ex-
cidio Hierusalem.*

difference at all betwixt the precious and the vile, the godly and profane; the bullet will not distinguish betwixt the commanders and the commanded. No argument was found so forcible as to persuade the enraged Babylonians to spare the poor captive Jews; and at another time, it was neither the religion of God Himself, the memory of ancient prophets, nor the glory of their temple, nor the beauty of their well-compacted city, nor the multitudes of people, nor any respect in the world, could move the incensed Romans to have the least pity on them. But there is no such need to step over our own threshold to prove the truth of this assertion; it is yet in fresh and bleeding memory that the sword of war is impartial, sparing none that come before it, and pitying none that come nigh it.

MDLXVI.—Afflictions fit us for heaven.

*Acts and Monu-
ments.*

"Post afflictiones
vita tranquillior,
post tenebras venit
lux."—GREG. NA-
ZIANZEN, in *Orat.*
ad Cyprian.

It was a notable expression of Master Hawks, writing a consolatory epistle to Master Philpot, then a prisoner in the bishop's coal-house: "This bishop's coal-house," says he, "is but to scour you and make you bright, and fit you to be set up on the high shelf"—meaning heaven. As, when good housewives would set up vessels of brass or iron, they first take cinders or ashes and scour them, whereby they are fitted to be set up, so all afflictions and troubles of this life are but means that God useth to furnish His people withal, to make them bright and clean, that so they may be set on high. They must not come on the high shelf till all the rust be taken off, not enter into heaven till they have been in the furnace of afflictions, and are washed and cleansed and purified from the filth and dross of sinful pollutions.

MDLXVII.—The great weight of government.

Andrew Winton's
Serm. at Court,
1617.

Exod. xxviii. 29.

Numb. xi. 14.

"Onos, onus."

Chrysost., *ad Pagan-
um Antioch.*

It is a moral that is given of Aaron's apparel, that he carried the twelve tribes in his breast-plate, next his heart, to show that in care he was to bear them. But he had them also engraven in two onyx stones, and those set upon his shoulders, to show that another while he was to bear them in patience also. And it was so with Moses, too: at one time, he bears the people as a nurse doth her child, that is, full tenderly; but when they fall a-murmuring, as they did often, he bare them upon his shoulders in great patience and long suffering—yea, he complained, "*Non possum portare* (I am not able to bear all this people)." Thus it is that governments may well be said to have their weights, be heavy, when shoulders and all must be put to them, when they need not only a good head, but good shoulders that sustain them; yet that not so much while they be in good tune and temper—then they need no great carriage; but when they grow unwieldy—be it weakness or waywardness of the governed—in that case they need; and in that case there is no governor but that, at one time or other, he hath load enough upon his shoulders, and finds the weight of government, *onus humeris angelorum non leve*, insupportable.

MDLXVIII.—New inventions of sin condemned.

Piutarchi *Sympo-
siac.*

Rhodogin., *Lect.*

"Cunctarum novi-
tas gratissima re-
rum."—OVID, *iii.*
Pont. 4.

SARDANAPALUS, that wretched epicure, made proclamation through the coasts of Assyria that he should be well rewarded who could devise some new way of delight, never thought on before; and as he was industrious to find out new ways of pleasure, so was Perillus as careful to invent a new way of punishment, by the making of a brazen bull at the command of a tyrant, by whose means he was the first who bellowed out his life in the same. Thus it is with us: we are all for invention and new devices of sin, altogether unknown to the ages of our forefathers—new lords, new laws, new lights, new doctrines, new fashions, new faces, nay, almost new kinds of men and women—"hic mulier,

hæc vir”—scarce discernible by their habits whether men or women, or neither, or some kind of monster betwixt both—new devices for gain, new ways of cheating, new ways of breaking; so that, without all doubt, God is devising some new manner of judgment, as was said of Korah and his accomplices. Numb. xvi. 29.

MDLXIX.—*To bless God for all.*

THERE is a kind of dialogue betwixt one Doctor Thaulerus and a poor man who lay begging by the highway-side: “Good morrow, poor man,” says the doctor. “I never had any bad morrow,” said the beggar. “No?” says the doctor. “Thou art a miserable, poor man; thou art as good as naked, without any clothes on thy back; no friends, nor any one to relieve thee; how can it, then, be true that thou sayest, thou never hadst any bad morrow?” “I’ll tell you,” says the beggar. “Whether I am sick or in health, whether it be warm or cold weather, whether I be clothed or naked, rich or poor, I bless God for all.” “Oh, but, friend,” said the doctor, “what if Christ should cast thee into hell?” “If He should,” says he, “I would be contented; but I have two arms—the one of faith, the other of love—wherewith I would lay such fast hold on Him that I would have Him along with me, and then I am sure that hell would be heaven if He were there.” And thus it is that we should bless God at all times, in all places, upon all occasions, and in all conditions, as well for years of dearth as years of plenty; in times of war as well as times of peace; for adversity as well as prosperity; in sickness and in health, in weal and in woe, in liberty and restraint; whether it be that the Lord giveth, or whether He taketh away, still to bless the name of the Lord.

De Salis, *Introduction à la Vie Déot.*

“Semper Deo gratias agere studeamus,” &c.—AUG., *de Verbo Dom.*

MDLXX.—*Godliness a great mystery; and why so.*

THE world hath her mysteries in all arts and trades—yea, mechanical appertaining to this life—which are imparted to none but *filiis scientiæ* (apprentices to them): these have their mysteries—have them?—nay, are nothing but mysteries. So they delight to style themselves by such and such a mystery, such and such a craft, &c. Now, if godliness be great gain, and profitable unto all things, a trade of good return, and in request with all good men, then is she to be allowed her mysteries, at least, such as all other trades have, and the rather for that, that there is *mysterium iniquitatis* (a mystery of iniquity); so that it would be somewhat hard if there were not *mysterium pietatis* (a mystery of godliness), to encounter it; that Babylon should be allowed the name of a mystery, and Sion not; that there should be *profunda Satanae* (deep things of Satan), and there should not be deep and profound things of God and godliness, for the Spirit to search out and dive into.

Winton’s *Serm. at Court*, 1614.

1 Tim. vi. 6, 7.

2 Thess. ii. 7.

Rev. xvii. 6.

Rev. ii. 24.

MDLXXI.—*How a man should demean himself, being fallen into bad company.*

IT is said of Antigonus, that being invited to a great feast, where a notable harlot was to be present, he asked counsel of Menedemus, a discreet man, what he should do, and how he should behave himself in such company, who bade him only to remember this, that he was *ἀδελφός τοῦ βασιλέως* (the son of a king). So, good men may be invited where none of the best may meet; many a honest man may fall into a knave’s company: the best counsel is, keep ever in mind that they are king’s sons, God’s children; and therefore it were a base thing for them to be allured by the wicked to do things unseemly, and that they should much degenerate if they should make any sinful compliance with such as are notoriously wicked.

Plutarchi *Moralis.*

“Ante circumspiciendum est cum quibus edas et bibas, quam quid edas et bibas.”—SEN., *Ep.* xi.

MDLXXII.—*The desperate sinner's madness.*

Com. in Luc., cap.
iv.

"Quæ te dementia
cepit?"—VIRG.

Eph. v. 5.

ST. AMBROSE reports of one Theotymus, that being troubled with a sore disease upon his body, when the physician told him that, except he did abstain from intemperance, as drunkenness and excess, he was like to lose his eyes, his heart was so desperately set upon his sin that he said, "*Vale, lumen amicum* (Farewell, sweet light, then)! I must have my pleasure in that sin; I must drink, though I drink out my eyes; then, farewell, eyes! and farewell, light and all!" Oh, desperate madness! for men to venture upon sin, to the loss, not only of the light of the eye, but the light of God's loving countenance for evermore! It is to be supposed that no man will so far own by his words as to say, "Farewell, God and Christ, and eternal life and all! I must have my sin!" yet, though directly they say not so, they do in effect say it. They know that the Scripture saith that no drunkard, whoremonger, nor covetous nor unclean person shall enter into the kingdom of heaven; then whosoever that, knowing this, goeth for all that in such a way, doth, as it were, say, "Farewell, God and heaven! and farewell, all that God hath purchased by His blood! Rather than I will lose my sin, I will lose all!"

MDLXXIII.—*Christmas-day to be held in remembrance.*

Winton's Serm. at
Court, 1616.

Lu' c' i. 14.

Ps. cxviii. 24.

As kings keep the day of their inauguration; as cities have their *palilia*, when the trench is first cast up, and churches their *encanias*, when they are first dedicate; as men their *γενέθλια*, when they first came into the world: so all good Christians celebrate the day of Christ's nativity—a day of joy, both in heaven and on earth: in heaven, for a day of glory unto God on high; on earth, for a day of peace here below, and goodwill towards men—a day of joy to all people past, present, and to come; such a day as wherein, after long expectation, the best return was made that ever came to the poor sons of men, such a day as the Lord Himself made. Let us, therefore, rejoice therein.

MDLXXIV.—*How to feast comfortably.*

Sandy's Travels.
Rhodogin, Lect.
V^{ar}.

"Convivium à pre-
catione captum."
Ecc.—CHRYSOST.,
Hœn. de Fide Animæ.

JOSEPH had his tomb in his garden, to season his delight with meditations of his death; the Egyptians had a skeleton, or carcase, brought into their feasts for the same purpose; at Prester-John's table a death's-head is the first thing set on; and Philip had not only a boy every morning, but a dead man's skull on his table every meal, to put him in mind of his mortality. And thus ought we all to do, mingle our feasting with the meditation of our farewell out of this wretched life; when we sit at dinner, to think of our dissolution, and ever to set our own carcase before the eyes of our minds, saying within ourselves, "Alas! this feeding and feasting is but a little repairing and propping up of a poor ruinous house, that ere long will fall down to the ground, and come to nothing."

MDLXXV.—*Heaven not to be found upon earth.*

Burrough's Motet'
Choice.

Comines' Hist.

It is storied (told) of a king of Persia, that he must have an imaginary heaven, and thereupon he is at the charge of a stately brave palace, where, in the top, he caused the heavens to be artificially moulded, and the sun, moon, and stars to be painted, and under them the clouds, that by art moved up and down, distilled rain, and made great cracks of thunder; above that was placed a great throne, glittering with all the art that nature could afford. This might be sufficient for a heathen who knew no better things; but how sad is the condition of a company of drossy-spirited men, who (with that Duke of Bourbon, in France, who, if he might but have his palace in Paris, would not change it for Paradise) can be con-

tent to take the things of this world for their portion—if they had but this or that thing, it were heaven to them. It argues they have low thoughts of an immortal soul, and are ignorant of what an immortal soul is capable of, that can think themselves satisfied in any creature, and have loose thoughts of God, as if there were no treasures in Him, but only a few temporary earthly delights—as meat, drink, and sports, and whatsoever the vanity of this world calls delightful.

MDLXXVI.—Affliction, if anything, will make us seek God.

THE Persian messenger (though a heathen), as Æschylus, in one of his tragedies, observeth, said thus: "When the Grecian forces hotly pursued our host, and we must needs venture over the great water Strymon, frozen then, but beginning to thaw, when a hundred to one we had all died for it, with mine eyes I saw," saith he, "many of those gallants whom I had heard before so boldly maintain there was no God, everyone upon his knees, and devoutly praying that the ice might hold till they got over." And Pharaoh was at high terms with God, but when extremity came upon him, then he was humbled. Thus it is that many men, like the dromedary, of exceeding swiftness (the female especially), run over hill and dale, take their whole swing of pleasure, and snuff up the air of all sensual delights. Age, death, and sickness are afar off; youth, health, and strength possess them: there is no coming to them then; no meddling with them till their month come, till winter come, a day of sorrow and distress overtake them; then they will seek unto God. And herein is folly condemned even of her own children, and wisdom justified of her very enemies: that they that greedily seek sin are at last glad to be rid of it, and they that merrily scorn religion at last are glad to be sheltered under the protection thereof.

Winton's *Serm* at Court, 1511.

Exod. v. 2.

Isa. lx. 6.

Jer. ii. 24.

"Afflictiones humiliter castigat cœlestia multiplicat."—GREG., *Hom. super Evang.*

MDLXXVII.—Deceit and unfaithfulness in trade and commerce condemned.

LYSANDER, the Lacedemonian, held for a main principle of his religion, that children were to be deceived with trifles, as rattles and gewgaws, but old men were to be gulled with oaths and held with fair promises; and it is now almost grown a trade for men to be so slippery in their dealings one with another, that they can find loopholes to wind out of the most cautelous (cautious) contracts for advantages, break faith, promises, bonds, run away with men's goods; so that Turks and Jews are more trusty than such hollow shifting Christians: and hence it is that God's justice and His just revenge on all trades at this day is such, that scarce any prosper in them, God having divorced His blessing from them, because they have turned their trades into crafts, not for the help, but the overthrow one of another.

Bodin's *Commonwealth*.

Plutarch.

"Non hospes ab hospite tutus."—OVID.

MDLXXVIII.—The great danger of living in any one known sin.

THERE have been prodigals in all ages, such as, having a fair inheritance, have lost it all upon one cast of the dice. A man may escape many wounds and shots in the wars, and yet may be killed at the last with the stab of a penknife or the prick of a pin or needle. It is reported of Sir Francis Drake, that having compassed the world, and being in a boat upon the Thames in a very rough tide, he said, "What! have I escaped the violence of the sea, and must be now drowned in a ditch?" Thus, many a man that hath escaped many gross sins may, by some little secret lust, be deprived of the glory of the kingdom of heaven. Moses came within the sight of Canaan, but for one sin, not sanctifying God's name at the waters of Meribah, he never set foot within it. Great affliction it was, no doubt, unto him to be so near, and yet so

Sir, F. Bacon, *By Way of Discourse*.

Numb. xx. 13.

far off from entering ; and no less will it be to any man that, for one sin, not sanctifying the name of God as he ought, shall come short of heaven : not but that there may be some remainders of sins, and yet the heart be taken off from every sin ; but if there be any secret closing with any one sin, all the profession of godliness and leaving all other sins, will be to no purpose, nor ever bring a man to happiness.

MDLXXIX.—*Rich men to be mindful of what they have received at God's hand.*

Andrews' *Serm.* at
Court, 1616.

Luke xvi. 25.
Rom. xiii. 3.

In *Moral.* super
Iscariot.

"Discant divites
non in facultati-
bus," &c.—
AMBROS., in *Lur.*

Matt. xix. 24.

2 Pet. ii. 15.

Numb. xxiii. 10.

ST. GREGORY confesseth thus much of himself, that never any sentence entered so deep into his soul as that text, "*File, recordare, &c.* (Son, remember that thou in thy lifetime receivedst thy pleasure or good things, and likewise Lazarus pains ;" and that as *surgite mortui* was ever in St. Jerome's ear, and *non in commensationibus* (not in surfeiting) in St. Augustine's, by which he was first converted ; for he, sitting in the See of Rome, when it was grown rich and of great revenue, was, as he saith, still afraid of this text, whether his exalting into that chair might not be his recompense at God's hands, and all that ever he should receive from Him for all his service, *mercedem non arrham* (his portion of earth), not the earnest of heaven. Thus did the good father ; and would God his example herein might make a due impression, and work the like fear in so many as have, in the eyes of all men, received the good things of this life : for it is too apparent that divers that have so received, and that in a measure even heaped up and running over, carry themselves so without remembrance of themselves, as if no such simile were in all the Bible as that of the needle's eye, no such example as that of the rich glutton, no such memento as that of Abraham to him ; but they that have learned a point of divinity, such as Abraham never knew, Balaam's divinity (it is to be feared), to love the wages of unrighteousness, and yet they must needs into Abraham's bosom, die the death of the righteous.

MDLXXX.—*Sin unrepented of heavy upon the soul at the time of death.*

Pintus, in *Daniel*.

"Apparent rari-
nantes in gurgite
asto."

Rom. vii. 24.

A MASSIVE piece of timber floating up on the water may be easily drawn towards the shore ; so long as it swimmeth, anyone may turn it this way or that way at pleasure ; but if it once be grounded, not many men can move it but with great pains and industry. Thus, man's life is the water, death the shore, and sin the piece of timber : whilst we live in strength and health, borne up by the streams of worldly pleasure and delight, sin seems but light unto us ; great sins appear as little sins, and little sins as no sins at all ; but at the time of our dissolution, when we are ready to touch upon the brink of death, then sin appears in its colours, in its true proportion : small ones so great in the magnitude, light ones so ponderous in the weight, that the poor miserable sinner finds them a burden insupportable, too heavy for him to bear, and, looking about for help, cries out with St. Paul, "*Miserable man that I am ! who shall deliver me,*" &c.

MDLXXXI.—*Godliness a very gainful trade.*

De Trugillo, *Serm.*

A MERCHANT who drives a rich trade will, by a bargain, in one morning, get a hundred pounds or more, whereas many other poor people are fain to work hard to get a shilling or eighteenpence a day. Now, every one would be of the gaining side. It is the common voice of nature, "Who will show us any good ? How shall we come to be rich ?" Oh, prize the trade of godliness, then ! Therein is great gain to be had. As for the works of

morality and common grace, they are like the trade of the poor labouring man, who earns some small matter, who works hard, and gets only some outward blessings from God; but godliness is a full merchant's trade, that brings in hundreds and thousands at a clap. And such a trade God would have us set our hearts upon, to look after great and glorious things. As Cleopatra, that Egyptian princess, said to Marcus Antonius, it was not for him to fish for gudgeons, but for towns, forts, and castles: so it is not for those who are acquainted with the ways of godliness to be trading for poor things, for temporal, transitory trash, but for eternal life, glory, and immortality.

"Nulla Deo merces est melior, eaque habet pietatis munera."—AMBROS., in *Lib. de Viduis*.

Platarch, in *Antonia*.

MDLXXXII.—*Consideration of our secret sins a motive to compassionate others.*

WE may read of a judge in the primitive times, who, when he was seriously invited to the place of judgment to pass sentence upon another, withdrew himself, and at last, being earnestly pressed, came with a bag of sand upon his shoulders to the judgment-seat, saying, "You call me to pass judgment upon this poor offender. How can I do it, when I myself am guilty of more sins than this bag hath sands in it, if the world saw them all?" This was not so well done as a public magistrate, being invited to do justice, yet becoming as a conscionable Christian. And thus ought all good men to do: the consideration of their bosom sins should work in them compassion towards others, saying within themselves, "Can I be as Judah, to cry out upon Tamar, 'Let her be burnt!' when I remember the ring and the staff laid in pawn to her in secret? How can I be extreme against my weak brother, when, if my faults were written on my forehead, I might deserve as severe a censure myself?"

Abbott's *Secret Sins Discovered*.

Zuingeri *Theat. Hum. Vitæ*.

Gen. xxxviii. 24.

MDLXXXIII.—*Ministers to preach the Gospel, notwithstanding the discouragements of their auditory; and why so.*

TULLY maketh mention of Antimachus, a famous poet of his time, who, having penned some excellent quaint piece, read it openly before a judicious auditory. But, whether through disaffection to the person or disregard of the poem, they all left him, except Plato; which he perceiving, resolved to go on, with this confidence, that, Plato being there alone, he cared not though all the rest were absent. Thus ministers are to preach the Gospel of Christ. Though they meet with many discouragements to the work of their ministry, though the congregation be so thin that there may seem to be more pews and pillars in the church than people, and they as stupid and senseless in the matter of attention as the seats they sit on—some highway-side, some thorny, some rocky hearers—yet, for all that, there may be one Plato, one good-grounded hearer, who may prove the crown of all his labours, and in whose conversion he shall have much cause of rejoicing before men and angels in heaven.

Libro de Claris Oratoribus, et in Bruto.

"Plato erit instar omnium."

"Qui animarum curam pro Domino suscipit," &c.—GLOSS., *super Prov.* xi.

Mark iv. 5-8.

MDLXXXIV.—*The misgiving thoughts of a worldly-minded man in reference to the enjoyment of heaven.*

A BEGGAR asking an alms, if a man put his hand in his pocket and take out a penny or twopence, he hath hope to have that; but if he chance to pull out a piece of gold, then his heart fails, because it is too much. Cast a bone to a dog, he falls to it presently; but set a joint of meat before him, well dressed, in a fair, large dish, he dares not venture upon that. So, for these subluxary things, as riches, honours, and preferments, such as God casts many times to dogs, worldly men may fall upon them, and think they are for their tooth; but when they come to the dainties and infinite treasures of God, can a drunkard, who

Burrough's *Moses' Choice*.

"Haud tali se dignatur honore."

prizeth nothing but a little swilling drink—can a swinish, filthy, base, low-spirited man, who never minded anything but the satisfying of his unclean lusts—think that God should make it the greatest work that He hath in the world to communicate the riches of His goodness and grace to such a one as he is? He cannot but have misgiving thoughts, and think that he hath no part in them.

MDLXXXV.—*A heavenly-minded man looks through and beyond afflictions.*

Relat. di Betero.

TRAVELLERS tell us that they that are on the top of the Alps may see great showers of rain fall under them, which they overlook, but not one drop of it comes at them. And he that is on the top of some high tower mindeth not the croaking of frogs and toads, the hissing of serpents, adders, and the like venomous creatures that are below. Thus, a heavenly-minded man, who dwells in heaven on earth, looks through and beyond all troubles and afflictions, rides triumphantly through the storm of disparagements—nay, he boldly stares Death in the face, though never so ugly disguised. As Anaxarchus said to the tyrant, “*Tunde, tunde, Anaxarchum non tundis,*” beat him and bruise him and kill him it may, but he will keep up his soul in the very ruins of his body.

“Quò fata trahunt retrahuntque sequuntur.”—VIRG.

Diog. Laert., in *Vita.*

MDLXXXVI.—*Deliberation to be used in all our ways.*

Pintus, in Ench.

He that is to climb up some high ladder must not think that, setting his foot upon the lowest round, he can skip over all the rest, and be at the top, without evident danger to himself. Such is the course of our life: just like a ladder of many rounds, set up to some high place. The first step is, or of necessity should be, the thought of God and goodness, and the last step the full assurance of heaven; but there are in the middle many other steps, as of means, consideration, deliberation, &c.—how to love God above all things, and our neighbours as ourselves, and how to demean ourselves in the midst of a crooked and froward generation—which, if we miss and step over, no marvel if we never come to the top, but perish in the midway to all eternity.

“Cuncta prius tentanda.”—OVIU, *Mt.*

MDLXXXVII.—*Heavenly-mindedness of a child of God.*

Speed's Chronicle as Walsingb.

It is recorded of Edward I., that he had a great desire to go to the Holy Land, but, being hindered by a domestic war, he gave his son a strict charge, upon his death-bed, that after his death he should cause his heart to be conveyed thither; and to that purpose he had prepared two-and-thirty thousand pounds to defray the charge, and ordered that sevenscore knights, with their several retinues, should attend it thither. Thus the saints and dear children of God, though they have not their bodies in heaven, yet their hearts are there; they are like eagles, always mounting upwards; their treasure is in heaven, and there will their hearts be also; they may have many weights of corruption without that press them downwards, yet they have an inward principle that works upwards—a special work of God so ordering it, that their conversation is altogether in heaven; and that though, with the Church, they be black and dark in regard of their infirmities, yet they are like unto pillars of smoke that ascend upwards.

“Propter Deum fastidit omnia terrena.”—MUSCUL., in *Pi.* lxxiii. 5.

Phil. iii. 20.

Cant. iii. 6.

MDLXXXVIII.—*To be careful of our precious souls.*

Val. Rothm., Carahd., lib. iii.

CHARLES V., when he was solicited by a great counsellor, Antonius de Lena, to cut off all the petty princes of Germany, and then he should rule alone, cried out, “*Anima, anima*

(My soul, my soul)!" "Nay," says the tiger, "if your majesty have a soul, give over your empire." The emperor had some care of his soul, the bloody advocate had none. Oh, the precious soul of man!—the master-wheel of all our actions, the chief seat of the image of God!—that for which Christ emptied Himself of glory; that wherein Christ desires to dwell by faith! How ought such a jewel to be kept with all diligence! Let the men of the world prize their soul at never so low a rate, yet let all good men set a high value upon theirs.

Paul. Jovii *Hist.*,
lib. xxvii.

"O anima insignita
Dei imagine, deco-
rata." &c.—BERN.,
In Medit.

MDLXXXIX.—*The world's uncertainty.*

As it cannot be otherwise but that the sun shining out in our horizon must needs be the occasion of darkness in another, so that our day is their night, and when it is day with them it is night with us: thus it is with the things of this world; they are at no certainty. Many are made poor, that a few may become rich; one is made honourable by another's disgrace; this man full by that man's emptiness. If the day of prosperity smile upon one, the night of adversity lowers upon another; one weepeth, and another rejoiceth; one gains by another's loss. Why, then, should any man think that to be certain with him that is so inconstant to all besides him?

Leech's *Serm.*,
Lond., 1624.

"Rara si constat sua
forma mundo,
Si tantas vaiat
vices."
—BOETH., *De-
consolant.*, lib. ii.

MDXC.—*How to know whether a man be heavenly or earthly-minded.*

ALL things in nature have a principle to carry them to their proper place—as, for example, take earth and close it in a vessel, and take fire and put it in another vessel, then open the vessels, let them out, and they will both go to their proper place—the one upward, the other downward: because the place of fire is on high, hence it is that sparks fly naturally upwards; and, because the place of earth is below, thence is it that it tends downward. Thus, if the place and centre of the heart be in heaven, then certainly it will move upwards towards heaven; but if on earth, then it will bear downward. So, likewise, the souls of men, when they are gone out of the body, they go to the place where they had a principle to carry them; not a principle that shall be put into them when they die, but a principle that they were led by before: so that, if their hearts be pressed down by earthly things when they die, they will fall down; but, if heavenly-minded, they will mount upwards. It stands, therefore, upon every man to know how his soul worketh.

Burrough's *Moss's*
Choice.

"Exitus acta pro-
bat."

MDXCI.—*Children to be ready in relief of the parent's necessities.*

LUTHER hath a story of a good father in Germany, that had made over all his estate to his sons, reserving only to himself a power, by turns to come and take his diet at their tables. One of the sons, being at dinner, and having a goose before him, espied his father coming, and set the goose underneath the table till his father was gone again. Then he takes up the goose, which God had miraculously turned into a great toad, which leaped into his face, and, notwithstanding all his striving, it could not be removed till it had stifled him. Let all children seriously look upon this example, and look to it, that they relieve their parents, for parents helped them when they were not able to help themselves. Let parents not be slighted, not mocked, not cursed, not smitten, but submitted unto and relieved by the examples of Christ, of David, and of Joseph, and of divers others, that, for their filial love, are recorded as famous in their several generations.

Loc. Com. Tit. de
Amore erga Parentes.

Abbot's *Secret Sin*
Discovered.
Deut. xxvii. 16.
Prov. xxx. 17.
Exod. xxi. 15.

John xix. 26.
1 Sam. xxii. 5.
Gen. xlviii. 12.

MDXCII.—Captious hearers of the Word condemned.

Pintus, Com. in
Isaiam.

SUPPOSE a company of people coming to a working goldsmith's shop: one buys a chain, another a diamond ring; this buys a jewel, that a rich piece of plate: and that there should be one amongst them so self-conceited, as to take up a coal from off the floor, and handle it so long till he had all besmeared his fingers, refusing what the shop afforded, so as he might but have that coal along with him. Were not this great absurdity? Yet, such and more is the condition of those captious hearers of God's Word, that, whilst others carry away good and wholesome doctrine, precious promises, such as is food for their souls, they come only to carp and catch at their minister, that so they may more easily traduce him, and brand him with the black coal of infamy and disgrace; but they shall one day find, that the more they throw dirt in his face, the more they bespatter their own.

MDXCIII.—Things of heaven to be waited for with patience.

Leech's Sermon,
Lond., 1622.

"Perfert patientia
palmam."

IN the way of trade, if a man go and buy a commodity of five or ten shillings price, he lays down ready money; but if the price rise high, and come to a good round sum, then he doth but give something in earnest—the great payment (it may be) comes six or twelve months after. So, when men will bargain with God for their obedience, to have credit and esteem in the world, these are but poor trifling matters, and God gives them presently; but because the covenant that is betwixt God and Christ, and so betwixt Christ and us, is about great matters, and God intends to reward His people with glorious things eternally in the heavens, we have but the first-fruits of them at present, and must not expect the fullness of them suddenly: they are great things, and must be waited for with patience till they do come, and, being once come, they will make amends for all our tarrying.

MDXCIV.—Children to be religiously educated.

Val. Max., lib. v.,
cap. 8.

Abbot's Secret Sins
Discovered.

It was the saying of Aulus Fulvius to his son, when he was discovered to be a complotter in Catiline's conspiracy, "*Ego te non Catilinæ, sed patriæ genui* (I begot thee not for Catiline, but for thy country)." And, indeed, too, too often it falls out that parents may be said to get children for the devil rather than God—for the ruin rather than the raising of their country; they must, therefore, look to it, that they be well educated, religiously trained up, that they may appear to be God's children as well as theirs.

MDXCV.—How the devil is said to know our thoughts.

Holdsworth's
Sermon, Lond., 1626.

"Prius complexio-
nem unius culus-
que adversarius
perspicit, et tunc
tentationis laqueos
apponit."—
GREG., Moral.,
lib. ix.

AN angler, having baited his hook, throws it into the water: the fish, having espied the bait, after two or three vagaries about it, nibbles at it, and after awhile swallows down the bait, hook and all. The fisher sees none of all this; but, by the sinking of the cork, he knows that the fish is taken. Thus, the devil, though a most cunning angler, knows not the thoughts of men, such as are mere pure thoughts: that is God's peculiar; it is He that searcheth the heart and trieth the reins: but if we write or speak, if the cork do but stir, if our countenance do but change, he is of such perspicuity, and so well experienced withal, that he will soon know what our thoughts are, and suit his temptations accordingly.

MDXCVI.—Faithful and seeming servants of God differenced by way of reward.

Parrotto's Moses'
Chute.

GREAT men have usually two kinds of servants: some that they hire by the day, or the month, or the year, and they shall have so much, or so much wages paid unto them every night,

or, it may be, every week; other servants there are that are not paid off presently, but that which they serve for is the expectation of some great office, or some reversion of lands that should fall unto them after a certain time expired, and thereupon they go on in doing faithful service, though there come nothing of it at present. This is the difference of faithful and seeming servants of God in reference to the matter of reward: they who live the best lives, such as moral, civil, honest men, who cannot yet be called truly gracious, though in some measure they may be said to do God some service, it is but such as poor labouring men do that are paid for their day's labour, and so they have their daily pay of meat and drink and clothes, such comforts as the creature can afford; but God hath other manner of servants, better qualified, such as are godly and true Christians indeed, who, though they have not so much present pay as the other, yet there are reversions and some glorious things that they expect hereafter. Hence it is that they go on, not envying them that have their daily pay in outward things, but wait patiently for better.

"Certantes in stadio numerosior corona glorificat."—CASSIODOR., lib. viii., ep. 22.

MDXCVII.—*Wicked persons may be in a godly family.*

ST. AUGUSTINE, writing to the clergy and townsmen of Hippo, saith: "Although the discipline and government of my house be strict and vigilant, yet, as I am a man, and live amongst men, I dare not arrogate to myself that my house should be better than the ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ." Thus may it be also with many a good man; yea, there have been no worse men in the world than they that have had the best means of grace in Christian families: as in Adam's, there was a murdering Cain; in Abraham's, a persecuting Ishmael; in Noah's, a scoffing Ham; in Isaac's, a profane Esau; in David's, an undutiful Absalom; in Mephibosheth's, a faithless Ziba; in Elisha's, a lying Gehazi; and in the college of Christ, a treacherous Judas. And no wonder; for religion is not hereditary: yea, religion is the work of God, and He hath other ends in means of reformation than conversion, as may be seen in Pharaoh and in Eli's sons.

"Quantum libet vigilet disciplina domus mea," &c.—*In Epist.*

De Mediavilla, *Progres. Collectis.*

Rom. ix. 17.

1 Sam. ii. 15.

MDXCVIII.—*The soul of man precious in the sight of God.*

A SKILFUL jeweller, having taken a great deal of pains to make up some exquisite piece of art, cannot choose but be much troubled when he sees his workmanship fallen into the hands of children and fools that have no understanding, such as cannot value what work is, and therefore slight it. Such a rare piece is the soul of man, framed by God after His own Divine image, so precious and transcendant in the estimate, that the Spirit of God is, as it were, at a stand to find anything to equal it. "What shall a man give in exchange for his soul?" Now, to speak after the manner of men, how is the Holy Spirit of God grieved when that which He hath made a temple for Himself to live in shall, by sin, be made a den of dragons, a cage of unclean birds, a harbour for impure thoughts! to see that slighted which Himself holdeth so near and dearly beloved unto Him!

Pintus in *Ezechiel.*

Matt. xvi. 26.

1 Cor. iii. 17.

MDXCIX.—*Christians having an eye upon the heavenly rewards not to be daunted at any outward troubles.*

JULIUS CÆSAR, that great Roman emperor, when he was at any time sad upon the thoughts of some disaster that befell him in the way of his dominion, was wont to say, "*Cogita te esse Cæsarem* (Think that thou art Cæsar)!" and that was it that put him into a more joyous temper. And memorable is that place of Holy Writ, when Jonadab said to Amnon, "*Why art thou lean from day to day, being the king's son?*" intimating that he could have no just cause to pine and fret away himself, being the king's son and heir-apparent

Suetonius, in *Vitæ.*

2 Sam. xiii. 4. *Annotat. in Biblia Angl.*

Met. xl. 25.

to the crown, whose present condition and future hopes might make him easily dispense with such matters as would be grievous to others; besides, he was of that power and authority, that he might easily remove any obstacle that lay in his way. Thus, it may very well be said of every true-hearted Christian, that, having an eye upon the reward, they should not be daunted at any outward thing whatsoever, but to think upon their crown and glory; not to have their hearts troubled, and to walk dumphishly and heavily in the ways of God; for they are the King of heaven's sons, heirs of God, co-heirs with Christ, the children of the bride-chamber, and therefore to rejoice and go on with a holy and heavenly cheerfulness and courage in all the ways of God.

MDC.—*The mystery of the blessed Trinity shadowed out in familiar resemblances.*

Abbot's *Catechism*.Damascen., *Orthodox Fidei*, lib. ii., cap. 4.

In a fired coal there is the substance of the coal, the light of the coal, the heat of the coal, and yet but one fired coal: so soon as the coal is fired there are these three—substance, light, and heat. So in the Divine Essence, though in a more transcendent way, is there the Father, Son, and Holy Ghost. Again, it may be shadowed out in a man's self: as soon as ever he is born into this world he is a creature to God, a child to his parents, a subject to his prince, and yet he is but one. So, so soon as ever that God is—that is, from all eternity—He is Father, Son, and Holy Ghost, yet but one God.

MDCI.—*How to be truly rich and truly honourable.*

Plutarch, *Moral*.Sir F. Bacon's *Advancement of Learning*.

Heb. xi. 26.

THERE is mention made of a painter that, having drawn the picture of a horse, would needs have him foaming at the mouth, but could not by any means do it, whereupon, in a great rage, he took the sponge wherewith he made his pencils clean and threw it at the picture, intending to have utterly defaced it; but it so fell out that the sponge, having sucked in several sorts of colours, effected that by chance which the artist by all his industry could not compass. Thus it is with them that strive to make themselves great and eminent in the world: how do they cark and care, flatter, lie, and dissemble, and all to be thought somebody amongst their fearful neighbours. But all in vain; this is not the way to do it: for, as Charles V. told his son, that Fortune was just like a woman—the more you woo her, the further she flings off. Let every good Christian, then, take up the sponge of contempt and throw it at these outward eminencies: Moses did so, and found, to his exceeding joy, that the abjection of vain glory was the acquisition of that which was true and real.

MDCII.—*The difference of good and bad men in their preparation for death.*

Burrough's *Mors et Ubsqr.*

“Piis mors ultra non est mors, sed nomen tantum habet mortis.”
CHRYSOST., *Homil. in Matt.* 8.

A WIFE that hath been faithful to her husband, and waits his coming home, let him knock when he will, she is always ready to open the door unto him; but another woman, that is false to her husband, and hath other lovers in the house, if her husband chance to knock at the door, she does not immediately go to the door and let him in, but there is a shuffling up and down in the house, and she delays the time till she have got the others out of the way. Thus it is when Death knocks at the door of these earthly tabernacles of ours; here is the difference: a good man is willing and ready to open to Death—his heart is in such a heavenly frame, that he is always prepared for Death; and seeing by faith the heavens opened, a crown prepared, and God in all His glory, it cannot be expressed with what cheerfulness of heart he welcomes Death, that so he may take possession; whereas the atheist, he dares not die, for fear of a *non esse* (that he shall be no more); the profane

person is afraid of death, because of a *male esse* (to be made miserable) ; and every wicked, ungodly man is loth to die, for, having espoused himself to the things of this world, he shrinks at the very thought of death, and cries out to his soul, as sometimes Pope Adrian did, "O my soul! whither goest thou? thou shall never be merry more!" or, as those Jovius, in Ad-hana men, "*Slay us not, for we have treasures in the field of wheat and of barley, and of oil and of* Gen. xli. 8. *honey,*" &c.

MDCIII.—*Christ to be the sum of all our actions.*

THERE is mention made of one in the primitive times who, being asked what he was, answered, "A Christian." "What is thy name?" He answered, "Christian." "What is thy profession?" He answered, "Christian." "What are thy thoughts?" He answered, "Christian." "Thy words and deeds, what are they?" He answered, "Christian." "What life leadest thou?" He answered still, "Christian." He had so digested Christ into his soul by faith, that he could speak nothing but "Christian." And thus it is that Christ is to be made the sum and ultimate of all our actions. We must labour that Christ may be made one with us, and we with Him, that in all our works begun, continued, and ended, we may still conclude with that expression of the Church, "through Jesus Christ our Lord."

De Mediavilla,
Clavis David.

In Liturgia Ecclæ,
Anglicanæ.

MDCIV.—*God's immutability.*

A MAN, travelling upon the road, espies some great castle : sometimes it seems to be nigh, another time afar off ; now on this hand, anon on that ; now before, by-and-by behind ; when all the while it standeth still, unmoved. So a man that goes in a boat by water thinks the shore moveth, whereas it is not the shore, but the boat, that passeth away. Thus it is with God : sometimes He seemeth to be angry with the sons of men, another time to be well pleased ; now to be at hand, anon at a distance ; now showing the light of His countenance, by-and-by hiding His face in displeasure ; yet He is not changed at all. It is we, not He, that is changed. He is immutable in His nature, in His counsels, and in all His promises ; whereas all creatures have and are subject to change, having their dependence on some more powerful agent ; but God, being only independent, is, as the school-men say, *omnino immutabilis* (altogether immutable).

Pintus, in Italiam.

Mal. iii. 6.
Numb. xxiii. 19.

Thomas, Prima
Part. Sum.

MDCV.—*The godly man rejoicing in death.*

IT is storied of Godfrey, duke of Bouillon, that when, in that his expedition to the Holy Land, he came within view of Jerusalem, his army, seeing the high turrets, goodly buildings, and fair fronts (though but, as it were, as so many skeletons of far more glorious bodies), being even transported with the joyfulness of such a sight, gave a mighty shout, that the earth was verily thought to ring with the noise thereof. Such is the rejoicing of a godly man in death, when he doth not see the turrets and towers of an earthly, but the spiritual building of a heavenly Jerusalem, and his soul ready to take possession of them. How doth he delight in his dissolution, especially when he sees grace changing into glory, hope into fruition, faith into vision, and love into perfect comprehension ! Such and so great are the exultations of his spirit, such mighty workings and shoutings of the heart, as cannot be expressed !

Matth. Paris, in
Hist. Ang.

"Fœlicissima justorum mors tanquam finis laborum," &c.
—BERN., de Transitu Malachie,

MDCVI.—*Sin to be looked upon as the cause of all sorrow.*

IN the course of justice we say, and say truly, when a party is put to death, that the executioner cannot be said to be the cause of his death ; nor the sheriff, by whose command

Winton's Sermo, as
Courts, 1617.

"Gloria peccati
nulla petenda tui
est."—OVID, *de
Remed.*

he doth it; neither yet the judge, by whose sentence; nor the twelve men, by whose verdict; nor the law itself, by whose authority it is proceeded in; for (God forbid that we should indict these, or any of these, of murder!) *solum peccatum homicida* (sin, and sin only, is the cause and occasion of all sorrows). It is not the looking upon any accidentals, any instrumentals of our miseries and vexations, but upon the principal, the prime agent, and that is sin; to take a wreak or holy revenge upon that, to send out an inquiry in our souls after that, and, having found it, to pass sentence thereupon.

MDCVII.—*The good man's comfort in matter of worldly loss.*

Pintus, in *Dan.* iv.

It was a handsome conceit of a Great Duke of Florence, that had for his arms a fair spread tree, having one branch only lopped off, with this motto, "*Uno avulso non deficit alter,*" intimating thereby, that as long as the trunk or body of the tree was well rooted, there was no fear though a branch or two were withered. Thus a good man bears up himself in the matter of temporal loss: as to the matter of government, if a David be gathered to his fathers, a Solomon may succeed him in his throne; if a John be cast into prison, rather than the pulpit shall stand empty, a greater than John, even Christ Himself, will begin to preach; what if a Sulpitius die at Rome, a Tully is left behind; what though a good king, a good minister, a good magistrate be removed, he cheers up himself that as good may succeed: however, he lies down with patience, expecting the event. If God take away his estate in this world, *manet altera cælo* (he looks for a better in heaven); if he be traduced by men, he shall be cleared by God; if he lose his life here, he shall find it hereafter.

1 Kings ii. 12.

Mark i. 14.

2 Cor. iv. 18.

Luke vi. 22.

Matt. xvi. 25.

MDCVIII.—*Men upon hearing of the joys of heaven to be much taken therewith.*

Plutarch, in *Vita
Camilli.*

THE Gauls, an ancient people of France, after they had once tasted of the sweet wine of the grapes that grew in Italy, inquired after that country where such pleasant liquor was, and, understanding of it, they made towards that place, and never rested till they came thither where such pleasant things grew. Thus, when the minister hath endeavoured to lay open the rich and precious things of God, and brought unto our souls some of the clusters of Canaan, and some of that wine which is to be drunk in the kingdom of heaven, let it be our parts to close in with him, in the pursuit after such good things, and not to let our hearts rest till we come to taste the sweet and enjoy the benefit thereof.

MDCIX.—*Order to be in the Church of God.*

Atterool, on *Numb.*
in *Preface.*

Eph. i. 21.
Col. i. 16.
1 Thess. iv. 16.

1 Cor. iii. 8.
Dan. xii. 3.
2 Cor. xv. 41

Eph. vi. 12.
Matt. xii. 24.

As there is an order in God Himself, even in the Blessed Trinity, where, though the Persons be co-eternal and co-equal, and the essence itself of the Deity indivisible, yet there is the first, second, and third Person. And as in God, so in the whole creation: angels have their orders, thrones and dominions, principalities and powers, and an archangel, that at the last shall blow the trumpet. So it is amongst the saints, the souls of just men perfected: all of them have enough, none of them want; yet there is a difference in the measure of their glory, because every one hath his own reward according to his labour. Stars are not all of one magnitude, one differs from another in glory. As for things below, some have only a being; some, being and life; others, being, life, and sense. And others, besides all these, have reason and understanding. All arts and sciences, before they can be learned, must be reduced into order and method. A camp well disciplined is a perfect pattern of good order; nay, there is a kind of order even in hell itself, a place of disorder and confusion; and shall, then, God and Belial, angels and men, saints and devils, heaven and earth, be all

in order, and the Church out? It cannot be: the Church is to be as an army with banners, to consist of governors and governed, some to teach and some to hear, *ordine quisque suo* (all in decency and in order). Cant. vi. 4.
1 Cor. xiv. 40.

MDCX.—*How the human nature may in some sort be said to excel the angelical.*

A CHAIN that is made up of coarse gold may, in some sense, be said to out-value that which is made up of finer, not in respect of the nature and perfection of the gold, but because there is a very rich jewel fixed into it; so the angelical nature may, in respect of its pure and undefiled quality, be said to excel that which is human: yet the human, in another way, excels it, because there is that sparkling diamond of the Divine nature fastened into it, *Verbum caro factum* (the Word made flesh), the Son of God made like unto the son of man in all things (sin only excepted), passing by the angels, taking the seed of Abraham. Pintus, in Ezech.
Heb. ii. 16.

MDCXI.—*Mention of the joys of heaven to be a winning subject upon the souls of men.*

It is reported of Adrianus, an officer under Maximinianus, the tyrant, that seeing the constancy of martyrs in suffering such grievous things for the cause of Christ, and being very earnest to know what was that which caused them so willingly to undergo such exquisite torments, one of them (there being at that time two-and-twenty under the tormentors' hands) made answer in that text of St. Paul, "*Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what is laid up for them that love God.*" Upon the hearing whereof, Adrianus was converted to the Christian faith, and sealed the profession thereof with his blood. Thus ought the very mention of the joys of heaven to be as a winning argument to work upon the souls of men, not to sit down contented with the greatest things of this world, if they once appear in competition with the things of heaven. Shall men's hearts stir when they hear of God's wrath and dreadfulness of His displeasure against sin? And shall not their hearts burn within them for joy when they hear of the goodness of God, and of the riches of the grace of God, and of the wonderful thought that He hath for the everlasting good of mankind? Surius, in Vita
Adriani.
1 Cor. ii. 9.

MDCXII.—*Reverence to be used in the worship of God.*

WHEN Moses had received the Law from the mouth of the Lawgiver Himself, and had published the same, and finished the tabernacle of the ark and sanctuary, he musters up all the tribes and families of Israel, from twenty years of age upwards: the number of the whole army was six hundred and three thousand five hundred and fifty men of war, besides women and children and strangers that followed out of Egypt. These he divides into four gross and mighty battalions: in the midst of them the tabernacle (as it were a portable temple) was carried, being surrounded by the Levites, and the Levites by the other tribes; so that not only the pagans and heathens were forbidden access unto it, but the sentence of death passed upon every soul of the Israelites themselves that durst be so bold as to approach it, such as were not Levites, to whom the charge was wholly committed. So sacred was it, and with such reverence guarded and regarded, that two and twenty thousand priests were dictated to the service and attendance thereof, which was performed with such dutiful observance in the preserving and laying up of the holy vessels, solemn removing, together with the prudent and provident defence of the same, that it might Atterzol, on Numb.
"Templum portable."
Isidor., de Sum.
Bons.
Numb. iii. 6.

Martinus, *de Repub.*
Heb.

well procure all due reverence to the holy things of God, and increase zeal and devotion in such as drew near unto Him. This was their devotion to the ark of God then, and afterwards to the Temple, and ought to be continued amongst all good Christians to the house of God, the house of prayer, now in times of greater light; but, which is to be lamented, whereas most of our churches have two doors, superstition crept in long since at the one, and profaneness hath of later days shouldered in at the other: so that, had there been more fear and reverence in the hearts of men towards the worship of God and the parts thereof, there had been less slighting of His ordinances, and much less contempt of His Word and commandments.

Holdsworth's *Serm.*,
Lond., 1624.

MDCXIII.—*A good Christian will rather part with his life than his integrity.*

Lib. xlii.

PIERIUS VALERIANUS, in his Book of Egyptian Hieroglyphics, maketh mention of a kind of white mouse, called an Armenian mouse, being of such a cleanly disposition, that it will rather die than be any way defiled, so that, the passage into her hole being besmeared with any filth, she will rather expose herself to the mercy of her cruel enemy than any way seek to save her life by passing so foul an entrance. And thus every well-grounded, true-hearted Christian will, with those three nobly-spirited Hebrews, choose rather to be cast into the fiery furnace than worship the golden image; with Moses, rather suffer affliction with God's people than live a pleasant life in Pharaoh's court; with Daniel, rather be fed with water and pulse than eat of the king's portion; in a word, rather part with estate, liberty, life, and all, than part with his integrity.

Pintus, in *Eccel.*

Dan. iii. 18.
Exod. ii. 15.

MDCXIV.—*To have children male and female God's great blessing.*

Caryll, on *Job* ii.

As it is with the soul and the body, though the soul be far more excellent than the body, yet the soul alone is not so perfect as when soul and body are together; because, though the body be not so strong in constitution and noble in condition as the soul, yet body and soul in creation were joined together: hence is it that their greatest perfection consists in unity. So, likewise, is it in a family. Though sons in nature are more perfect, yet, because it was the first institution of a family, male and female, therefore the fullness and completeness of the blessing is in the union of both. Sons without daughters may bear up the name, and daughters without sons may enlarge the family; but where there are sons and daughters both is the perfection of the blessing, because man was so made at the first. "*Male and female created He them.*"

Gen. i. 27.

MDCXV.—*The multitude always desirous of change in government.*

Decad. iii., lib. iii.

LIVY maketh mention of the citizens of Capua, that, being gathered together in a mutinous manner, they would needs depose the senate, and, being weary of their government, agreed to put them to death; but Pacuvius Calavius, the head magistrate, being willing to save them, when they had passed sentence upon one of them to have him executed, bade them first, in his stead, to choose a good and righteous senator. At the first they were all silent, not knowing how to find a better; after, when some odd fellow of the crew, past all shame and reverence, seemed to nominate one to succeed, by-and-by they grew to loud words and great outcries: some said flatly they knew not the man; others laid heinous things to his charge; some said he was of a base and beggarly condition; others objected his trade and way of living. Thus they grew more and more vehement upon the proposals of a second and third to their choice, whereupon they

Sir Walter Raleigh's
Hist. of the World.

bethought themselves and repented of what they had done already, considering how much they failed, and were to seek upon every new election; and so, at length, they were content to keep their old senators still. And just thus is it with the many-headed multitude, *neutrum modò, mas modò vulgus*, as changeable, inconstant, and variable as the weather; never at any certain; discontented with the present government, which, if changed for another, they like that no better; weary of present things, desirous of change and alteration; either they serve basely or rule proudly. As for liberty, that is the mean betwixt them both: they have neither the skill to despise with reason, nor the grace to entertain in any proportionable measure.

"Bellus multorum capitum."

MDCXVI.—Worldly policy *not to be prejudicial to the honour of God.*

DAVID, coming to the court of Achish, king of Gath, saw himself in danger, and thereupon feigned himself mad, which, though he did in a politic way, to save his life and liberty, yet he had no warrant so to do, because it tended not only to his own disgrace, being king of Israel, but it was also dishonourable to God Himself, whose majesty he should have represented. Thus, there are some that think it good policy—and so it is good worldly policy—to rise early and go to bed late, to eat the bread of care, and work full hard—yea, they have set hours for working, eating, resting, &c.; but this their policy, as it is much to be feared, eats up the service of God; it leaves them small or no time wherein they may offer up the calves of their lips in the morning, or at night to come before Him with an evening sacrifice; and, therefore, prejudicial to His honour, and, as the apostle speaks of wisdom in the same respect, earthly, sensual, and devilish.

1 Sam. xxi. 13.

Peter Martyr, in locum.

Griſſiths' Bethel.

Hos. xiv. 2.

Ps. cxli. 2.

James iii. 15.

MDCXVII.—*To be thankful unto God in the saddest of times and conditions.*

It was a pretty, sweet passage that was once betwixt a distressed mother and a child about eight or nine years of age, who, being reduced to such a strait that hunger began to pinch them both, the child, looking earnestly on the mother, said, "Mother, do you think that God will starve us?" "No, child," answered the mother, "He will not." The child replied, "But if He do, yet we must love Him and serve Him." Here, now, was language from a little child, which, being from the heart, might well become and argue a child of grace, a well-grown Christian. Such an one was Job; though God slay him, yet he will trust in Him; and the rod and staff of God shall be David's comfort; and St. Paul had so learned the art of thankfulness, as in all conditions to be contented. And so must every one labour to have the same frame of spirit, that in the worst of times, in the saddest of conditions, whether public or private, national or personal, they be thankful unto God, and speak good of His most holy name.

Caryll, on Job ii.

Job xlii. 15.

Ps. xxiii. 4.

Phil. iv. 11.

MDCXVIII.—Ministers *to be men of gravity and experience.*

IN the art of navigation, it was a law wont to be seriously observed, that none should be master of a ship, or master's mate, that had not first been a sculler, and rowed with oars, and from thence been promoted to the stern; and in military discipline, a man is first listed a soldier, then riseth by degrees, before he come to be a commander. The Levites, under the law, were first probationers, before they were allowed to be practitioners. Such ought all ministers to be, men of gravity and experience, not such as run before they are sent, and thrust themselves into the vineyard before they be hired—that come from Jericho before their beards be grown; that are young in years, and as young in qualities and

Nazianz., in Laud. in Basilii.

Attersol, on Numb. viii.

Jer. xxlii. 21.

Hot. ix. 7.

qualifications relating to the ministry; young Timothys and, possibly, old Demases, that have not shed their colt's-teeth, nor scarce sowed their wild oats; so that it may very well be said of them, "*The prophet is a fool; the spiritual man is mad.*"

MDCXIX.—Worldly policy *not to prejudice the truth of a good conscience.*

Gen. xxxi. 19.

Lippoman, in Gen.

Seneca, de Benef.
iii.Gesp. Melo, in
Matth., xxii.

RACHEL having stolen her father's idols, when he pursued her and came to search for them in the tent, she, having hid them in the camel's litter and sitting upon them, entreated him not to be angry though she rose not up to him, for she was sick, as she pretended, and said it was with her after the manner of women. If, by the custom of women, she would be understood to be in travail, then she told a flat lie, but if, by a trick of mental reservation, she did use that ambiguous phrase with an intention to deceive, then at the best she did but equivocate; and even in so saying and so doing, she made a flat breach of conscience. Thus many amongst us desire to be at as little charge as may be possible, whether to the state or to the Church; and, therefore, when they are pressed by or for either of these, then they are politicly sick in the purse, make themselves poor and needy, and will hardly part with a penny (if they can but with common civility or shameless impudency keep it), which savours not only of unthankful hearts to God, but shows that they have most wretched consciences, caring not what they do so as they may keep that which, falsely, they call their own.

MDCXX.—Holy duties call for holy preparation.

Ps. xxvi. 6.

Job i. 5.

Virgil, Æneid,
lib. ii.Coel. Rhodogin.,
Lect. Var.

Caryll, on Job.

DAVID washeth his hands in innocence before he compasseth God's altar; and Job, intending to sacrifice unto God on the behalf of himself and children, sends to them solemnly to prepare themselves; nay, the very heathens themselves would not admit any to come to their religious services unless they were first prepared—as that of Æneas to his father Anchises, upon his return from the wars, "*Tu genitor cape sacra manu;*" therefore they had one that cried out to the people, "*Procul hinc, procul, este profani, &c.* (All you that are unclean and profane, depart hence, and come not near unto us)!" And shall Christians, then, who have learnt better things, touch holy things with unholy hands or unholy hearts? No; they must not, they ought not: holy duties call for holy preparation: they must be sanctified within and without before they come to the performance of any holy duty. It is true that the duty sanctifies, but it is as true that the duty seldom sanctifies unless men be sanctified for the duty; and they get most holiness from the duty who are most holy before they come to it.

MDCXXI.—Attention in hearing God's Word *commanded and commended.*

Plutarch, in Rom.
Antiquitat.Shute's Serm.,
Lond., 1627.

MANY there are in our day that delight to have rings and jewels hanging at their ears, and they account it a great ornament unto them, whose vanity the poet long since, in a scoffing manner, answered; "It is," saith he, "because they have no fingers on their hands," as if the fingers, not the ears, were made for rings. However, this may be said, that if we had the richest jewels the East or West could afford us, if we had not an ear bored through to the heart, a hearing ear to hear the Word of God, they are no better than jewels in a swine's snout. Oh, the excellency of the jewel of attention—when *audire* terminates in *obedire*; when we hear the Word of God and do it; when we understand, believe, and practise what we hear!

MDCXXII.—Worldly policy *not to be in anything prejudicial to commutative justice.*

KING DAVID was very politic in contriving how to work himself out of the shame of adultery, and his child by Bathsheba out of the shame of bastardy, and, therefore, he so closely carried it, that Uriah was slain, and then he took her to wife; but because it did not stand with justice, first to deprave the wife, then to deprive the husband, this his supposed masterpiece of folly and worldly policy is, amongst many other good characters, brought in as a cross-bar in his arms and a foul blemish in his coat. Thus it is that few of us make any conscience at all of that justice which is commutative, due unto our neighbour. Do we not sometimes swear and lie, and swear falsely, and lay our foundation in the blood of the innocent, rather than we will not build and enlarge our houses—yea, are not many of our buildings raised out of the ruins of Zion? What care we to take advantage of our brother's simplicity? We look upon inferiors with contempt and scorn, use them but as stirrups to mount up into the saddle of our own private ends, or like so many ladders to reach our designs; and when we have got so high as they can help us, then, no matter, though, ladder like, they be hung up by the walls. As for superiors, we either not know or will not acknowledge any, living like the locusts, as if we had no supreme authority, no law, no government, to the great prejudice of the place wherein we live.

Griffiths' *Bethel*.

1 Kings xv. 5.

"Per fas et nefas."

Downham's *Serm.*,
1640.

Prov. xxx. 27.

MDCXXIII.—*The best of men not free from sin in this life.*

As a man who, in the morning, washeth his hands and goes abroad about his worldly business, though he doth not puddle in the mire or rake amongst dunghills, yet, when he returns home again at dinner or at night, if he wash, he finds that he hath contracted some uncleanness, and that his hands are foul. There is no man can converse with an unclean and filthy world but some uncleanness must needs fasten unto him. Even so it is with the souls of men: such is the universal corruption of human nature, that the souls of the best, of the purest, of the holiest, though they do not rake in the dunghill and wallow in the mire of sin basely and filthily, yet they do from day to day, yea, from moment to moment, contract some filth and uncleanness. They may be clear from sinning wilfully and with delight, in which sense it is said, "*He that is born of God sinneth not,*" and free from scandalous sins, whereinto many of God's dear children have, through inadvertency, fallen. but they can never acquit themselves from sins of infirmity, such as do inevitably and inseparably cleave unto the best of men, especially considering the state and condition wherein they are, having corrupt flesh and blood about them.

Caryll, on *Job*.

"Nullus sanctus et
justus caret peccato," &c.—AUG.,
Epistol. Dogmat.

1 John iii. 9.

MDCXXIV.—Children of persons excommunicated *to be baptized.*

ST. AUGUSTINE writing to a young, busy bishop called Auxilius, on the behalf of one Clasicanus, saith, that for the offence of the master of the house, whom he had excommunicated before, he should not therefore excommunicate the rest of the family, and deny them the benefit of the sacrament; "for," saith he, "herein the man may perish that is a friend, and the devil be glad that is an enemy." Thus, in a manner, do they offend who refuse to baptize the children of those that are excommunicated, and such as are born in fornication, because their parents are impenitent; as though the son should bear the iniquity of the father, or the wife of the husband, or he that is not yet born the iniquity of them that are born, contrary to that of Ezekiel.

Ep. lxxv.

"Nullus à baptismo
prohibendus est,"
&c.—AUG., in *En-*
chirid.

Ezek. xviii. 20.

MDCXXV.—*No man so old but he may learn something.*

Imp. Rom. Vita.

CHARLES V. gave for his arms Hercules' pillars, with this motto, "*Plus ultra*," meaning that those pillars, which are two hills at the entrance of the strait's mouth, should not bound his empire, which he intended to extend further, as indeed he did afterwards, to America. Thus it is that old men should do well, if they did sail by his compass, never to set any bounds to their knowledge, not to hug themselves in their great experience, as if there were not a "*plus ultra*." St. Augustine, in his old age, studied the Greek, and Cato the rudiments of grammar. As for God's school, that doth not only teach the principles, but also the perfection of Divine wisdom, which, not being attained unto even in oldest age, St. John writes as well to you fathers as to you young men and children, intimating that the fathers themselves have as much to learn as the children.

"Ad discendum,
quod opus est, nulla
zitas aera videri po-
test," &c.—AUG.

Zuingeri Theat.
Hum. Vita.

1 John ii. 13.

MDCXXVI.—*Religion not to be made a stalking-horse to policy.*

Stiles' Serm.,
Lond., 1696.

ONE of the Trent doctors, being a fisherman's son born, whilst he was of some inferior order, would always cause a net to be spread under his tablecloth when he was to sit down at his meat, and this was to put him in mind from whence he came, and that so he might not at any time be puffed up with any high conceit of his own worth. A good meaning, had it been real; but it so fell out that, being saluted with a red hat from the conclave, the net was presently laid aside, and being desired to tell the reason why it was so, made answer, "I have now caught what I fished for." Thus it is that religion is too, too often made a stalking-horse to worldly policy, so that when they have gotten enough, as they think, from God, they care not for God; and when the fish is caught, they lay by the net, for they do but go a-fishing with holiness and a profession of religion; and when they have their ends, there is an end also of their profession.

"Simulata sanc-
titas."

MDCXXVII.—*The painful (laborious) minister's joy at the time of his death.*

Nysseus, in Vita.

It is said of Gregorius, surnamed Thaumaturgus (wonder-worker), when he asked the question, being now ready to die, how many infidels yet remained in the city Neocæsaria, answer was returned unto him, "Seventeen," that he rejoiced greatly, and comforted himself, and gave thanks unto God, saying, "*Totidem erant fideles*, &c. (There were only so many faithful and believers when I was made bishop of that place." A great work of God by a wonder-working man! And such will be the crown and rejoicing of all painful and laborious ministers of God's Word and Sacraments, that when they shall be ready to give an account of the souls committed to their charge, that they can do it with joy, and not with grief, that they have been faithful, and looked more after the flock than the fleece, and that it is not with them, as it often falls out with too, too many, whose rising hath been the fall of the Church, and mightiness the miseries thereof.

Ruffin., lib. ii.,
cap. 9.

"Beile agente po-
pulo unusquisque
pro suo merito re-
muneratur, sed sa-
cerdos pro bonis
omnium," &c.—
CHRYSOST., in
Matt. xxv.

MDCXXVIII.—*Parents to show good examples to their children.*

Dialogo Creatura-

rum.
"Probum esse oportet
patrem qui
gnatum suum," &c.
—PLAUTUS.
Griffiths' Beibel.

WE may read in the fable what the mother-crab said to the daughter: "Go forward, my daughter; go forward!" The daughter replied, "Good mother, do you show me the way!" whereupon the mother, crawling backward and sidling, as she was wont, the daughter cried out, "Lo, mother! I go just as you do!" Let parents, then, be sure that their carriage be just and justifiable, especially in the sight of their children, lest, instead of being their correctors, they prove their corruptors; let them never be able to stop their

mouths, and twit them in the teeth, when they reprove them, with their own vicious pattern; as if, where the parents were naught themselves, the children should hold it a kind of sauciness to be good, and had rather be bad for company than their mannerly carriage should seem to teach their betters.

MDCXXIX.—*The trial of true and false professors.*

As it was with Naomi and her two daughters-in-law, Orpah and Ruth, all the while that she was Naomi (beautiful and had enough), they both stayed with her; but when Naomi became Marah (bitter and empty), then Orpah took her leave of her, but Ruth abode with her still. Here was the trial, whether Orpah or Ruth had the more sincere affection to Naomi; Ruth loves her mother's person, Orpah her outward estate and preferment. Thus, while religion and prosperity go together, it is hard to say which a man follows; but when they are forced to a separation, where the heart was will soon be manifest. Many will hold on with God as long as the sun shineth, as long as it is fair weather, as long as the profession of the Gospel is countenanced; but if the storm arise and troubles come, then they pull in their heads, then they deny and forsake God, then they draw back from and betray His truth. But the upright in heart are like Ruth: whatsoever becomes of the Gospel, they will be sharers with it in the same condition—be it affliction or be it consolation, be it fair weather or be it foul, be it light or be it darkness, they will take their lot with it, whatsoever it be.

Caryll, on Job iii.

Matt. vii. 27.

Ruth i. 16.

MDCXXX.—*The necessity of being found with Christ's righteousness.*

It is the observation of St. Ambrose, that Jacob, though he were not by birth the first-born, yet, hiding himself under his brother's clothes, and having put on his coat, which smelled most sweetly, came into his father's presence, and got away the blessing from his elder brother. So, it is very necessary that we lie hid under the precious pureness of Christ our Elder Brother, that, having the sweet savour of His garments, our sins may be covered with His perfections, and our unrighteousness with the robes of His righteousness, that so we may offer up ourselves unto God a living and acceptable sacrifice, not having our own righteousness, but that which is only to be found in Christ Jesus.

De Jacob, lib. i., cap. 2.
Gen. xxvii. 36.

2 Cor. ii. 15.

Rom. xii. 1.

MDCXXXI.—*The scoffing drunkard's sad condition.*

THERE is mention made of a notable soaker, who, being brought before Pyrrhus for railing against him in his cups, said: "It is true that I spake somewhat against thee; and much more should I have spoken, had not the wine failed me!" Thus, it appears, *ex confesso*, that where men do swill immoderately, they will make every object they light upon matter of reproach; no person shall be free from their derisions: they will observe no laws, reverence no magistrates, respect no friends, spare no cost, regard no religion, keep no church, fear no God: tell them of God's displeasure, like so many Michals, they will jeer you to your face; tell them of Solomon's induction, like so many Edomites, they will make songs of you—all and every of these are but a May-game and a mocking-stock unto them.

Plutarch, in Vita Pyrrhi.

Griffiths' Bethel.

Isa. v. 11.

MDCXXXII.—*Graces of the Spirit to be held fast in the midst of temporal losses.*

As it is with a man in a wreck at sea, when all is cast overboard, the victuals that feed him, the clothes that should keep him warm, yet he swims to the shore with his life in

his hand; or as it is with a valiant standard-bearer, that carries the banner in the time of battle, if he sees all lost, he wraps the banner about his body, and chooseth rather to die in that as his winding-sheet, than let any man take it from him or spoil him of it: he will hold that fast, though he lose his life with it. Thus Job, in all his troubles, is said to hold fast his integrity. And so must all of us do, hold our spirituals whatsoever becomes of temporals; when wife and children and friends and liberty and life and all is going, say unto peace of conscience, to innocency and integrity, as Jacob said to the angel (whether they be those summer-graces of prosperity, as joy and thanksgiving, or the winter-graces of adversity, as patience and perseverance, or the grace of humility that is always in season), "We will not let ye go!" for indeed there is no blessing without them. There is not a man upon the face of the earth but, if he be of a heavenly temper and spiritual resolution, will in the greatest storm, in the hottest assaults, wrap himself round about with his integrity, and will not let it go till he go along with it.

Caryll, *in locum*

Fullet's *Serm.*,
Lond., 1652.

MDCXXXIII.—*Children not to marry without their parents' consent.*

CYRUS, an heathenish king, having conquered Babylon, and returning home in triumph, was offered by his uncle Cyaxares to have his daughter in marriage; but he thanked his uncle, praised the maid, liked well the portion: as for consent to the match, he returns this answer, "Uncle, I commend the stock, and the maid, and the portion; howbeit," saith he, "by the counsel of my father and my mother, I will assent unto you!" as if he had said, "Without their advice, I can do nothing." And thus all dutiful children are content to submit to their parents' directions, and to be ordered by them, especially in the matter of so high concernment as marriage. Thus like Jacob and Samson is the manner of children nowadays, who consult with their parents last of all—nay, regard not their parents' consent at all—but make their choice after the lusts of their eyes and delight of their own deceitful hearts, making up a match in great haste and repenting at leisure.

Xenophon, *Cyropæd.*
lib. viii.

Attersol, *on Numb.*

Gen. xxvii. 46.
Judges xiv. 3.

MDCXXXIV.—*How it is that wicked, drunken men think well of themselves.*

THERE is a story of a Frenchman, that lodging one night in a courtesan's house at Rome, when in the morning he took his gold chain, he found it would go but thrice about his neck, whereas it was formerly wont to go four times, and thereupon he guessed that the courtesan had, as she had indeed, taken away some of the links; but she cunningly dissembling, to excuse her fault, would needs make the Frenchman believe that his head was much swollen that night, and, to confirm her words, she caused him to view himself in a false glass, which made all things seem a great deal bigger than indeed they were; and so, not knowing how to help himself, he was fain to persuade himself that all the fault was in the growth of his head. To this chain may be likened the soul of man, which, being sober, perceives that by intemperance the memory and understanding, which are two main links of it, are taken away; but the devil, like a cunning courtesan, as it were by a false glass, makes men believe it is nothing so, but, on the contrary, that all things are greater than they were—their memory greater, their understanding greater, their strength greater, their wits riper; whereas it is nothing so: their understanding is infatuated, their will perverted, their memory enfeebled, their comeliness deformed, all out of order.

Othon. Melandri
Teco-seria.

Shute's *Serm.*,
Lond., 1633.

"Multum merum
pauca cogit sa-
pientia."—MÉNAND.

MDCXXXV.—*The evil of division.*

The rabbins have a conceit, why, after the work of the second day was finished, God, beholding what He had done, did not add any approbation to it. When He made the light, which was the first day's work, He approves it—God saw the light and said it was good; but to the work of the second day, God subjoined no approbation, by saying it was good. The reason which they give of it is this: because then was the first disunion, that made the first second that ever was; all before was one, *sub unissimo Deo* (under the one-most God). But to leave this fancy to the Jewish doctors, amongst many others of the like nature, there is somewhat in the notion itself, namely, that division and disunion are the evils of the creature—all natural disunions are the afflictions of natural things; and so civil disunions and civil dissensions are much more the affliction of people and nations. Christ assures us that the strongest kingdom, divided, cannot stand; whereas, contrarily, weak things are strong by union, and that not only by union with the strong, but by union amongst themselves; and things obscure, united, are honourable, especially when united to things that are honourable.

Caryll, on *Job*.

Plantavit, *Florileg. Rabbinicum*

Mark iii. 24.

"Vis unita fortior."

MDCXXXVI.—*The persons of poor men not to be slighted.*

It is reported of Master Fox, the martyrologist, when it was told him that a certain man, of none of the highest or greatest calling, who had received much comfort from him in the days of his trouble, was desirous to acknowledge his thankfulness towards him, and asked him whether he remembered such a one, he answered, "I remember him well; I tell you, I forget lords and ladies to remember such as he is." But now it is otherwise in the world: many there are that look so high, that they cannot discern their lower brother, whom notwithstanding God loveth, for whom Christ died, and to whom the Word of Salvation is preached—nay, so supercilious and lofty are most men, that they look upon a lower, a poorer man, no otherwise than if God had made them so on purpose to be laughed at; but let all such know for a certain, that they are the same with them, and though they have not *vestem communem* (the same coat), yet they have *culem communem* (the same skin), and that he that mocketh the poor reproacheth Him that made him.

Greenham's *Works*.

Attersol, on *Philemon*.

"Nil habet infelix paupertas durius, in se, quam quod ridiculos homines facit,"—JUVENAL.

MDCXXXVII.—*To be careful of extraordinary drinking.*

CYRUS, the Persian monarch, being demanded of his grandfather Astyages, why he would drink no wine, answered, "For fear lest they give me poison; for," quoth he, "I noted yesterday, when you celebrated your nativity, that somebody had poisoned all the wine they drank, because, at the taking away of the cloth, not one of all those that were present at the feast arose in his right mind." Let all men take heed, then, how they multiply their cups, as in that feast of Ahasuerus, at Shushan, where every man drank as much as he list; but content themselves with Timothy's modicum, prescribed by St. Paul. "One cup is enough, two are too much, and three too little." But how may that be? When a man hath taken off three, he is fit, if possible, for three hundred, and then *ab hilaritate ad ebrietatem lubricus est gradus* (he shall find, to his sorrow, that from mirth to madness the step is very slippery).

Xenophon, in *Cyropædia*.

Esther i. 8.

1 Tim. v. 23.

Lud. Vives, in *Exercit. Ling. Lat.*

MDCXXXVIII.—*The great pains that wicked men take to go to hell.*

It is observed of Antiochus Epiphanes, one of the kings of Syria, that he was a most cruel persecutor of the Church, and undertook more troublesome journeys, and went upon more hazardous designs, merely to trouble, vex, and oppose the Church of the Jews, than ever any of his predecessors did about any other conquest or noble enterprise; that he

Buntingus, *Itinerarium Patriarchæ, &c.*

travelled more miles to do mischief—as he that compareth their journeys—than any of the saints did to do good; and thereupon concludes the story of him with this general truth, concerning all wicked men: that they go with more pains to eternal death than the saints to eternal rest; that they toil themselves more and suffer more hardship to work out their own damnation than the godly do to work out their salvation. Thus it is that a wicked, ungodly man is said to “*travail with pain all the days of his life*,” and wearying himself in the way to hell, doing the devil’s drudgery; and whereas a good man is merciful to his beast, he is unmerciful to himself, and tires himself more than a good man will tire his beast; for he that will follow sin and serve his own lusts—especially the lust of pride and oppression—serveth a hard master; one that will make him sweat for it, and pay him home at last with eternal death. So that the work of sin is bad enough, but, as to the sinner, the wages is worse.

Caryll, in Job.
Job xv. 20.

P. ov. xii. 10.

MDCXXXIX.—*Proper names of men not to be so much regarded as appellative.*

Adams, in 2 Pet.

“Ex nominis significatione non est judicandum de moribus.”—DEMOSTH.

Holdsworth’s Sermon,
London, 1632.

A POOR shepherd in Germany, when divers, observing the Cardinal of Cologne, and admiring his pomp as a prince, whereas his calling was but a bishop, “O,” says the shepherd, “*cum damnatus fuerit rex, quid fiet de episcopo* (If the great duke should go to hell for pride, what would become of the humble bishop)?”. Thus, as with titles, so is it with the names of men: it is not the proper name, but the appellative—not the nominal, but the real—that makes a good construction in God’s grammar. Abraham is a good name, but the “father of the faithful” is a better; Moses a good name, but the “servant of God” much better; David a good name, but a “man after God’s own heart” far better. So it may be said of St. John—he had a good name, but to be the “beloved disciple of Jesus Christ” was much beyond it; Paul a good name, but to be a “chosen vessel of the Lord” much more. So that grace is not tied to names. Theodorus, Theodosius, Dorotheus, Theodatus, Deodatus, Adeodatus, all signifying “the gift of God,” may well be given to our children; but it is the grace of God that maketh happy. No man hath the mystery of his fortune written in his name. Names are not prophetic, much less magical; yet the civil use of them is for distinction, *nomen quasi notamen*, and the religious use of them hath, by good antiquity, been always observed in the sacrament of baptism.

MDCXL.—*Excessive drinking condemned.*

In Sophocles.

Theopompus, in Hist.
“Αναξ πρηνέας δ
είνος.—
PHIL.

Hom. xiii. in Ebricitat. et Luxur.

ANACHARSIS had a saying, that the first draught of wine is for thirst, the second for nourishment, the third for mirth, the fourth for madness; whereupon Calisthenes, being pressed to quaff off a great bowl of wine, which bowl they called “Alexander,” gravely replied that he would not, for drinking of Alexander, stand in need of Æsculapius, *i. e.*, he would drink no more than what should do him good. And it were heartily to be wished that all men were of his mind; but so it is, that nowadays a drunken health, like the conclusion in a syllogism, must not be denied. Yea, such and so excessive is the custom of high drinking, that St. Basil makes it a wonder how the bodies of drunkards, being by nature framed of earth, do not, with so much moisture, dissolve into clay and water.

MDCXLI.—*Books of piety and religion testimonial at the great day of judgment.*

It is usual, in Scripture, to ascribe a testimony to the more notable circumstances and accidents of human life, as to the rust of hoarded money, to the solemn publications of the

Gospel, the dust of the apostles' feet ; and so downward, in the primitive times, when grown persons were baptized, they were wont to leave a stole, or white garment, in the vestry, for a testimony and witness of their baptism : wherefore, when one Elpidophorus had revolted from the faith, the deacon of the church came and told him, " O Elpidophorus ! I will keep this stole as a monument against thee to all eternity ! " And thus it is that books of piety and devotion, being public monuments, are much of this nature—a testimony likely to be produced in the day of judgment, not only against the authors, but the person into whose hands they shall happen to be perused, in case on either side there be any defection, in judgment or manners, from the truths therein expressed.

Matt. x. 14.

Manton, in *Præfat.*,
Com. in *Jacobum*.

Nicephorus, in *Hist.*
Eccles., lib. iii.

MDCXLII.—Atheistical, wicked men, *at the hour of death, forced to confess God's judgments.*

It is the report of a reverend divine—now with God—concerning an atheist in England : " A young man," says he, " was a Papist, but soon fell into dislike of their superstition. He became a Protestant, but that did not please him long. England could not content him : he reels to Amsterdam ; there he fell from one sect to another, till he lighted upon the Familists. The first principle they taught him was this : there is no God—as, indeed, they had need to sear up their consciences and dam all natural light that turn Familists. Hereupon he fell to a loose life, committed a robbery, was convicted, condemned, and brought to die. At the execution he desired a little time, uttering these words : " Say what you will, surely there is a God, loving to His friends, terrible to His enemies ! " And thus it is that the lowliest reprobates, the most wretched atheists, that spit in the face of heaven and wade deepest in blood, are forced, at the time of death, when they see the handwriting of God's judgments upon the wall, to confess there is a God, who is just in all His ways and wondrous in all His works.

Dr. Westfield.

Julianus,
Antiochus.

Dan. v. 5.
Rev. xv. 3.

MDCXLIII.—Fleshly lusts, *the danger of them.*

It is said of the torpedo, a kind of dangerous sea-fish, that it is of so venomous a nature, that if it chance to touch but the line of him that angles, the poison is thereby derived to the rod, and thence to the hand of him that holds it ; whereupon the party is so benumbed and stupefied on a sudden, that he loseth the use of his limbs. Even so, when enchanting lusts insinuate themselves into, or, indeed, but barely touch upon, voluptuous minds, they grow, with the companions of Ulysses, not only brutish, but withal so senseless, that they have not the power to think a good thought or to do any good action.

Plin., *Nat. Hist.*,
lib. xxxii., cap. i.

Ovid, *Met.*

MDCXLIV.—*The grand imposture of pretended revelations.*

MAHOMET, that grand hellish impostor, often pretended visions from heaven, and the story assures us that he cunningly made use of the disease of his body to persuade his disciples of the soundness of his doctrine ; for being afflicted with the falling-sickness, when at any time a fit was upon him, he made the people believe that he was in an ecstasy, or ravishment of the spirit, at the appearance of the angel Gabriel, who revealed many mysteries unto him ; and having, by long use and familiarity, taught a pigeon to feed at his ear, he by art prevailed with the people to feed at his poisonous mouth, as if his words had been the inspirations of the Holy Ghost, who, as he affirmed, came then to him in the form of a dove, and taught him those secrets. Thus it is, that when vain men, such as the apostle calls " filthy dreamers," would put a new nothing upon the world as an infallible truth, and have it swallowed down without chewing, received without disputing, then

Frid. Sylburgii *Mat-*
bonetica.

Jude 8.

Caryl, on *Job* iv.

usually they pretend that it is *quid divinum* (a doctrine or message come down immediately from God), and so shaping their own dark conceptions by the light of Divine revelation, do with the more estimation put off either such points of doctrine or such rules of policy as themselves have only invented.

MDCXLV.—*To be favourable in the censure of our brother.*

Bleidan's Comment.

"Quid de quoque viro et cui dicas sipe caveto."—HORAT., *Ep.* 1.

1 Cor. xiii. 5.

In Friesland there was a false prophet, one George David, who called himself God's nephew, and said that heaven was empty, and that he was to choose some to fill it, and none (forsooth) must come there but whom he liked. And we have some amongst us, such mad prophets, that will elect and damn whom they please; but, as themselves say, "The Pope hath no power to make saints," so we may very well say, "They have no authority to make devils." Every man is to be reputed honest till he be disproved: charity thinks no evil.

MDCXLVI.—*The world's deceitfulness and treachery.*

Treasury of Ancient and Modern Times.

Griffiths' Bethel.

Matt. xxvi. 48.

"Conscientia codex est in quo," &c.—CHRYSOST., in *Pr.*

It is said of the city of Athens, that it was a goodly place for a philosopher to pass through, for there he should see and hear many things that might better his understanding (it being, as it were, the nurse and mother of all learning), but it was not good for him to stay there, because he could hardly live in safety. So may it well be said of this world, that if a man do but only pass through it, he may behold many admirable works of God to better his knowledge, but, if he take up his abode here, then he is in jeopardy of his life; for the world salutes passengers after a friendly manner, and bids them welcome, but with that proviso to its servants which Judas gave to his complices, "*Whomsoever I shall kiss, that is He; hold Him fast!*"—treacherously kissing and killing them; entertaining them with a smile, but sending them home not by cheering, but by a weeping cross. It gives them for a while the liberty of the house, to call for what they list; they may have all the deadly sins at their service, but they shall have a cutting reckoning in the end; conscience keeps the bar, and will make them pay with a witness: for, in the very height of their contentments, they shall be arrested upon an action of riot, and (if God's great mercy prevent not) be cast into hell, without bail or mainprize, for ever.

Commonness of the death of others taking away the sense of death.

and roost in steeples, being used to the continual ringing of at all; or as those that dwell near the fall of the river deafens them so, that they mind it not. Thus it is that is made but, as it were, a formal thing: many have the grave is worn out of their hearts; they have gone they are grown familiar with death; they look upon and be buried, and when the solemnity is over, the the grave is out of their sight, preparation for their worldly business, to trading and dealing, that ever should be were buried.

of God's honour condemned.

ed, who, when his father was endangered he cried out, "*Parce, rex est* (Oh, spare

him; he's the king)! " So, when God's glory is in question, what a numbness, what a dumbness is it not to say, "Oh, spare Him; He's the Lord!" Luther will be accounted proud, passionate, enemy to the Pope, or anything, rather than to be found guilty of sinful silence when the cause of God suffereth. To hear blasphemers wound and tear the sweet and sacred name of Christ in pieces would make a dumb man speak, though there be a time (yet an evil time) when a prudent man is to hold his peace.

In Ep. ad Staupium.

MDCXLIX.—*The deepest dissembler at one time or other discovering himself.*

XENOPHON writes of the Persians, that they taught their children to lie to their enemies and to speak truth to their friends; but they soon forgot their distinction, and so discovered themselves. As it is in the fable: a wolf, being crept into a sheep-skin, went so long to school, till he came to the spelling of his paternoster; and, being asked "What spells *P* and *a*," he answered, "*Pa*;" then, "What spells *t-e-r*," he answered, "*ter*." "Put them together," said the master. The wolf cried, "*Agnus*." "*Ore protulit quod in corde fuit*," saith the moral, intimating that the deepest dissembler will at one time or other discover himself. No man can personate another long, neither can any so transform himself, but now and then you shall see his heart at his tongue's end. The devil may transform himself into an angel of light, and men may seem to be zealous in a good matter when their hearts are ranging after their lusts; yet, mark them well, and at one time or other you shall find that true which the damsel said unto Peter, "*Thou art a Galilean; thy speech bewrayeth thee*," &c.

Lib. de Instit. Cyri.

Absternius, in *Myth.*

"Nemo potest personam fictam diu ferre," &c.—SEN., *Ep. ad Neronem*.

Mark xiv. 70.

MDCL.—Wise men dying *as well as fools*.

It is observed concerning Paracelsus (a great physician, and a man exceedingly well versed in chemical experiments), that he bragged and boasted that he had attained to such wisdom in discerning the constitutions of men's bodies, and studying remedies, that whosoever did follow his rules and keep to his directions should never die by any disease : casually he might, and of age he must ; but he would undertake to secure his health against all diseases. A bold undertaking ! But he who, by his art, promised to protect others to the extremity of old age from the arrest of death could not by all his art and skill make himself a protection in the prime of his youth, but died even as one without wisdom, before or when he had seen but thirty. Thus it is that wise men many times do not only die as well as fools, but as fools without wisdom. They that have most worldly wisdom usually die with the least, in not preparing wisely for death : they may be said to have had wisdom, but they died as if they never had had any—that is, they apply not their wisdom while they live to fit themselves for their death ; they die before they understand what it is to live, or why they live ; and so, dying unpreparedly, they die foolishly.

Fuller's Holy State.

Christoph. Pezelii
Mellificium Hist.

Eccles. ii. 16.

Caryll, *Serm. on Job*
iv. 21.

Job iv. 21.

MDCLI.—*Neglect of restitution condemned.*

A GREAT lady in Barbary, being a widow, called to her an English merchant trading in those parts, with whom she knew her husband had some commerce, and asked him if there were nothing owing to him from her deceased husband. He, after her much importunity, acknowledged what, and showed the particulars. She tendered him satisfaction; yea, and after his many modest refusals, as being greatly benefited by the dead Barbarian, forced him to take the uttermost penny, saying thus: "I would not have my husband's soul to seek your soul in hell, to pay his debts." Here, now, was a fire in a dark vault, great zeal in blind ignorance, seeing that by the candle-light of nature which St. Augustine delivered long since for a doctrinal truth, "*Non dimittitur peccatum nisi restituatur ablatum*," thus, in Master Latimer's old English, "Either restitution or hell." But—oh, the sadness of these

Adams' Sermon, on
2 Pet.

"Si in ignem mit-
tatur, qui non dedit
rem propriam, ubi
putas mittendus
erit," *Sec. — AUG.,*
de Verb. Dom., cap.
xx.

grasping times!—where is the man who restoreth what is unjustly taken away, what hath been indirectly gotten? The estates, credits, goods, and good names of men are taken away by exactions and slanders; but where is the man who maketh restitution? Zaccheus may very well rise up in judgment against such a griping and exacting generation as this is.

MDCLII.—Wives to love their husbands cordially.

Griffiths' *Ethel*.

It is not without some significancy that the Church, in the solemnity of marriage, ordaineth that there shall be a gold ring: of gold it must be, intimating that love should abound betwixt the married couple—love, the best of graces; and round it must be, to show that love must continue to the end. Besides, this ring must be put by the man upon the fourth finger of the woman, signifying also thereby that, as there is a vein in that finger which correspondeth with the heart, so she should be cordially affected to her husband, having no thought in that kind of any other man as long as he lives whom God, by His ministry, hath given unto her.

Pet. de Clavis
Rubell.

MDCLIII.—The wicked man's folly in his worldly choice.

Swinburn's *Court of
Wards and Liveries*.

WHEN an heir is impleaded for an idiot, the judge commands an apple or a counter, with a piece of gold, to be set before him, to try which he will take; if he take the apple or the counter, and leave the gold, then he is cast for a fool, and so held by the judgment of the court as one that is unable to manage his estate, because he knows not the value of things or how to make a true election of what is fittest for him in the way of subsistency. This is the case of all wicked men, thus foolish, and much more: when bugles and diamonds, counters and gold, are before them, they leave the diamonds and gold, and please themselves with toys and baubles; nay, when, which is infinitely more sottish, heaven and hell, life and death, are set before them, they choose hell rather than heaven, and death rather than life—they take the mean, transitory, trifling things of the world before the favour of God, the pardon of sin, a part in Jesus Christ, and an inheritance amongst the saints in light celestial.

"Mutant quadrata
rotundis."

MDCLIV.—Custom in sin hardly broken off.

Abbemill *Mytholog.*

THERE is an apologue, how four things, meeting, boasted their incomparable strength: the oak, a stone, wine, and custom. The oak stood stoutly to it, but a blast of wind came and made it bow; the axe felled it quite down. Great is the strength of stones, yet *gutta cavat* (a continual dropping) wears them away, and a hammer beats them to pieces. Wine overthrows giants and strong men, senators and wise men, *et quid non pocula possunt*? yet sleep overcomes wine. But custom *invicta manet* (remains unconquered). Hence it was that the Cretians, when they cursed their enemies, did not wish their houses on fire, nor a sword at their hearts, but that which in time would bring on greater woes, that *mala consuetudine delectentur* (they might be delighted with an ill custom). And, to say truth, custom in sin is hardly broken off. When vices are made manners, the disease is made incurable; when, through long trading and custom in sin, neither ministry, nor misery, nor miracle, nor mercy, can possibly reclaim, a man may very truly write on that soul, "Lord, have mercy on it!" for custom is not another nurture, but another nature, and what becomes natural is not easily reduced: it is the principal magistrate of man's life, the guide of his actions; and as we have inured ourselves at the first setting out in this world, so commonly we go on, unless we be turned by miracle, and changed by that which is only able to do it, the grace of God.

"Laqueo tenet ambiciosi consuetudo mali."—JUVENAL.

Shute's *Serm.*,
Lond., 1627.

MDCLV.—*Wives to be subject to their husbands.*

WHEN the sun is down the moon takes upon her the government of the heavens, and outshines the stars, yet not without borrowing her best light from the sun ; but when the sun appears she veils her light, and by degrees vanisheth out of sight : so the wife, in her husband's absence, shines in the family, *tanquam inter ignes luna minores* (like the fair moon amongst the lesser stars) ; but when he comes in it will be her modesty to contract and withdraw herself, by leaving the government to him only. Cardinal Wolsey's "*Ego et rex meus* (I and my king)" is insupportable in politics ; so "I and my husband" is insufferable in economics : for let but the moon get the upper hand of the sun, the wife over her husband, the glory of that family must needs be eclipsed.

Horatius.

Burton's *Melancholy*.

MDCLVI.—*The safety of God's people.*

PLUTARCH, in the relation of Alexander's wars, saith, that when he came to besiege the Sogdians, a people who dwelt upon a rock, or such as had the munition of rocks for their defence, they jeered him, and asked him whether his soldiers had wings or not. "Unless your soldiers can fly in the air, we fear you not!" Such is the safety of God's people : He can set them upon a rock so high, that no ladders can be found long enough to scale their habitations, nor any artillery or engine strong enough to batter them down : so that, unless their adversaries have, and those more than eagles' wings, to soar higher than God Himself, they cannot do them the least annoyance—their place of defence is the munition of the rocks, safe enough from all dangers whatsoever.

Plutarch, in *Vita*.

Caryll, on *Jeb*.

Isa. xxxiii. 16.

MDCLVII.—*Not to consent unto sin.*

WHEN Lucretia, that gallant Roman lady, was ravished by Tarquin, Augustus makes this observation : "*Duo fuerunt et unus adulterium admisit* (There were two persons, and but one adulterer) ;" a conjunction of bodies, but a distraction of minds. This is the direct condition of every regenerate man : sin is rather done on him than of him ; there will be *sensus*, but his care is that there shall not be *consensus*, nor the least consent unto sin : though lust yield, and sin must be bred, yet he is sure to lock up the midwife of consent, that it may prove an abortive brood, be stifled in the womb, and still-born. And thus ought all of us to do : if sinners entice us, not to consent unto them. All of us have lust about us, a very body of death ; Satan, the father, is ready ; Lust, the mother, is willing ; keep away Consent, the midwife, that though sin be done upon us, we may have this inward comfort, that we consented not.

Sueton., in *Vita*.

Adams, on a *Ps.*

Prov. i. 10.

Rom. vii. 24.

MDCLVIII.—*Children to submit to their parents' correction.*

It is said of Ælian, that after he had been long absent from his father, and being asked what he had learned, answered, he should know that ere long ; and in the meantime, his father correcting him, he took it in good part, and said, "Sir, you see I have learned somewhat, for I have learned to bear with your anger, and patiently to endure what you please to inflict upon me." Thus it is that children should show their obedience, in quietly bearing their parents' corrections—the rod of correction being *monile ingenuorum*, such a jewel that it makes God's jewels of so many as willingly submit thereunto. It is the *unum necessarium*, a most necessary lesson to be learned—necessary for parents, because they are bound to do it, and for children, because they are by God commanded to suffer it.

Rhodogin., *Lect. Var.*, lib. xxii., cap. 22.

Prov. xv. 5.

Nazianz., de *Plaga Grandin.*

MDCLIX.—*The different effects of the Gospel preached.*

As the same light of the sun offendeth weak eyes, but comforteth those that are stronger-sighted; and as the heat thereof hardens clay, but softens wax; or as the same star is to some *φωσφόρος*, to others *ἑσπερός* (to some a morning star, ushering in light and day, and to others an evening star, bringing darkness and night): so the Gospel is preached indifferently to all manner of persons, *παντὶ τῷ λαῷ* (to all people); but it works in a different manner. It hath not the like effect on all people; forasmuch as, being received by the faithful, it produceth in them life and salvation, as containing all the causes thereof in itself; but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and makes their perdition inevitable: to some it is a comfort, to others a terror; the rise of one man, and the fall of another.

*Annotat. of Sundry
Divines on 2 Cor.
ii. 1.*

1. Luke ii. 34.

MDCLX.—*Content with God's good pleasure a great blessing.*

WHEN Æsop, with the rest of his fellow-slaves, were put to carry burthens to a city, one chose to carry this merchandise, another that; every one had his choice; and Æsop chose to carry the victuals. Every one laughed at this, that he, being the weakest, had elected the heaviest burthen. Away they went together, and after some miles, they went to breakfast—his burthen was the lighter for that; then to dinner—it was lighter still; then to supper—now it was easy: the next day they had eaten up all his burthen, and he went empty to the city, whither they, being laden, could not reach. Thus it is in the world: the covetous man chooseth gold for his burthen; the proud, fine clothes; the ambitious, mountains of honour; every worldling his several luggage; but a child of God contents himself with God's good pleasure, and sets up his rest with that of St. Paul, if he have food and raiment, therewith to rest contented; and so he goes the lighter to heaven.

In eius Vita.

*"Trabit sua quem-
que voluntas."*

1 Tim. vi. 8.

MDCLXI.—*Children to be carefully educated by parents.*

It was a saying of Alexander, that he was as much beholden to Aristotle for his breeding, as to Philip, his father, for begetting him: "for the one," said he, "gave me a being; the other, a well-being." St. Paul was brought up at Gamaliel's feet; Timothy was instructed in his youth; and King Saul tells David that Goliath was a man of war from his youth up. All this to show that children should be carefully and religiously educated by their parents; for they can never fight the Lord's battles as they should that are not sworn soldiers in their very swaddling clouts. What attacks lies that man open to who wants manners and religious education! Every one espies, and either jeers or pities, his breeding; every step he treads and word he speaks bewrays him to a kind of nothing in the habit of somebody. He is commonly used like a whetstone, for every one to sharpen their wit upon; and if at any time he counterfeit and look big, yet he may be easily discovered to be an ass, for all the lion's skin that he stalks in.

*Ptolearch, Apoph-
thegm.*

1 Sam. xvii. 33.

*Leech's Sermon,
London, 1724.*

MDCLXII.—*God loveth a cheerful giver.*

It is Pliny's observation, that never any good came to a man by offering a beast in sacrifice, "*remitentem et se trahentem ab aris* (such a one as violently drew back from the altar and could not be brought to it)," but, as it is said, "like a bear to the stake," with much force. Thus it is in the matter of charity and liberality: that which is extorted from a man he properly giveth not. Liberality implieth liberty, and necessity and liberty in this kind cannot well stand together. God loveth a cheerful giver, because he gives his heart

*"Hic est gratum si
quid opus est ultro
feras."*

*Annotat. of Sundry
Divines, &c.
2 Cor. ix. 7.*

first to Him before he give his alms to the poor, and, giving that with lightsome countenance, he more refresheth the receiver, giving him hope of future bounty. "*Bis dat qui cito dat* (He that gives quickly gives twice)," said the heathen—first to the expectation, then to the necessity, of his wanting brother; and with such a giver God is well pleased.

MDCLXIII.—*An uncharitable rich man no heavenly-minded man.*

WHEN Dionysius, the Syracusan tyrant, saw what heaps of gold and silver his son had hoarded up in his closet, he asked him what he meant to let it lie there, and not to make friends with it, to get the kingdom after his decease. "*O fili, non est in te animus regni capax* (Son, thou hast not a spirit capable of a kingdom)!" says he. And thus, we may safely conclude, wheresoever we see a wealthy, rich man piling up his bags, and purchasing the whole country about him, and yet perceive no works of charity or piety in him, that he is no heavenly-minded man, and justly say of him, "*Non est in illo animus regni cœlorum capax* (He hath not a soul capable of the kingdom of heaven)!"

Justin., lib. 4.

"Nihil miserius est quam propter nummos Deum contemnere."—AMBROS., in Ep.

MDCLXIV.—*Children to set their hands to all honest employments.*

THE patriarchs of old were principal men and princes in their generations, yet their tender daughters were brought up in doing household business. Rebekah went, with her pitcher on her shoulders, to give drink to her father's camels; and the seven daughters of the Priest of Midian accustomed themselves to draw water and fill the troughs to water their father's sheep; and some say—how true, is uncertain—that Christ Himself wrought as a carpenter at His father's trade. Such was the harmless simplicity of those days, and such was the obedience of children, that even she that was appointed to be the mother of patriarchs, prophets, and kings, refused not to set her hand to ordinary employments. But how is the case altered in these days of ours! Our delicate damsels are ready to urge Rebekah's example for the wearing of bracelets and jewels about their necks, but they will not hear of Rebekah's carrying the pitcher upon her shoulders; they would be clothed like the lilies of the field, but they cannot endure to spin nor work at all: so that, whereas Solomon's good housewife laid her hands to the wheel, they, for want of taking pains—especially if once married—set all upon wheels, and, while they do nothing, they undo themselves, and bring all to nothing.

Griffiths' Bethel.

Gen. xxiv. 17.

Exod. ii. 16.

Baronius.

Prov. xxxi. 13.

MDCLXV.—*The right use of human learning in divinity.*

IT is seen by experience, that when a man crops a flower from the earth he can get nothing out of it but the sweetness of the smell or delightfulness of the colour; but when the diligent bee comes, he will make another manner of work with it: he will extract honey, which is, as it were, the very spittle of the stars. So, when simple, carnal-minded men read the poets and the philosophers, they gather nothing but delight and pleasure; but when the diligent bee comes, a wise man, a serious considerate man, he draws honey and comfort out of them; or, which is more to the purpose, as a man that cometh into a garden of roses, and seeing them blush upon him, is not afraid to pluck one, yet in the meantime he hath a great care that he do not prick his fingers; so, in the reading of the poets and philosophers, we should pluck the rose but shun the thorn or prickle—always take the best, and be sure to avoid that which is harmful; for the mixture is such, that as the rose grows in the midst of thorns, so the doctrine of the poets is mixed with barbarism, superstition, and corruption.

Basilius.

Featly's *Clavis Mystica*.

Greg. Nazianzen.

MDCLXVI.—Drunkenness a great punishment of itself.

Radulph. Fornerius,
Select., lib. iii.

"Ubi regnat ebrietas
ratio exultat,"
&c.—RAVEN.

Prov. xxiii. 29.

THERE is mention made of a monk at Prague, who, having heard at shrift the confessions of many drunkards, wondered at it, and for experiment would try his brain with this sin, so accordingly stole himself drunk. Now, after the vexation of three sick days, to all that confessed that sin he enjoined no other penance but this, "Go and be drunk again." Surely his meaning was like that of Seneca, *sceleris in scelere supplicium* (that drunkenness was a torment and affliction to itself). And most certain it is, that besides all other plagues, drunkenness is a woe to itself. When the carouser pours in his wine it troubles him, and he would give somewhat to avoid it; when it offends the stomach, it troubles him worse; when it comes up again, it troubles him worst of all: so that the merry madness of a few hours is paid home with the affliction of a tedious age.

MDCLXVII.—Men to be careful in the choice of servants.

In Hist. Tripart.

2 Tim. iv. 10.
3 John 9.

Griffiths' Bntel.

Ps. ci. 6, 7.

CONSTANTIUS, the father of that good emperor Constantine, gave it out upon a time, that all such Christians as would not leave their religion and deny the faith should be deprived both of their honours and their offices, and thereupon some (with Demas and Diotrephes, loving pre-eminency) forsook Christ and embraced this present world; others stood confidently to it, accounting all but dung and dross in comparison of Christ, with whom they chose rather to die than, for life or liberty, honour or offices, to deny Him. When the emperor had by this means made a perfect discovery who were true Christians and who false, by a public edict he banished all the halting hypocrites out of his dominions, saying, they would never be faithful to him who were false unto their God. And what he then said of subjects may as truly now be said of servants, "They can never be faithful to their masters that are false to their Maker." It doth, therefore, concern men to take up David's resolution, to be careful in the choice of their servants, and to entertain such only as have been well principled in religion, such as have been well instructed in their duties to God and man; if otherwise, they may prove to be poison to their children, moths to their wardrobes, thieves to their store, and an ill example to the whole family.

MDCLXVIII.—The necessity of using human learning in divinity.

Day, on 1 Cor. xv.

Acts xvii. 28.

Tit. i. 12.

Diog. Laert.

Matt. vii. 12.

Luke iv. 23.

"Sacerdotis est,
in omni doctrina
esse versatum,"
&c.—AMBROS,
in Hexam.

IT was the saying of Menander, who lived three hundred years before St. Paul, "Evil words corrupt good manners;" of Aratus, "We are the workmanship of God;" and of Epimenides, "The Cretians are always liars, evil beasts, slow bellies;"—all three of them men famous in their generations, though such as knew not God nor had any glimpse of the Gospel of Jesus Christ; yet the great doctor of the Gentiles scorns not their sayings, but brings them into the garden of God, and there makes as so many flowers of them—nay, Christ Himself owns Socrates and Plato, the one for that golden rule, "*Quod tibi non vis fieri, &c.*" (Whatsoever ye would that men should do unto you, do ye even so to them), and the other for that excellent caution, "*Medice, cura teipsum* (Physician, heal thyself)." Vain, then, must needs be the opinion of such that think there is nothing to be uttered in sermons or other divine discourses but Scripture. Alas! they understand not what perfection God requires to be in him that is truly called a man of God—one fitted to every good work, that can speak to a poet after the manner of a poet, and to a philosopher in the language of a philosopher; which, unless he can do, and so accommodate himself to the party with whom he deals, it is impossible he should be a fit and complete man in the service of God, the neglect whereof hath been a great inlet to idleness, negligence, and ignorance in the study of divinity.

MDCLXIX.—*Blessedness of the poor in spirit in the matter of hearing God's Word.*

It is fabled that when Juno, on a day, had proclaimed a great reward to him that brought her the best present, there came in a physician, a poet, a merchant, a philosopher, and a beggar. The physician presented a hidden secret of nature, a prescript able to make an old man young again; the poet an encomiastic ode of her bird, the peacock; the merchant, a rare hollow jewel to hang at her ear; the philosopher, a book of strange mysteries; the poor quaking beggar, only a bended knee, saying, "I have nothing that is worth acceptance: *accipe meipsum* (take myself)." Thus it is that many come unto God, in the hearing of His Word, with prescripts of their own—they have receipts enough already, they care for no more; others, like the poet, come to admire peacocks, the gaudy popinjays and fashionists of the time, all to be daubed with gold and silver feathers; others, like the merchant, present jewels, but they are hollow—they come with critical or hypocritical humours, like carps, to bite the net and wound the fisher, not to be taken; some, like the philosopher, bring a book with them which they read, without minding the preacher, saying they can find more learning there than he can teach them; but blessed are the poor in spirit, that, like the beggar, give themselves to God—Juno gave the reward to him, and God gives the blessing to these. It is a poor, reverently devoted heart that carries away the comfort, godliness in the humble dust of adoration, that shall be lifted up by the hand of mercy.

Imagines Deorum, per Curtium.

Adams's Exposit. on 2 Pet.

Luke i. 51.

MDCLXX.—*Christ to be our example and pattern of imitation in life and death.*

ST. JEROME having read the life and death of Hilarion (one that lived most Christianly and died most comfortably), folded up the book, saying, "Well, Hilarion shall be the champion that I will follow: his good life shall be my example, and his godly death my precedent." How much more, then, should each of us first read with diligence the life and death of Jesus Christ, and then propound Him to ourselves as the most absolute pattern for our imitation; resolving, by the grace of God, that Christ shall be the copy after which we will write, the pattern which we will follow in all things that He hath left within the sphere of our activity: so also in that necessary duty of preparation of death; He did so (John xiv.), and we must do so: for, as in shooting, there is a deliberate draught of the bow, a good aim taken before the loose be given, so, if ever we look for comfort in death, we must look at death through the preparation for it.

Hier. Guadalupe, in Vita.

Price's Sermon, Lond., 1619.

MDCLXXI.—*The greatest of things wrought by God without means.*

As when Gideon was to fight with the Midianites, pretending that his army was but few: "How many hast thou?" saith the Lord. So many thousand. "They are too many;" the Lord will not have them all, but commands them to be reduced to one half, and yet there were too many: the Lord would not work by them; they were too strong. At last He comes to make choice of them by lapping in the water; then they came to three hundred men, to fight against three hundred thousand—for it is said they covered the earth like grasshoppers. And now the Lord begins to work by these men. And how doth He work? By weapons? No; but with a few broken pitchers in their hands: and they had the day of it—the Midianites He delivered up into their hands as a prey. This was a wonderful act of the great God, who, not tied to means, wrought out victory by His own arm. It is true that means and second causes He hath much honoured in the world, and commands them to be used; but when He comes to effect great things, such as was the redemption of mankind by Christ, such as shall be the resurrection of the dead at the last day, then such means and

Judges vii. 4.

Day, on 1 Cor. xv.

causes as seek to set Him forward He rejects them, and works not by them, but the clean contrary. The greater stench the bodies have sustained in the grave shall work it unto greater sweetness; and the greater weakness it had, the greater strength shall accrue unto it; and wondrous puissance shall God work unto that part that lacked honour, according to His blessed dispensation in all things.

MDCLXXII.—*Not to be angry with our brother.*

Plutarchi *Agraph.*

"Vince animos
iramque tuam."—
OVID, *Ep.* iii.

A RAILING fellow fell very foul upon Pericles, a man of a civil and Socratical spirit, and he left him not all the day long, but continued till he had brought him to his own doors in the evening, somewhat late at night; he, all this while not returning one unbecoming word, commanded one of his servants, with a torch, to light the brawler home to his house. Thus did he by the dim light of nature; and therefore, if a brother offend us upon ignorance, let us neglect it; if upon infirmity, forget it; if upon malice, forbear it; upon what terms soever, forgive it, as we would have God to forgive us. It is a saying, that every man is either a fool or a physician: so every Christian is either a madman or a divine—a madman, if he give his passions the rein; a divine, if he qualify them.

MDCLXXIII.—*The natural man's blindness in spiritual things.*

Cæli Rhodog., *Var.*
Lect., lib. xvii.

Jellani *Var. Hist.*

Strong's *Serm.*,
Westm., 1650.

Acts ix. 18.

2 Cor. iv. 8.

WHEN Zeuxis drew his masterpiece, and Nicostratus fell into admiration of the rareness thereof, highly commending the exquisiteness of the work, there stood by a rich ignorant, who would needs know what he had discovered worthy of so great applause. To whom Nicostratus made this answer: "My friend, couldst thou but see with my eyes, thou wouldst soon see cause enough to wonder as well as I do. Thus it is that the dear children of God have inexhaustible treasure even in the midst of poverty, transcendent dignity in the midst of their disgraces, height of tranquillity in the very depth of tribulation: their pulse and locusts relish better than all the glutton's delicious fare; their sheep-skins, goat-skins, and camel's hair wear finer than all the purple and soft raiment; the world's hate makes them happier than all the applauses of the capitol. Now, the sensual, carnal naturalist sees none of all this; he perceives not the things of the Spirit—neither can he, for they are spiritually discerned; no man knows them but he that hath them: but had he spiritual sight, were but the scales fallen off from his eyes, as they did from St. Paul's at the time of his conversion, then he would clearly see and say, as the same St. Paul did, that, though we suffer tribulation in all things, yet we are not distressed; we are brought into perplexities, yet we are not forsaken.

MDCLXXIV.—*Negligent hearing of God's Word condemned.*

Shute's *Serm.*,
Lond., 1627.

A SERVANT, coming from church, praiseth the sermon to his master. He asks him, "What was the text?" "Nay," quoth the servant, "it was begun before I came in." "What was, then, his conclusion?" He answered, "I came out before it was done." "But what said the preacher in the midst?" "Indeed, I was asleep in the midst." Thus many there are that crowd to get into the church, but make no room for the sermon to get into them; commend the preacher to other men's ears, but commend it not to their own hearts—*audiunt sonum sed nullam vocem* (they hear a sound, but for sound doctrine, that is the least part of their attention).

MDCLXXV.—*God Himself to be only expected as a reward of all good endeavours.*

THE doctors of Douay, in their edition of Thomas of Aquinas' *Summa Theologia*, have pictured him on the title-page kneeling before a crucifix, which they feign to speak unto him thus, "*Bene scripsisti de me, Thoma, &c.* (Thou hast written well of me, Thomas; say what reward wilt thou have.)" To which he seems to reply, "*Nullam, Domine, nisi teipsum* (None, Lord, but Thyself)." Now, *quod illi pice et fice*, that which they forge and feign of Aquinas, must be true of every one of us thus far: we must expect and desire no other reward for all our service of God (both in life and in death), but only God Himself, for He is all in all.

Griffiths's *Barbal*, or
God's House.

MDCLXXVI.—*Hope of future joy sweeteneth present sorrow.*

THE slaves that serve the Turks in their galleys, if they could but think that, at seven years' end, some Christian would come and redeem them, would be better affected and tug at the oar with more cheerfulness and alacrity of spirit, especially if they could be assured of their delivery. If Jacob serve the churl Laban seven years longer, if he think he shall have Rachel at the end of it, it will be but as seven days, and he goes on with comfort and is content that God shall use him to His hand as it pleaseth Him. Thus it is that the hope of better things sweeteneth the present sadness of any outward condition. There is no grief so heavy but, if a man tie heaven at the end of it, it will become light; put but them together, and the one will be swallowed up in the other. If the times be bad, hope for better, the expectation whereof will be an excellent lenitive to allay the smart of present calamity.

Alphonse, ab Aven-
dano, *Com. in Matt.*
vi.

Gen. xxix.

Rom. viii. 18.

MDCLXXVII.—*The law abused by libertinism.*

AS, upon some great solemn festival day, the bells in all steeples are rung, but then the clocks are tied up; there is great untuned confusion and clangour, but no man knows how the time passeth away: so, at this time, in the universal allowance of liberty by the Gospel—which, indeed, rejoiceth our hearts, had we the grace of sober usage—the clocks that should tell us how our time passeth, truth and conscience, which show the bounded use and decent form of things, are tied up, and cannot be heard. Men give so general an acclamation to the Gospel, and the salvation by it, that they keep not the law at all.

Adams's *Exposit. on*
2 Pet.

"*Verus amor*
Christi, vera est
custodia legis."—
ANTHOL., *Sacra.*

MDCLXXVIII.—*How to think of God in prayer.*

THERE is mention made of a Gentile and a Christian, and the Christian, being upon his knees unto God in prayer, the Gentile, using to have the image of his false god before his eye, asked him, "Who do you pray to?" The Christian replied that he knew not. "How?" says the Gentile; "pray to you know not whom?" "O," says the Christian, "*ideo adoro quia ignoro, &c.* (I do therefore adore Him because I am ignorant of Him; for could I but either apprehend or comprehend Him, He were not worthy of prayer—He should be my God no longer)." Thus, when we make our addresses unto God in prayer, we must have a care that we do not frame anything in our thoughts of His essential property; that were to set up some idolatrous image in our hearts; but to think of Him in His attributes, especially those of His majesty, goodness, power, mercy, &c.—such as may raise our conscience to draw more nigh unto Him; and then, being, as it were, in a divine rapture, nonplussed and overwhelmed with admiration of Him, is the only time of adoration and supplication unto Him.

De Cusa, *Dial. de*
Posse.

White's *Serm.*,
Lond., 1653.

MDCLXXIX.—*A child of God triumphing over death.*

It hath been an ancient proverb, when a man had done some great matter, he was said to have plucked a lion by the beard ; but when a lion is dead, even to little children it hath been an easy matter. As boys, when they see a bear, a lion, or a wolf dead in the streets, they will pull off their hair, insult over them, and deal with them as they please ; they will trample upon their bodies, and do that unto them, being dead, which they durst not in the least measure venture upon whilst they were alive : such a thing is death—a furious beast, a ramping lion, a devouring wolf, the *helluo generis humani* (eater up of mankind) ; yet Christ hath laid him at his length, hath been the death of death ; so that God's children triumph over him, such as those refined ones in the ore of the Church, those martyrs of the primitive times, that cheerfully offered themselves to the fire and to the sword, and to all the violence of this hungry beast, and have played upon him, scorned and derided him, by the faith that they had in the life of Christ, who hath subdued him to Himself.

Day, on 1 Cor. xx.

"In me convertite ferum."

1 Cor. xv. 57.

MDCLXXX.—*To be diligent hearers of the Word of God, and remember what we hear.*

It is said of our country, that we have fair houses, but bad chimneys, because there is so little smoke of hospitality ; and it may as truly be said that we have excellent ears, but bad memories—quick perceptions, bad retentions. Not a nation under heaven hears so many good sermons, not a nation under heaven sooner forgets them. Many arts are taught amongst us—of quick reading, of short writing, where, by brachygraphical (shorthand) characters, they will take a sermon *verbatim* ; but there is one art—it were heartily to be wished that some good body would teach it us—it is the art of memory, that, as sermons are taken word for word in our papers, so they might be written sense for sense in our hearts.

Squire's *Serm.*,
Lond., 1637.

"Memoria sit
scriba intus ma-
nens."—ARISTOT.

MDCLXXXI.—*Reconciliation to be made with all men.*

SUPPOSE a creditor, to whom a man is engaged, by bond or otherwise, and, upon forfeiture, should put the bond in suit ; the law is open, the judge must do right, the penalty is imprisonment. Were it not, then, a high part of wisdom, by way of arbitration or otherwise, to come to some agreement before the matter come to trial, that so, by withdrawing the action, the party concerned may be drawn out of danger ? The like is every man's case here in this world, in the point of brotherly reconciliation. Whether thou be wronged or have wronged, seek peace and pursue it, and that now, in the acceptable time, speedily, without demurs ; for thou art waylaid by death, and knowest not how soon thou shalt be arrested. If thou come without charity before God's tribunal seat, the angels are His sergeants, hell His prison, devils His hangmen, fire and brimstone His rack. Judgment must pass, execution will follow, and then to desire a composition will be too late ; the law must pass, and the Judge will prove inexorable.

Abulens, in *Matt.*
v. 25.

Prideaux, in *idem.*

"Pone vesanos
animi tumores,
teque pietati refer."
—SEN., in *Theb.*

MDCLXXXII.—*The saints' everlasting peace.*

Plutarch, de *Numa*
et *Rom. Fato.*

THERE was in Rome a temple dedicated to Janus, the tutelar god of that city, the doors whereof stood open all the while they were in war, and shut all the time of peace ; but they were so cumbered with enemies abroad, that in eight hundred years together the doors were but thrice shut. They were open to show that the wars were open, and therefore they gave their god leave to go out and in to succour them, or else, they thought, his arm could not reach, his power could not extend, to their relief ; and when the wars were

ceased, they shut the doors to keep in their god, as having no occasion to use him—a ridiculous and foolish conceit! But, for the saint's comfort, when God shall be pleased to give to this corruption incorruption, and to this mortal immortality, then there shall be for ever a cessation from war; the Temple of Janus shall never be opened again, it shall be shut to all eternity: there shall be no cause of war, but the people of God shall live in perfect peace; under the defence of His protection shall they be secured for ever.

"Certe pax optima ierum."—
AUGUSTIN.

MDCLXXXIII.—*To make our calling and election sure.*

THERE is a tale of an old usurer, who had nothing in his mouth but "It is good to be sure." If his servant went to receive money, he would follow him. Why? "Oh, it is good to be sure." Though himself had locked the door, yet he must needs rise out of his bed in the cold, to feel it fast. Why? "Oh, it is good to be sure." Let him have told his money never so often over, yet he will tell it again. Why? "Oh, it is good to be sure." It came to pass that he fell very dangerously sick, and his servant, perceiving little hope of life in him, asked him, "Master, have you said your prayers?" "Yes, I have said them." "Nay, but say them again, master; you know, it is good to be sure." "No," says the worldling, "it is more than needs; I am sure enough of that." He bids his servant open his chest, and bring him all his gold in it, to look upon. The honest servant, willing to work his master to repentance, having opened it, told him, "Master, the devil is in the chest; he lays his paw upon all the gold, and says it is all his, because it was extracted out of the life-blood of widows, orphans, and poor wretches." "Says he so?" quoth the extortioner. "Then bring me the gold, the chest, the devil, and all. It is good to be sure." And hence, it may be, it is, that usually wicked men are said to get the devil and all. Thus, the voice of nature is all for the matter of security in all purchases, bargains, and sale; but as for the things that concern eternal bliss—how to make out evidences for heaven, to make their calling and election sure—no care is taken at all for that. But a day will come when the purchase of their lands, the leases of their houses, bonds and specialties of their moneys, with the great care of keeping their shop books exactly, will be as so many bills, to rise up in judgment against them.

Speculum Exemplorum.

Granatens., *De Pecatorum.*

"Quærenda pecunia primum est, virtus post nummos."

MDCLXXXIV.—*Repentance not to be put off till old age.*

COMMON experience teacheth that a ship, the longer it leaketh, the harder it is to be emptied; a house, the longer it goes to decay, the worse it is to repair; and a nail, the farther it is driven in, the harder it will be to get out. Such is the condition of repentance put off till old age. Let us not, then, think to sacrifice our health and youth to the service of sin and Satan, and leave God only the dog-days of our age, a body full of sores, and a soul full of sin. Is it to be thought that the trembling joints, the dazzled eyes, the fainting heart, the failing legs of unwieldy, drooping, and undisciplined old age, may empty, repair, pluck out, the leaks, the ruins, and nails of so many years' flowing, failing, and fastening, and so make that the task of our old age which should be the practice of all our life; settling our everlasting, our only, our surest making or marring upon so tottering, sinking, and sandy foundation as old age is.

Prideaux' *Serm.*,
Oxon, 1636.

"Senectus ipsa totus morbus," &c.—
TERENCE.

MDCLXXXV.—*The uncertainty of temporal victories and successes.*

WHEN Philip of Macedon had obtained a great victory at Cheronia, being puffed up with success, he wrote to Archimedes in such lofty expressions, that enforced this slight answer: "Sir," saith he, "you write very stately to me, and in very high terms—the reason

Liv., Hist., libe
XXXI.

"Terciti quò fata
ferant, ubi sistere
detur."—VIRG.

Day, in 1 Cor. xv.

I partly know; but, if you will but take so much pains as to measure your own shadow, you shall soon find that it is no more, no longer, no larger, than it was before your victory. You were as great a man then, and as many inches about as you are now, &c.; and what you may be, and how soon, you know not." Such and so uncertain is chance (as men call it), and success so variable, that no man can tell how he shall begin or where he shall end. *Inter utrumque volat*, so mutable are the smiles of the world, that there is no victory constant; but still she hovers about, moves and changes her tent and tabernacle from one side to another. Hence no boasting or bragging in these earthly conquests, which have made the greatest emperors of the world, after a full gale of fortune, for fear of cross blows, to retreat and leave their honours, and betake themselves to a solitary and monastic life, lest they should have a foul end after a so fair beginning.

MDCLXXXVI.—*The place of purgatory a mere dream.*

Hondius, in *Treb.
Univers. Mundu.*

Bellarmino, *de Purgat.*, lib. i., cap. 7.

In *Fine*, lib. xii.

Lomb, *Dist.* 45,
lib. iv.

St. Augustin., *de
Peccat. Remiss.*, cap.
xxviii.

SOME of the geographers, for the proving of a black rock, many hundred miles about, seated directly under the North Pole, send us to Gyraldus Cambrensis, he to a priest of Norway, the priest to an Oxford magician—who was carried thither to see it by the devil, if we will believe the narration. So the best proofs of our adversaries for their subterranean purgatory comes by many deductions from the same author, as it appeareth by the divers apparitions they so confidently allege of it. One of their greatest champions is fain to rake hell itself to find out purgatory, and, like that lunatic in Athenus, that thought all the ships to be his own that arrived in the haven at Athens. So, wheresoever there is of fire doubtfully mentioned in Scripture, it is straightway conveyed by him to heat Purgatory Kitchen. The Fathers father not (howsoever the great cardinal marshal them) any glowing or local purgatory, but, rightly understood, are as far from it as it from truth. Take one for all: "*Non est ullus ulli locus medius, ut possit esse nisi cum diabolo qui non est cum Christo* (There is no medium place; he must needs be in hell with the devil that is not in heaven with Christ)."

MDCLXXXVII.—*Men by nature desirous of things unlawful and prohibited.*

Adams's *Serm.*,
Lond., 1623.

"Non quia cocta,
sed quia capta."

"Nitimur in veti-
tum semper," &c.
—OVID.

It was the saying of an ingenious, witty divine, that our grandmother Eve got such a cold in Paradise, that all her posterity have ever since had a cough of the lungs; nothing will down with them but forbidden fruit. Would you have a book sell well, the stationer will soon find a way for that: let it be but prohibited and called in by authority. The only way to make a woman be a blab of her tongue is to bid her keep counsel. Venison is nothing so sweet (they say) as when it is stolen, and then it comes to be dear many times with a witness. Thus it is that nothing more inflames the natural affections of men than the prohibition of things they desire: they long to be meddling with the forbidden morsels of sin; they love to eat that on earth which they may chance to digest in hell. It is quite against the nature of man to be confined, to be limited; he will have his own will, though it be contrary to the will of God; though he get hell for his will, he will have his will. And so much the stronger the interdiction is of anything, so much the more (such is the exorbitancy of his nature) he is inflamed with desire, till he have accomplished it.

MDCLXXXVIII.—*Christ's wounds the only hiding-place of a Christian.*

Antennarius, in
Mytholog.

THERE is an apologue how the dove made moan to her fellow-birds of the tyranny of the hawk: one counsels her to keep below, but the hawk can stoop for his prey; another adviseth to soar aloft, but the hawk can mount as high as she; another, to shroud herself

in the woods, there she shall be sure—but, alas! that is the hawk's manor, the place where he keeps his court; another bids her keep the town, there she was sure from the hawk—but so she became a prey to man, and had her eyes put out to make the hawk sport; at last, one bids her rest herself in the holes of the rock, there she should be safe, violence itself could not surprise her. This dove is the soul of every man; she would gladly be secured from Satan. "Come to me," saith Riches; "here thou shalt be sure!"—no, wealth is the devil's stirrup, whereby he gets up and rides the covetous man. "Come to me," saith Pleasure; "here thou shalt be safe!"—as if she were not as very a whore as Delilah, to betray thee to the Philistines. Honour says, "Come to me; here thou art sure!"—as if the devil durst not come near the court gates, or greatness were a supersedeas to sin, or a protection against the arrest of judgments. No, there is no assurance in any of these; yet there is a rock of safety, clefts in that rock, the wounds of Jesus Christ, there and there only the soul shall be in safety.

Cant. II. 4.

MDCLXXXIX.—*No safety to be expected in the midst of public danger.*

It is the observation of Platina, that when one Facinus Canis was hired by the Ghibellines to suppress the contrary faction of the Guelphs in the city of Papia, and the covenant was, that he should have the goods of the Guelphs for his pay, he, obtaining the victory, falls a-rifling the Ghibellines also without any distinction at all; and being accused therefore, as not standing to his promise, made this answer, that themselves indeed were Ghibellines, and should be safe, but their goods were Guelphs', and must go to wrack as well as those of their adversaries. Just like that of Garnet, the provincial, who, being questioned by Catesby whether, with a safe conscience, they might proceed in their powder-project, seeing that, in blowing up of the king and Protestants, divers also of their own party must necessarily go the same way, replies very profoundly, that no doubt it might well be done, seeing it would redound to the good of the Catholic cause. What! not spare their own side to do ours a mischief? No, it will not be; there is no safety, there can be no immunity, from damage in the times of public danger. The truth of this assertion hath been experimentally felt in these late differences amongst us: if our persons were on the right side, our goods were on the wrong—all proved fish that came to the net; whether friend or foe, the goods were sure to suffer.

In Vita Fla.

Arraignement of Traitors, 1660.

Frideaux' Serm., Oxon.

MDCXC.—*How it is that the Law is said to be the strength of sin.*

As when a physician that is skilful in his profession doth all that belongs to the best of his judgment, the drugs that he gives and the ingredients that he infuseth are able to work their effect if they fall into a suitable body, but if the patient be froward, and will not be ruled, or his body be distempered, he is never the better for it; now, the fault is not in the physician, nor in the physic—they be both very good—but in the party that was not prepared for it, or that would not receive it and convert it to that use for which it was prepared: thus it is that God gave the Law for a good law, a holy and just law, as a true direction for the reformation of life and manners; but the party that received it did not take it thus, so that occasionally, not from the nature of the law, but by the ill acceptance of the party, it comes to be the strength of sin. The Law of itself is said to be a light unto our feet and a lantern to our paths, and the light of itself, were we but able to follow it; but, because of our own natural indisposition, it comes so to pass that the Law, which should pull down sin, gives strength unto it, and, being made to kill sin, gives life unto it.

Day's Exposit. on 1 Cor. xv. 47.

"Index peccati lex est, plectenda vendendo." — BILLII Antholog.

Ps. cxix. 105.

MDCXCI.—God's promises *are, for the most part, conditional.*

Merchanti Hortus
Pastorum.

A PROCLAMATION is read, wherein a Christian king grants honour and wealth to certain of his subjects, with assurance of donation upon their just demand. One amongst the multitude leaps at the news, springs away, and stays not to hear it out. There is a condition following: provided, first, that they put on arms, and expel the Turk which infests some part of his dominions. This man comes one of the foremost to demand the promised honours; he is asked for a testimony of his valour and service in the wars. Alas! he never tarried to hear that condition, and therefore lost the retribution. Thus it is that God promiseth eternal life to men, but, withal, chargeth them to believe in Christ and to do Him faithful service against the world, the flesh, and the devil; but so it is, that many are quite lost for not staying to hear the proclamation of the Gospel out: they run away with opinion of sufficient belief, and never think of obedience; whereas the promises of God are conditional, made up with provisoes. As there is a reward promised, so there is a condition premised. It must be our obedience first, and then comes in God's recompense; our devotion goes before, and His retribution follows after.

MDCXCII.—*To be careful of vows and promises made in the time of extremity.*

Æn. Sylv., Com.,
lib. ii.

Ps. cxxv.

THEODORICUS, archbishop of Cologne, when the Emperor Sigismund demanded of him the directest and most compendious way how to attain to true happiness, made answer in brief, thus: "Perform when thou art well what thou promisedst when thou wast sick." David did so; he made vows in war, and paid them in peace; and thus should all good men do, not like the cunning devil, of whom the epigrammatist thus writeth:

*"Ægrotat dæmon, monachus tunc esse volebat;
Convaluit dæmon, monachus tunc esse nolebat."*

Well Englished—

"The devil was sick, the devil a monk would be;
The devil was well, the devil a monk was he."

Prideaux, Higginson
Selab.

Nor like unto many nowadays, that, if God's hand do but lie somewhat heavy upon them, oh, what promises, what engagements are there for amendment of life! How like unto marble against rain do they seem to sweat and melt, but still retain their hardness! Let but the rod be taken off their backs, or health restored, then, as their bodies live, their vows die; all is forgotten: nay, many times it so falleth out, that they are far worse than ever they were before.

MDCXCIII.—*The good Christian's absolute victory over death.*

Æt. Roma.

Xyphilus, in Vita
Vespasiani.

Plutarch, in Cæsare.

WHEN the Romans had made war upon the Carthaginians, and often overcame them, yet still, within eight or ten years, or less, they made head again, and stirred up new wars, so that they were in successive combustion. And it hath been the same in all the nations of the world. He that was erst an underling not long after becomes the commander-in-chief, and the same thing that the Lord hath now made the tail may be the head in time to come: as, for example, Cerealis gets a great conquest over the Cimbrians and the Teutons, and shortly after Sylla had the like over him; and Sylla no sooner shines out to the world, but is eclipsed by Pompey; and Pompey, the glory of his time, is, by the conquering hand of Cæsar, outed both of life and honours; and Cæsar, in the height of all his pompous state, falls by the hands of bloody conspirators, in the senate-house. Thus, in

the course of this world, as one man is set up, another is pulled down; the conqueror is oftentimes conquered himself; but in the victory that every good man hath over death, it is so absolute, that it is without any hope or comfort on Death's part, and without any fear or suffering on their part: for it is so taken away as if it had never been, and that which had the greatest triumph, the mightiest trophies in the world, unto which all kings and princes have bowed their heads and laid down their sceptres, as so many morsels to feed on, shall, by the hand of Jesus Christ, be turned into nothing, shall have no name or notion, and be bereft of all hope of recovery.

"Pis mors non est mors, sed nomen tantum habet mortis; imò et ipsum nomen sublatum est."—CHRYSOST., in Matt. x.

I Cor. xv. 54.

MDCXCIV.—*To be always prepared for death.*

WHEN Harold, king of Denmark, made war upon Harquinus, and was ready to join battle, a dart was seen flying into the air, hovering this way and that way, as though it sought upon whom to rest. When all stood wondering to know what would become of this strange prodigy, every man fearing for himself, at last the dart fell upon Harquinus' head, and slew him. Thus Death shoots his arrows amongst us: here he hits one that is rich, there another that is poor; now he shoots over at one that is elder than ourselves, anon he shoots short at one that is younger; here he hits one on the right hand, our equal, another on the left, inferior; and none of us know how soon the arrow may fall upon our own heads. Our turn will come; let it be our care, then, that we be not surprised on a sudden.

Conrad. Lycosth., de Prædigiis et Omentis.

"Vive memor mortis, uti memor sis et salutis."—AUSON.

MDCXCV.—*Religion pretended, mischief intended.*

CELSUS, the philosopher, upon his defence of Paganism, setteth an inscription on the Word of Truth; Manicheus, that blasphemous heretic, taking in hand to write to the Church his damnable paradoxes, doubteth not to begin thus, "*Manicheus, apostolus Jesu Christi, &c.* (Manicheus, the apostle of Jesus Christ);" the Macedonian heretics were always saying, "*Nos recta fide incedimus* (We walk in the right faith)," all of them seeking the cloak and coverture of religion; it is the old proverb, "*In nomine Domini incipit omne malum*" (well Englished, "*In My name have they prophesied lies*"). Thus it was with them, and is it not the same (nay, worse, considering the abundance of means afforded to be better) with us now, and but some few years ago? Parsons, that arch-traitor, when he was hatching mischief against his prince and native country, set forth (as if he had been wholly made up of devotion) that excellent piece of Christian resolution. "And now, for Sion's sake, I will not hold my tongue," says one, &c. So says another; and so a third—Sion at the tip of the tongue, but Babel at the bottom of the heart; religion pretended, mischief intended; like sons of Simon, rather than children of Sion, writing pharmaca medicines where they should write venena poisons; and by this means they do sugar the brims of their intoxicated cups, that men the more greedily, and without suspicion, may suck in their venomous doctrines, that are administered unto them therein.

Origenes, contra Cel., lib. i.

Augustin., contra Ep. Fundament., cap. i.

Chrysostom., Sanct. Ep. Jer. xxlii. 25.

Camden, Ellicab.

"Sub dulci melle venena latent."—OVID, Amor. l.

MDCXCVI.—*Why God suffers His children to be in a wanting condition.*

SEVERUS, the emperor, was wont to say of his soldiers, that the poorest were the best; for when they began to grow rich, then they began to grow naught. Hence is that of the poet, "*Martem quisquis amat, &c.* (If you will bring up a boy or young man to be a soldier, learn him first to endure poverty, to lie hard and fare hard, and to encounter all the hardship that necessity can present unto him, and then he will deal the better with his enemies)." So, in the school of Christ, the Lord suffers His people to be in a wanting

Ælius, in Vita.

Day, on I Cor. xv.

condition, not because He doth not intend to supply them, not because He cannot provide for them, but the reason is, to bring them up in the discipline of war, to train them up as weaned children, lest they should be taken off with the things of this world, and, as it were, drowned in the vanities of this life, and so forget God and their own soul's health, which is most of all to be regarded.

MDCXCVII.—*All men alike in death.*

Lucianus.

Adams, on Ep.
2 Pet.

"Omnia mors æ-
quat."—CLAUD.
de Raptu Proserp.

LUCIAN hath a fable, the moral is good: Menippus, meeting with Mercury in the Elysian fields, would needs know of him which amongst all the ghosts was Philip, the great king of Macedon. Mercury answers, "He is Philip that hath the hairless scalp." Menippus replies, "Why, they have all bald heads." *Merc.*: "Then, he with the flat nose." *Menip.*: "They have all flat noses." *Merc.*: "Then, he with the hollow eyes." *Menip.*: "They all have hollow eyes, all have naked ribs, disjointed members—all are carcases." "Why, then," says Mercury to Menippus, "in death there is no difference betwixt the king and the beggar." And it is true, "*Mors sceptrā ligonibus æquat.*" Men upon earth, as in the game of chess, supply different places; one is a king, another a queen, another a bishop, another a pawn; but when the game is done, and they are shuffled into one bag, into the grave, they are all alike.

MDCXCVIII.—*Ignorant worldly purchasers.*

Luke xiv. 18.

Alphons. ab Aven-
dano, Com. In
Evang. St. Matt.

Eccles. xi. 9.

Prov. xxiii. 32.

Brown's Sermon,
Lond., 1629.

Prov. vii. 22.

Luke xii. 20.

IN the parable of the supper and the guests that were bidden, we find one that had bought a farm, and he must needs go see it; another had bought five yoke of oxen, and he must by all means go try them. Strange purchasers! What! buy a pig in a poke? Land and oxen unsight, unseen. But we may read of another manner of purchaser, and that a woman, too, that first considered a field, and then bought it: she cast up the price, considered the soil, the tenure, the situation, then drives the bargain, and takes possession. Now, the worldly purchaser buys hand over head, considers not what he buys; the voluptuous epicure eats, drinks, and is merry, but he never looks after the reckoning, that after all this he must be brought to judgment; the drunkard swills and carouses, and rises up early to take his fill of wine, never minding the shot, that there is *mors in olla*, in the end it will bite like a serpent, and sting like a cockatrice; the luxurious man spendeth his time in dalliance, little thinketh that there is a sting in the tail of his wantonness, *nocet emptæ dolore voluptas*, that he is but as an ox to the slaughter and a fool to the correction of the stocks; the griping, covetous wretch that joineth house to house and land to land, making his barns bigger, takes no notice that he is but a fool for his labour and shall be suddenly snatched away from all. All these, and many more like these, poor ignaroes, take upon trust, and pay dear in the conclusion; whereas the serious Christian sits down, casts up his charges, considers what it will cost him to be rich in this world, what his honour and greatness will come to, and then purchaseth accordingly.

MDCXCIX.—*Men to be careful of what they promise unto God in the matter of charity.*

Day, Sermon on 1 Cor.
xv. 16.

It is usual with men, that when they are to go upon some long journey or voyage into a far country, they promise that, if God be pleased to return them safe, they will give so much or so much to the poor; or as a man, passing by an hospital, promiseth the poor people that, as he cometh back again, he will give them something towards their relief, but when he comes back he passeth by, not so much as thinking of them: this is the case of

many men in these promising days of ours : if they may be but prosperous in such a voyage, successful in such a design, if God will but do thus and thus by them, then they will do thus and thus unto Him ; they will relieve the poor—there is no act of mercy but they will be one of the foremost to put it on ; yet, when their turn is served, they never think of their promise at all. But let all such know that their promise stands upon record in heaven : they may seem to forget it, and sneak away, not paying the shot of their engagement here in this life ; but God will call them to a reckoning for it, and take it upon their bodies and souls hereafter. Let none think, therefore, to pass a vow to the Lord in a good mood for a good purpose but that He will take it and exact it at their hands.

"Fit ut sæpenumero promptiores in promittendo homines sint, quam in exequendo."—DION., lib. xxxviii.

MDCC.—*Things of the world not to be so highly prized.*

It is a rabbinical conceit, that Moses, being a child, had Pharaoh's crown given him to play withal, and he made no better than a football of it, cast it down to the ground and kicked it about, as if it were a sign of his future vilipending (disesteeming) temporal things, that he should esteem the reproach of Christ greater than all the treasures of Egypt. Thus ought we all to do (especially when riches stand in competition with Christ), away with them, or they will make away with us. It is Christ's own counsel, "*Sell all thou hast and give it to the poor* ;"—sell it ; or, if no man will buy it, give it ; or, if no man will take it, leave it : it is not worth thy keeping, especially not worth thy carking : do thou part from it rather than it shall part thee from Christ ; for he that impoverisheth his soul to enrich his body is more mad than he that kills his horse to lose his money at a race.

Plantavit., *Florileg. Rabbinicum.*

Heb. xi. 26.

Luke xviii. 22.

Jerome, in locum.

MDCCI.—*How it is that godfathers and godmothers undertake for children in baptism.*

AN infant, being born to an estate of inheritance, cannot actually take possession, but is carried to some part of the land in the nurse's or some other's arms, where the guardian of the child taketh livery and seizin (possession) for its use, and promiseth fealty, and to do such service as the premises are bound to ; all which the heir, though but then an infant, is fully to make good when he comes to years of discretion. Thus, in the sacrament of baptism, the child is conditionally received into the congregation of Christ's flock ; but the godfathers and godmothers, answering to the stipulation of the Church proposed unto them, and undertaking on the child's part, the child, coming to years of understanding, is engaged to perform in as full a manner, to all intents and purposes, as if it had been able to have answered for itself.

Edlin's *Serm.*, Lond., 1651.

MDCCII.—*The poor's relief heaven's treasure.*

As when a man is outed in England, whether it be by banishment or otherwise, if he have but laid up a bank at Venice, Amsterdam, or some such like place, he goes thither with more comfort and much more confidence than otherwise he should have done, because he shall meet with that there in safe hands which will welcome him when he comes to it : hence is it that we are called upon to lay up treasure in heaven, to make unto ourselves friends of unrighteous mammon : such are our good works and alms-deeds, which, being sent before, are laid up as a stock of money in a faithful hand, not in a bankrupt or mountebank's hand, but in the trusty hand of God Almighty, which will repay us again, with interest. And thus it is that all good men have made sure that, when they shall come to die, they have sent their charity before them, to lie in bank for their better refreshing.

Day, on 1 Cor. xv

1 Cor. xvi. 2.
Luke xvi. 9.

"Plus valet amicus in via quam denarius in corrigia."—GORRAN.

MDCCIII.—*Ill-gotten goods never prosper.*Morrison's *Travels*.

It is an observation set upon the house of Desmond, in Ireland, that Maurice Thomas, the first earl, raised it by injustice, and by injustice Gerald, the last earl, ruined it. The crafty fox in the fable hugged himself to think how he had cozened the crow of his breakfast; but when he had eaten it, and found himself poisoned with it, he wished that he had never meddled with it. Thus, wealth got by deceit is like a piece of buttered sponge (an Italian trick) : it goes down glib, but in the stomach swells, and will never be got up again. The gains a man gets by cheating and baseness, at last he may put it all in his eye, yet see himself most miserable.

"De malè questis
vix gaudet," &c.

MDCCIV.—*Men to be careful of their principles in religion.*

Abbot's *Serm.*,
Oxon., 1610.

As, in the things of this life, men have great care to gain the skill to know money, whether it be current and lawful; and wares, whether they be good and merchantable; and meat, whether it be wholesome and sound: much more, then, may we think it concerneth us, there being so much counterfeit, false, and unsound doctrine abroad, to learn skill and knowledge of the true religion, to beware of our principles, to stir up and sharpen our endeavour upon the search and trial of the true faith, and to gain ability to judge and discern of that which is erroneous and false.

MDCCV.—*To be fruitful in children a great blessing of God.*

In *Com. super Aug.*
quint. de Civit. Dei,
lib. xv., cap. 8.

Lev. xxvi. 9.

Ps. cxxvii. 3.

Gen. xlii. 16 and
xxvi. 5.
Job xlii. 16.
Ps. cxxviii. 6.
Esther ix. 10.
Isa. xlvii. 8, 9.

LUDOVICUS VIVES maketh mention of a town in Spain, consisting of about one hundred families, all of them inhabited by the seed of one old man, then living; so that the youngest of them knew not what to call him; and he giveth this reason: "*Qui lingua Hispanica supra avavum non ascendit* (Because the Spanish tongue hath not any word of expression higher than the great grandfather's father)." Such as this must needs be, then, a numerous issue, a prolifical and fertile brood, and, without all doubt, a great and inestimable blessing of God, especially when they are not so much the fruits of their bodies as of their prayers: such as was promised to Abraham, to Isaac, to Job, and to the man that feareth the Lord. Yet let none trust too much in this blessing; it was Haman's fault, and his children's ruin; nor any grumble and count them a cross or a curse to their faint estate; nor look upon them as a bill of charges, when God hath put them upon the account of mercies. Neither let the barren womb be discouraged, for that God, who knows how to raise good out of evil, doth sometimes bless an adulterous union with increase, and sometimes to the chaste love of honest wedlock denies it.

MDCCVI.—*Better to be honestly than hastily rich.*

Homer.

THE poet feigned Pluto to be the god of riches and of hell—as if hell and riches had both one master—and to be lame, yet, withal, swift and nimble as fire. When Jupiter sent him to a soldier or a scholar, he went limping; but when to one of his bawds or mistresses, he flew like lightning. The moral is thus: the riches that come in God's name, and are sent to honest men, come slowly; but they that come by unjust dealing flow in apace. He that resolves to be evil may soon be rich. When the spring of conscience is screwed up to the highest pin that it is ready to crack, when religion is locked up in an out-room, and forbidden, on pain of death, to look into the shop or warehouse, then is the devil on his throne. But more safe and welcome is the gain that comes in the slow wain of honesty than that which comes hurrying in the swift chariot of iniquity.

Adams, on 2 *Pet.*

"Dives qui fieri
vult, et citò vult
fieri."—JUVENAL

MDCCVII.—God's watchfulness over His people for their good.

THE Egyptians had an idol, called Baal-Zephon, which is by interpretation *dominus speculæ* (lord of the watch-tower). His office was to fright such fugitive Jews as should offer to steal out of the country; but when Moses and the people of Israel passed that way, and pitched their camp there, this drowsy god was surely fast asleep, for they all marched on their way without let or molestation; whereas He that keepeth Israel neither slumbereth nor sleepeth. He kept His Israel then, and since; He made good His title then, and will do the like to us. His eyes run to and fro through the world; He is watchful over His people for their good.

Exod. xiv. 2.

Abulens., *in locum*,

Pestell's *Serm.*, Leicester, 1632.

MDCCVIII.—Husband the head of the wife.

THE Persian ladies have to this day some semblance of a foot worn in the top of their coronets, in token that the top of their glory must stoop even to their husbands' feet, remembering that of Vashtai; and who knows it not but that the virgin, when she is married, leaveth to be called after her father's name, and from thence forward is owned by her husband's; besides, women are said to be under covert-baron, for that whatsoever contracts or bargains they make are of no force either by the laws of God or man, except the husband do approve the same. Hence it is that the husband is called the head of the wife. And man is more excellent than woman—not to go so far as Aristotle, to say she is only *σφάλμα φύσεως* (the aberration of nature)—and surely more eminent, *respectu originis et ratione finis* (the man was not created for the woman, but the woman for the man); and then, *ratione Domini* (God gave him not only power to rule over the beasts, but the woman too). And every school-boy can say, "The masculine is more worthy than the feminine:" so that obeying husbands and commanding wives may be well said to live very unnaturally and contrary to the order of creation.

Bizari, *Rer. Persic. Hist.*

Esther i. 20.
Eph. v. 22.

Lib. de Cura Rel Famil.

1 Cor. xi. 9.
Gen. iii. 16.

MDCCIX.—Riches, the danger that attends them.

ÆSOP hath a fable of the two frogs that, in the time of drought, when the plashes (puddles) were dry, consulted what was best to be done: one advised to go down into a deep well, because it was likely the water would not fail there; the other answered, "But if it do fail, how shall we get up again?" Thus, riches are a pit whereinto we soon slip, but can hardly scramble out; small puddles, light gains, will not serve some; they must plunge into deep wells, excessive profits: but they do not consider how they shall get out again, they do not mind the great dangers that are attendant upon riches, whereby it comes to pass that they are either famished for want of grace or drowned in a deluge of wealth. If, then, this world be a sea, over which we must swim to the land of promise, there will be no necessity of such abundance of luggage, except it be to make us sink the deeper.

Valentine's *Serm.*, Lond., 1623.

"Opes irritamenta malorum."

MDCCX.—The inconstancy of worldly honours and preferments.

WHEN Alexander, in the height of his glory, kept (as the history saith) *conventum terrarum orbis* (a parliament of the whole world), himself was summoned by death to appear in another world; and it was *res spectaculo digna* (saith another historian), a wonderful precedent of the vanity and variety of human condition, to see mighty Xerxes to float and fly away in a small vessel, who but a little before wanted sea-room for his navy; but if ever there was a lively spectacle of the world's vanity and misery, it was in Zedekiah. This is the world's inconstancy, the world's grand imposture (deception), the flux and reflux of honours and advancement; men erewhile shining in glory, like stars in the firmament, now vanishing

Plutarch.

Denison's *Serm.*, 1621.
Justin.

2 Kings xxv. 7.
"Nihil est in vita durabile: non opes, non imperium."—MANASSÉ, *Annal.*

like comets. How hath the moon of great men's honours been eclipsed at the full, and the sun of their pomp gone down at noon! Such is the uncertainty of all worldly honours and preferments whatsoever.

MDCCXI.—*God fetching testimonies of truth out of the mouths of adversaries.*

Exo i. viii. 19.

Dan. iii. 29.

John vii. 46.

Acts and Monuments.

Bellarmin, *de Justitia*, lib. v., cap. 7.

Ps. cxxvi. 4.

Numb. xiii. 11.

THE Egyptian sorcerers were forced to confess that the finger of God was in the miracles that Moses wrought before Pharaoh. Nebuchadnezzar, as stiff as he was against the three children, yet, when they are freed from the flames, God extorteth this speech from him, "That no god could deliver like their God." The wife of Haman, as ill-affected as she was towards Mordecai, yet she saith, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shall not prevail against him." The officers that were sent to apprehend Christ, instead of bringing Him, they brought a testimony of Him, "*Never man spake like this Man.*" But, to come nearer, Stephen Gardiner, some time a great man of this nation, and bishop of Winchester, lying on his death-bed, and the Bishop of Chichester, his old acquaintance, coming to visit him, when the promises of the Gospel and salvation by the blood of Christ was laid to his soul, made answer, "Nay, if you open that gap once, then farewell all." Not much unlike hereunto is the close of that learned cardinal who, after the expense of many arguments to the contrary, concludes, "*Sed, propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ tutissimum est, &c.*" (That because of the uncertainty of our own righteousness and the danger of vain-glory, the most safe way is to rely upon the merits of Christ Jesus)." Thus it is that God can fetch light out of darkness, testimonies of truth out of the mouths of very adversaries, *magna est veritas et prævalebit* (so great is the truth, that it will prevail); and so powerful is God, that He hath not only the tongues of men, but their hearts also, and turns them as the waters of the south, which way soever He please; so that Balaam shall bless those whom Balak curseth, and the Midianites thrust their swords into one another's bowels. Madmen must they needs be, then, to lock up the truth, for it will break forth, maugre all opposition whatsoever.

MDCCXII.—*God the only Searcher of the heart of man.*

Homerus.

Adams's *Exposit.* on 2 *Pet.*

Zuingeri *Theat. Hum. Vitæ.*

Jer. xvii. 9.

Ps. cxi. 2.

Jer. xviii. 20.

THE poets feign, that when Jupiter had made man, and was delighted with his own beauteous fabric, he asked Momus what fault he could espy in that curious piece, what out of square or worthy blame. Momus commended the proportion, the complexion, the disposition of the lineaments, the correspondence and dependence of the parts, and, in a word, the symmetry and harmony of the whole: he would see him go, and liked the motion; he would hear him speak, and praised his voice and expression; but at last he spied a fault, and asked Jupiter whereabouts his heart lay. He told him, "Within a secret chamber, like a queen in her privy lodging, whither they that come must first pass the great chamber and the presence, there being a court of guard, forces, and fortifications to save it, shadows to hide it, that it might not be visible. "There, then, is the fault," saith Momus, "Thou hast forgotten to make a window into this chamber, that men might look in and see what the heart is a-doing, and whether her recorder, the tongue, do agree with her meaning." Thus, man is the masterpiece of God's creation, exquisitely and wonderfully made, but his heart is close and deceitful above all things. Had he but *pectus fenestratum* (a glass window in his heart), how would the black devices which are contrived in *tenebris* appear palpably odious? How would the coals of festering malice blister the tongues and scald the lips of them that imagine mischief in their hearts? Then it would be seen how they pack and shuffle and cut and deal too, but it is a poor game to the innocent. In the meantime, let all such know that the privy chamber of the heart hath a window to God's, though not to man's or angels' inspection.

MDCCXIII.—*The union and fellowship of God's children one with another.*

THE least drop of water hath the nature of its element, hath the entire properties of it, partakes of the round figure of that element, and best agrees and unites itself to water; in like manner it is with fire and the rest of the elements: being homogeneal bodies, every part doth *suscipere rationem totius* (participate of the name and nature of the whole), shuns what is contrary to that nature, and most willingly gathers itself to that which is of the same kind. So it is with the true members of that mystical body whereof Christ is the head. Such is the union, unanimity, association, and fellowship of the people of God, one amongst another, that they cannot suffer themselves to be combined with wicked persons and unbelievers; no, they will associate none unto themselves by their good wills who are not endowed with grace and goodness and a godly conversation, being the true qualities and marks of that true Church whereof they themselves are true members.

Serm. on Jeremia iv.
15.

MDCCXIV.—*Excellency of the crown of glory.*

MANY were the sorts of crowns which were in use amongst the Roman victors—as, first, *corona civica*, a crown made of oaken boughs, which was given by the Romans to him that saved the life of any citizen in battle against his enemies. 2. *Obsidionalis*, which was of grass, given to him that delivered a town or city from siege. 3. *Muralis*, which was of gold, given to him that first scaled the wall of any town or castle. 4. *Castralis*, which was likewise of gold, given to him that first entered the camp of the enemy. 5. *Navalis*, and that also of gold, given to him that first boarded the ship of an enemy. 6. *Ovalis*, which was given to those captains (and that of myrtle) that subdued any town or city, or that won any field easily without blood. 7. *Triumphalis*, which was of laurel, given to the chief general or consul who, after some signal victory, came home triumphing. These, with many other, as imperial, regal, and princely crowns (rather garlands or coronets than crowns), are not to be compared to the crown of glory which God hath prepared for those that love Him. Who is able to express the glory of it; or to what glorious thing shall it be likened? *Ingenium fateor transcendit gloria*; if I had the tongue of men and angels, I should be unable to decipher it as it worthily deserveth. It is not only a crown of glory, but hath divers other titles of pre-eminency given unto it, of which all shall be true partakers that are godly; a crown of righteousness, by the imputation of Christ's righteousness; a crown of life, because those that have it shall be made capable of life eternal; a crown of stars, because they that receive it shall shine as stars for ever and ever.

Wolfgang. Lazius,
An Com. Reipub. Rom.,
lib. ix.

Clement. Alex., *Pro-
dig.*, lib. ii., cap. 8.

"Sic parvis est
componere magna."

2 Tim. iv. 8.
James i. 12.
Rev. ii. 10.

MDCCXV.—*The slavery of sin to be avoided.*

WHEN Alexander found Diogenes in his tub, and disputed with him whether was the freer estate, with Alexander to command the world, or with Diogenes to be confined to a barrel, the cynic answered, "*Latior tua potestas non felicior, &c.* (Thou commandest others, I command myself; I am a servant to the king; the king is a servant to his slave—yea, even to my slave; I am emperor over those affections that exercise a dominion over thee)." And, surely, most true is that undeniable axiom, *quot vitia tot tyranni* (sin and slavery cannot be separated). The dog runs at the master's whistling, but for the master to go at the dog's commanding is a preposterous servility. Great cause have we, then, to abandon that service which must be obsequious to the vilest, proudest, basest grooms in our family, our own carnal lusts, which are no better (though they dwell with us) than the very limbs of Belial.

Diog. Laert., in
Vita Diogenii.

"Impius non unus
hominis, sed, quod
gravis est, tot do-
minorum quot vitio-
rum servus est."—
AUG., de Civit. Dei,
lib. iv.

MDCCXVI.—*How to use the world rightly.*Denison's *Serm.*,
1621.

Gen. i. 9.

"Da tua dum tua
sunt."

A SERVANT, whilst a stranger walks with his master, follows them both; but when the stranger takes his leave and departs from his master, he leaves the stranger and followeth his master. Thus, whilst the world doth any way concur with the Lord and conduce to the salvation of the precious soul, so far we may accompany it; but if it once depart from that, then let us give the world a farewell, follow God, and have a care of our souls. Again, as almighty God, by bounding and confining the waters to their proper places, hath made the sea a garment, which was before a grave to the whole earth, so we, by bounding and ordering our affections towards the world, and actions in the world, may make it a help, which otherwise would be a hindrance in our way to heaven—"Fac trajectitium," saith St. Augustine, meaning, that we should employ these earthly things to the glory of God and the good of our brethren, that, like provident merchants, we may have those temporals returned in heaven, by bill of exchange, into things eternal.

MDCCXVII.—*Christianity the best nobility.*

Plutarch.

Winnick's *Serm.*,
Lond., 1634.Acts xvii. 11.
Gal. iv. 26.
Heb. ii. 11.
John i. 12.
Heb. i. 14.
Ps. viii. 6.
1 Pet. ii. 11.

John xiv. 2.

HERMODIUS, a nobleman born, upbraided the valiant captain Iphicrates for that he was but a shoemaker's son. "My blood," saith Iphicrates, "taketh beginning at me; and thy blood, at thee, now taketh her farewell;" intimating that he, not honouring his house with the glory of his virtues, as the house had honoured him with the title of nobility, was but as a wooden knife put into an empty sheath to fill up the place; but for himself, he, by his valorous achievements, was now beginning to be the raiser of his family. Thus, in the matter of spirituality, he is the best gentleman that is the best Christian. The men of Berea, who received the Word with all readiness, were more noble than those of Thessalonica. The burgesses of God's city be not of base lineage, but truly noble; they boast not of their generation, but their regeneration, which is far better; for, by their second birth, they are the sons of God, and the Church is their mother, and Christ their elder Brother, the Holy Ghost their Tutor, angels their attendants, all other creatures their subjects, the whole world their inn, and heaven their home.

MDCCXVIII.—*The devil rewarding his servants.*Cromerus, in *Hist.*,
Polon."Quod quisque fecit
patitur, autorem
scelus repetit."—
SEN., *Herc. Fur.*

CHARLES, king of Sweden, a great enemy of the Jesuits, when, in the time of war, he took any of their colleges, would first hang up all the old Jesuits and then put the rest into his mines, saying, that since they had wrought so hard above ground, he would now make a trial how they could work under ground. Thus, the devil, when the wicked have done him what evil service they can upon earth, he confines them to his lower vaults in hell for evermore. A sad reward! to sow trouble, and reap nothing but horror and vexation of spirit, still bringing fuel to that fire which must burn themselves to all eternity.

MDCCXIX.—*Everything in species made perfect at one and the same time in the creation.*White's *Serm.*,
Lond., 1653.

ALL artists, in what they do, have their second thoughts (and those usually are the best); as, for example, a watchmaker sets upon a piece of work (it being the first time that ever men were wont to carry a pass-time in their pockets), but, having better considered of it, he makes another, and a third, some oval, some round, some square, every one adding lustre and perfection to the first invention, whereas, heretofore, they were rather like warming-pans, to weary us, than warning-pieces, to admonish us how the time passed. The like may

be said of the famous art of printing, painting, and the like, all of them outdoing the first copies they were set to go by. But it was not so with God in the creation of the several species of nature; He made them all perfect, *simul et semel*, at one and the same time, every thing *pondere et mensura*, so just, so proportionate in the parts, such an elementary harmony, such a symmetry in the bodies of animals, such a correspondency of vegetals, that nothing is defective, neither can anything be added to the perfection thereof.

MDCCXX.—*Men to argue themselves into a mood of contentment.*

ALEXANDER, that great monarch of the world, was discontented because ivy would not grow in his gardens at Babylon; but the cynic was herein more wise, who, finding a mouse in his satchel, said he saw that himself was not so poor but some were glad of his leavings. Thus, had we but hearts to improve higher providences, we might soon rock our peevish spirits quiet by much stronger arguments: as to take notice of God's bountiful dealing with us, that we are less than the least of His mercies; that though we be not set in the highest form, yet there are many below us; that God is our good Benefactor. This would bring us to that pass as to conclude with ourselves, having food and raiment, therewith to be content; and, though we were many times cut short of creature accommodations, yet this would limit our desires after them, and make us rest assured that nothing is withdrawn or withheld from us which might be really advantageous to us.

Diog. Laert., in Vita.

Watson's *Art of Contentment*.

Ps. cxlv. 15.

1 Tim. vi. 8.

MDCCXXI.—*To do good for evil.*

A MALEFACTOR, in birth and person a comely gentleman, was sentenced to death by a judge deformed in body; hereupon he turned all his prayers unto heaven into curses and revilings of the judge, calling him a stigmatical and bloody man. The patient judge for that time reprieved him; still he continued the same language of invectives and blasphemies against him. The next sessions, being brought again to the bar, the judge asked him if his choler were anything boiled away and spent; but then he redoubled his railings. Yet he reprieved him again, as loth to let him die in so uncharitable and desperate condition of soul. Before the third assizes, he sent for him to his chamber in London, and asked him if he were yet more pacified; still nothing came from him but words of inveterate rancour; whereupon said the judge, "God forgive thee! I do!" and, withal, threw him a pardon; whereat he was so astonished, that, being hardly recovered from a swoon that he fell into, he refused the pardon for his life, unless the judge would both pardon his malice and admit him into his service. He did so, and found him so faithful, that, dying, he gave him the greatest part of his estate. Here, now, was extreme will overcome with extraordinary goodness; a conquest without blood—the best of all victories; love overcoming evil with good. This is to be like God, whose image we bear in our creation, and to whose image we are restored in our redemption.

Adams's *Exposit.* on 2 Pet.

"Inimicis non est malè faciendum, vel ulciscendum injurias."—PICINUS, in Plat. Crit.

Rom. xii. 21.

MDCCXXII.—*God's dwelling in the humble spirit.*

A GENTLEWOMAN, of more than ordinary quality and breeding, being much troubled in mind and cast down in her soul with the sad thoughts of spiritual desertion, her husband, with the assistance of others better experienced in such cases than himself, did all that he could, by prayers unto God and otherwise, by persuasion, to reduce her to the knowledge of God's mercy and goodness to her; but all in vain; she could not be drawn either to hear or read anything that might work for her spiritual advantage. At last her husband, by much importunity, prevailed that he might read but one chapter in the Bible unto her.

White's *Serm.* Lond., 1653.

The chapter was Isaiah lvii. ; and when he came to the fifteenth verse, in these words: "*For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones:*" "Oh," says she, "is it so that God dwells with a contrite and humble spirit? Then I am sure that He dwells with me, for my heart is broken into a thousand pieces. Oh, happy text and happy time, that ever I should hear such comfort!" and she was thereupon recovered. Thus it may be very well concluded that God makes His dwelling in a humble heart, not with him that is proud and high-minded, one that looks high and speaketh big words; such shall be pulled down from their seats, when the lowly and the meek shall be exalted and made a fit habitation for the high and mighty God to dwell in.

"Quamvis habitet in excelso Deus, non desinit habitare in humili spiritu." --GAB. ALVAREZ, in locum.

Luke i. 52.

MDCCXXIII.—*The quietness of contentment.*

THE wheels of the chariot move, but the axletree stirs not; the circumference of the heavens is carried about the earth, but the earth moves not out of its centre; the sails of a mill move with the wind, but the mill itself stands still—all emblems of contentment. And thus it is that a Christian is like Noah in the ark, which, though tossed with the waters, he could sit and sing in it; and a soul that is gotten into the ark of contentment sings and sits quietly and sails above all the waves of trouble; when it meets with motion and change in the creatures round about on every side, it stirs not nor is moved out of its place. When the outward estate is moved with the wind of providence, yet the heart is settled through holy contentment; and when others, like quicksilver, shake and tremble through disquiet, the contented spirit can say, with David, "*O God, my heart is fixed, my heart is fixed!*"

Watson's *Art of Contentment.*

Ps. lvii. 7.

MDCCXXIV.—*The most silent conscience will speak out at last.*

JOHN THE BAPTIST was called the Voice of Christ, "*vox clamantis* (the voice of Him that cries in the wilderness)." Herod did cut off his head. Now, Christ spake not many words to His apprehenders and accusers, not many to the high priest, nor to the judge, Pilate; but when He came before Herod, He spake never a word at all. Among other reasons, this is wittily given: He spake not a word to Herod, because Herod had taken away His voice in beheading John, and how should He speak without a voice? There may be a voice without speech, but no speech without voice. Now, the tongue of the soul is conscience, the voice with which she is best acquainted; but men, for the most part, have tongue-tied their consciences, taken away her voice; and who shall control them? Yet, when God shall untie those strings and unmuzzle their consciences, she will be heard, and ten concerts of music shall not drown her clamorous cries. Now it is that their conscience is bound, and they are loose; but in the day of trouble, themselves shall be bound, and God shall let their conscience loose. It shall be hard for them, with that frantic musician, to fall a-tuning their viols when their house is on fire about their ears. When all the doors are shut up to the voices of men, conscience will speak within, and that with a language loud enough to be heard, easy enough to be understood.

"Etsi clausis parietibus ais cooptus tenetis, sine teste; haec tamen conscientiam facit." &c.—AUG., Ep. ad Constant.

Donne's *Serms.*, Lond., 1627.

MDCCXXV.—*Excellency of the soul of man.*

WHEN God Almighty had in six days made that common dial of the world, the light; that storehouse of His justice and His mercy, the firmament; that ferry of the world, the sea; man's work-house, the earth; chariots of light, the sun and moon; the airy choristers, the fowls; and man's servants, the beasts; yet had He one more excellent piece to be

made, and that was man, a microcosm, even an abstract of the whole, to whom, having fashioned a body, proceeding by degrees of perfection, He lastly created a soul. And as the family of Matri was singled out of the tribe of Benjamin, and Saul out of the family of Matri, being higher than the rest by the shoulders upwards, so is the soul singled out from the other creatures, far surpassing them all in excellency, whether we consider the efficient cause of its creation, Elohim, the blessed Trinity, being then in consultation; or the material cause, a *quinta essentia*, noble and divine substance, more excellent than the heavens; or the cause formal, made after the image of God Himself; or, lastly, the cause final, that it might be the temple of God and the habitation of His blessed Spirit.

I Sam. x. 20., 27.

Pet. Cal., lib. ii., cap. 8.
Gen. i. 26.

I Cor. vi. 19.

MDCCXXVI.—*The spiritual benefit of poverty.*

THE naturalists, such as write concerning the several climates, observe that such as live under the frozen zone, in the northern parts of the world, if you bring them to the southward, they lose their stomachs and die quickly; but those that live in the more southern hot climates, bring them into the north, and their stomachs mend and they are long lived. Thus, bring a man from the cold, starving climate of poverty into the hot southern climate of prosperity, and he begins to lose his appetite to good things—he grows weak, and a thousand to one if all his religion do not die; but bring a Christian from the south to the north, from a rich flourishing estate into a jejune, low condition, let him come into a more cold and hungry air, and then his stomach mends; he hath a better appetite after heavenly things, he hungers more after Christ, he thirsts more after grace, he eats more of the bread of life at one meal than he did at six before, and such a man is like to live, and hold out in the way of God's commandments to the end.

Watson's *Art of Divine Contentment*.

"Aurem cordis tribulatio aperit, quam sæpe prosperitas hujus mundi claudit."
—GREG., *Moral.* xvi.

MDCCXXVII.—*A foul, polluted soul the object of God's hatred.*

THE rheumatic and spawling cynic, when he was entreated by the dainty mistress of the house where he was entertained that he would spit in the foulest part of the house, did thereupon very unmannerly spit in the mistress's own face, because that, in his opinion, it was the foulest. Thus, as it is the honour of the holy *omnis decor ab intus* (to be all glorious within), what outward wants soever seem to disgrace them, so it is the disgrace of the worldly *omnis fætor ab intus* (they are filthy within), what outward abundance soever doth seem to honour them. God requires truth in the inward parts; but, alas! we may say truly of these, their inward parts are very wickedness; so that when He sees their houses kept neat and clean, the floors swept, the walls hung, the vessels scoured, their apparel brushed, their bodies adorned, all curiously lighted (exalted), only their hearts filthy and polluted, He will certainly spit His contempt upon that heart: therefore wash thy heart from iniquity, O Jerusalem, that thou mayest be saved!

Diog. Laert., in *Vita Diogen.*

Howell's *Serm.*, Lond., 1637.

"Ad candida tecta columbæ."

2 Kings ix. 12.

MDCCXXVIII.—*The high price of the soul.*

PLATO, that divine philosopher, travelling to see the wonders of Sicily, was, upon some discourse had betwixt him and Dionysius the tyrant, apprehended and clapped up in prison; his fact (offence) was made capital; but, by the favour of some near the tyrant, he was adjudged to be sold. One Annecris buys him, lays down twenty pounds, and sends him home to Athens. Seneca quarrels with the price, censures Annecris for undervaluing so worthy a man, balancing one of such high parts with such a low sum of money. But this censure cannot light upon our Saviour, who gave not for the soul of man the earth, the sea, the world, but that which was of infinite value, even His own dearest blood. *Propter animam*

Lactant., lib. iii., cap. 4.

Chrysost., in Ps. xlviii.

1 Pet. i. 18.

Deus fecit mundum, &c. (It was for the soul's sake that God made the world; and it was for the soul's sake that the Son of God came into the world), made Himself of no reputation, was like unto man in all things (sin only excepted), scorned, scourged, derided, &c., and at last submitted Himself to death, even the death of the cross.

Phil. ii. 8.

MDCCXXIX.—Prosperity, for the most part, draws envy to it.

Watson's *Divine Art of Contentment*.

"Noverca virtutis prosperitas," &c.—*CHRYSOLOG*, de *Nugis Curial.*, lib. i.

SHEEP that have most wool are soonest fleeced; the fattest ox comes soonest to the slaughter; the barren tree grows peaceably—no man meddles with the ash or willow, but the apple-tree and damson shall have many rude suitors; David a shepherd was quiet, but David a courtier was pursued by his enemies. Thus it is that prosperity is an eyesore to many, and a prosperous condition for the most part draws envy to it, whereas he that carries a lesser sail, that hath less revenues, hath less envy—such as bear up with the greatest front and make the greatest show in the world are the white for envy and malice to shoot at.

MDCCXXX.—Liberty the cause of licentiousness.

Sir R. Nanton, *Fragmenta Regalia*.

"Soadetque licentia luxum."—CLAUD.

It was a grave and smart answer of Secretary Walsingham, a great statesman of that time, when he was consulted by the queen about the lawfulness of monopoly licences: "*Licentiâ omnes deteriores sumus* (We are all the worse for licence)." And most true it is, let but the golden reins of law and religion lie anything loose upon the people's shoulders, they will soon be licentious enough. If the well-compacted hedge of discipline and government be broken down, neither Church nor state shall long want those that will intrude upon their privileges, and trample all authority under their feet.

MDCCXXXI.—The folly of men in parting with their souls for trifles.

Denison's *Serm.*, 1610.

Suetonius, in *Vita*.

WE laugh at little children to see them part with rich jewels for silly trifles—and who doth not wonder at the folly of our first parents, that would lose Paradise for an apple? and of Esau, who sold his birthright for a mess of pottage?—yet, alas! daily experience doth proclaim it, that many are so childish as to part with such rich and precious jewels as their immortal souls for base unworthy trifles, and so foolish as to lose the celestial paradise, the kingdom of heaven, for earthly vanities, of whom it may be truly said, as Augustus Cæsar in another case, they are like a man that fished with a golden hook, the gain can never recompense the loss that may be sustained.

MDCCXXXII.—The spiritual benefit of divine contentment.

Seneca, de *Tranquill.*

"Discite in hoc mundo supra mundum esse, et si corpus geritis, voluit in vobis âles interior," —AMEROS, *Lib. de Virg.*

Judges xviii, 24.

ZENO (of whom Seneca speaks), who had once been very rich, hearing of a shipwreck, and that all his goods were drowned at sea: "Fortune," saith he, speaking in a heathen dialect, "*Jubet me Fortuna expeditiùs philosophari*" hath dealt well with me, and would have me now to study philosophy." He was content to change his course of life, to leave off being a merchant, and turn philosopher. And if a heathen said thus, shall not a Christian much more say, when the world is drained from him, "*Jubet Deus mundum derelinquere, et Christum expeditiùs sequi, &c.*" (God would have me leave off following the world and study Christ more, and how to get heaven, to be willing to have less gold and more goodness; to be contented to have less of the world, so I may have more of Christ; to sit down with a little, so much as shall recruit nature, and, if that fail, so that the slender barrel of provision fall shorter and shorter, not to murmur and say, with Micah, '*Have ye taken away my gods, and do ye ask what I ail?*'")

MDCCXXXIII.—*Hope to be kept up in the midst of all perplexities.*

PANDORA, a beautiful woman (as the poets feign), was framed by Vulcan, to whose making up every god and goddess gave a contribution : they put into the hand of this fair enchantress a goodly box, fraught and stuffed with all the woes and miseries that might be, only in the bottom of it they placed hope. It was presented to Prometheus, but Providence refused it; then to Epimetheus, and After-wit accepted it: which he no sooner rashly opened, but there came out a swarm of calamities fluttering about his ears: this he perceiving, clapped on the cover with all possible speed, and so, with much ado, saved hope sitting in the bottom. Such an army of miseries, like the troop issuing from the womb of the Trojan horse, invaded the world, by opening the box of Pandora, by tasting the apple of Eve, that if the mercy of God had not left us hope, *solum solantem spem*, in the bottom—such a hope as should be able to buoy us up out of the depth of misery wherein we were involved—our case had been most desperate; let us, therefore, keep up our hope in the very midst of all perplexities whatsoever.

Hesiodus.

Corl. Rhodogin,
Var. Lect., lib. ix.

Adams's Exposit., on
2 Pet.

"Magna tamen
spes est in bonitate
Dei."—OVID.

MDCCXXXIV.—*The loss of the soul irrecoverable.*

ST. CHRYSOSTOM hath well observed with the anatomists, "*Omnia Deus dedit duplicia* (God hath in the frame of man's body given him two eyes, two ears, two hands, two feet, and the like, that the failing of the one might be supplied by the help of the other); *animam vero unam* (yet He hath given him, saith he, but one soul)," so that if it be lost, there is no supply to be had. Nebuchadnezzar may lose his kingdom, and it may be restored; Job, his health and wealth, and they may be recovered; Lazarus, his life, and he may be revived: but for the loss of the soul, *nullo modo sarciri, nullo pretio redimi potest* (no means can repair it, no price can redeem it, all the world cannot recompense it); being once lost, it is lost irrevocably.

Hon. xxii. ad Po-
pulum Antioch.

Dan. iv. 31.

Job ii. 7; xlii.

Id. in Piat.,
Hom. v.

MDCCXXXV.—*The hypocrite and true Christian, their difference in growth of grace.*

A POISONFUL weed may grow as much as the hyssop or rosemary; the poppy in the field, as the corn; the crab, as the pear-main; but the one hath a harsh, sour taste, the other mellow as it grows. Thus, a hypocrite may grow in outward dimensions as much as a child of God; he may pray as much, profess as much: but he grows only in magnitude, he brings forth sour grapes, his duties are leavened with pride; the other ripens as he grows: he grows in love, humility, faith, which do mellow and sweeten his duties, and make them come off with a better relish.

Watson's Art of
Divine Contentment.

MDCCXXXVI.—*Christ Jesus, the good man's chief portion.*

WHEN Alexander the Great passed into Asia, he gave large donations to his captains and men of merit, insomuch that Parmenio asked him, "Sir, what do you keep for yourself?" He answered, "Hope." And John of Alexandria, surnamed the Almoner, did use yearly to make even with his revenues; and when he had distributed all to the poor, he thanked God that he had now nothing left him but his Lord and Master Christ Jesus, to whom he longed to fly with unlimed and untangled wings. Thus, we can want nothing if we want not Christ; He is the good man's chief portion. Crosses, calamities, poverty, may take from us all the goods of this world, or our charity may give them away: the worldlings ask us what we have left for ourselves: we answer, "Only Jesus Christ; and in Him we have all things."

Plutarch, in Vita.

Surius, de Virtut. 33

Lam. iii. 24.

MDCCXXXVII.—*The soul not to be starved in the want of means.*

Hist. Belg., lib. ix.

It was a poor, equivocating trick of the Duke D'Alva, at the Fuyck Sconce, before Haarlem, when, having promised the soldiers their lives, he caused them to perish with hunger; and being challenged with his promise, answered, that he had given them assurance of their lives, but never promised that they should have meat or drink. And such is the folly of him that talks of saving his soul, and yet denies unto it the means of salvation, being negligent in hearing of the Word, cold and careless in prayer, remiss in the actions of mortification, and dull in the entertainment of those Christian duties and graces whereby the precious soul is not only preserved and nourished, but also adorned and beautified.

Valentine's Sermon,
Lond., 1624.MDCCXXXVIII.—*Sickness immediately inflicted by God.*Jan. Comarus, in
Vita.

HIPPOCRATES gave this counsel to all physicians that resorted unto him, that when they went upon any occasion to visit their patients, they should consider with themselves whether there was not *Divinum quiddam in morbis* (the stroke of God in the sickness), because then, as it should seem, he held the cure to be desperate, and that it was but in vain to administer any physic. Well, this was but one doctor's opinion, and, by the leave of so eminent a man, the disease was not mortal; for then no sickness were curable, because that in every disease there is the stroke of God. *Quicquid patimur venit ab alto* (There is no sickness so little but God hath a finger in it, though it be but the aching of the little finger); and though there be in the body but only one disease that is called *sacer morbus*, yet is it most certain that there is *sacrum quiddam in omni morbo* (the hand of God in every sickness); and yet every sickness is not unto death, as Christ Himself testifies.

Gosson, MS.

John xi. 4.

MDCCXXXIX.—*Good and bad hearers of the Word; their difference.*Alphons ab Aven-
dano, Com. in Matt.
xvi.

Two, walking together, found a young tree laden with fruit; both did gather and satisfy themselves for the present: one of them took all the remaining fruit and carried it away with him; the other, seeing him gone with the fruit, took up the tree itself and planted it in his own ground, where it prospered and bore plentifully every year. The first had more fruit at the present, but the other sped best, for he had fruit when the other had none. Thus it is with men at the hearing of sermons: some have large memories and can gather many observations, which they keep awhile to rehearse, not to practise; another hath a weaker capacity, but he gets the tree itself, the root and substance of the text, plants it in his heart, feeds on the fruits with comfort, and his soul is thereby nourished unto life eternal.

MDCCXL.—*The soul's safety and danger.*Ambros., de Bono
Mortis, cap. 5.

THE fowl that flies low is quickly taken, but that which soars aloft *nec laqueis capitur, nec visco fallitur* (is neither entrapped in the snare nor entangled in the lime-bush). So the soul, whilst it is hovering about these earthly vanities, and stooping down to catch at worldly preferments, it is easily and quickly ensnared by Satan; but when it soars and mounts aloft in divine meditations, is seldom taken in the snares of temptation.

MDCCXLI.—*Wicked men reserved for exemplary punishment.*Tho. de Want.,
Sermones de Tem-
pera.

THERE is a story of a bloody murderer, who, after the fact, went to sleep under a rotten wall all night, but had a vision presented unto him to bid him awake and be gone, for fear

of further danger, which he did, and presently the wall fell. The murderer thereupon thought that his fact (deed) was acceptable with God. The next night following he had another vision, and heard a voice saying, "O wretch! thinkest thou that I care for wicked men? No; I would not have thee die sleeping, but have reserved thee for a halter, whereby thou shalt end thy days with public shame and disgrace!" And so it happened accordingly. Thus many notorious malefactors, who draw iniquity with cords of vanity, and sin, as it were, with a cart-rope, contriving mischief on their beds, and committing all uncleanness even with greediness, often escape great dangers in their drunkenness and other outrages; yet, in the end, some fearful and exemplary judgment overtakes them.

Isa. v. 18.

Mic. ii. 7.

Eph. iv. 19.

MDCCXLII.—Youth *to be seasoned with grace, not giving the least way to the devil.*

THERE was an abbot of this land who desired a piece of ground that lay conveniently for him. The owner refused to sell it, yet, with much persuasion, was contented to let it. The abbot hired it for his rent, and covenanted only to farm it for one crop. He had his bargain, and sowed it with acorns, a crop that lasted three hundred years. Thus, Satan begs but for the first crop: let him sow thy youth with acorns, they will grow up with thy years to sturdy oaks, so big-bulked and deep-rooted, that they shall last all thy life. Sin hath a shrewd title when it can plead prescription, and Satan thinks his evidence as good as eleven points at law when he hath once got possession. Let him be sure of thy youth, he will be confident of thy age. *Poma dat autumnus.* He well knows that the blossoms in the spring are the fruit in autumn, and that in thy youth thou art not cloth, but wool, so that the deepest purple sins are those which are dyed in the wool. Let thy soul, therefore, like Gideon's fleece, drink up betimes the dew of grace, for younger years well led are as the sweetness of a rose, whose smell remains in the dry leaves. Take, then, the first opportunity of God's gracious motions and monitions; or, if thou have omitted the first, embrace the second; or, if many have passed by unanswered of thee, embrace the present invitation, and even now, with faith and repentance, turn unto God thy Maker.

Adams's *Exposit.*, on
2 Pet.

"*Juvenilibus annis
luxuriavit animi.*"—
OVID, *Ep.* iv.

Judges vi. 37.

"*Quo semel est im-
buita recens, scriva-
bit odorem, testa
diu.*"

MDCCXLIII.—*A good conscience the best friend.*

WORLDLY friends are uncertain: they go and come, and stand afar off when they should be most near; they love not in time of trouble; they are loth to come to a sick man's bedside, or if so, they cannot abide to hear his groans, and by no means to see a dead man; at the most, they can but follow one to the grave, and there leave him. But a good conscience will make one's bed in sickness, and cause him to lie the softer; will stand by him when he groans, and do him comfort; will hearten him upon death when it is coming, and say, "Thy Redeemer liveth;" will whisper to him when departing, and say, "Thy warfare is accomplished;" will lodge the body in the grave as in a bed, man the soul to heaven, and make it able to look God in the face without any terror. Yea, so fast a friend is a good conscience, that when riches, husband, wife, parents, friends, breath, life—nay, patience, hope, faith—have left us, in some measure it will stick close unto us.

Denison's *Serm.*,
Lond., 1621.

"*Bona conscientia
hortus deliciarum,
aula Dei.*" &c.—
HUGO, *de Anima*,
lib. ii., cap. 9.

MDCCXLIV.—*Christians to be careful, that they may find comfort in death.*

ORATORS, though in every part of their speech they use great care and diligence, yet in the close of all they set forth the best of their art and skill, to stir up the affections and passions of their hearers, that then they may leave at the last the deepest impression of

Udall's *Serm.*,
Lond., 1638.

those things which they would persuade. Thus ought all of us to do, our whole life being nothing else but a continued and persuasive oration unto our God, to be admitted into His heavenly kingdom; but when we come to the last act and epilogue of our age, then it is that we must especially strive to show forth all our art and skill, that so our last words may be our best words, our last thoughts our best thoughts, our last deeds our best deeds; whereby stirring up, as it were, all the affections of God, and even the bowels of compassion, unto us, we may then, as the sun, though always glorious, yet especially at its setting, be most resplendent when we draw near unto our western home, the house appointed for all living.

MDCCXLV.—Purity and the heart of man *seldom meet together.*

Adams's *Exposit.* on
2 Pet.

It is observed of the word *conscientia*, that it ever had ill luck in the Church, and could never be found at once, in full syllables. *Conscientia* altogether may be called devotion; take away the first syllable, it is *scientia* (knowledge); cut off the next, it is *entia* (means or worldly maintenance). First, in the time of profaneness, there was *sci* and *entia* (learning and living, knowledge and maintenance); but *con* was left out, devotion was wanting, they were ungodly men. In the next age there was *con* and *entia* (devotion and exhibition), a rich and religious—yea, a superstitious number; but *sci* (knowledge) was wanting, they were none of the learnedest clerks. In the third age *con* and *sci* (learning and devotion) were both lost, and only *entia* was left; they had the honours and manors, the fat of this land. But now, in this last age, it is come quite round; we have, and not long since in a better measure had, *con* and *sci*, a learned and religious clergy, only *entia* is taken from them; their livelihood and subsistence is, by sacrilegious hands, exhausted. The like fortune hath a pure heart in the world; pureness goes one way and the heart another way, and these two have much ado to meet. There is no lack of hearts, every man hath one—some have more than one—and for pureness, it abounds. Proud dames will have pure houses, pure clothes, pure meat, &c.; hypocrites will have pure eyes, pure tongues, pure habits, garbs, and gestures; and the profane sort are all for brave hearts, they make a “pish” at pureness. This is the devil’s plot to keep pureness and the heart asunder. Purity will do well in nothing without the heart; the heart can be happy in nothing without purity. It is great pity two such sweet companions should be kept asunder. The God of all purity bring them together!

“Puritas cordis in
querenda gloria
Dei, et utilitate
proximi.”—BERN.,
in *Apolog.*

MDCCXLVI.—Sin of the meanest man in a nation *may be the destruction of it.*

Harris's *Serm.*,
Westm., 1628.

EVERY particular individual man is a part of the city and kingdom wherein he was born, be it never so simple, as a letter is part of a word. Some be like to capital or text-letters, as great men; some to smaller characters, as men of low degree; some be like to vowels, as men in authority; some to mutes and liquids, as the vulgar sort: all men go to the making of a city or kingdom, as all letters go to the making up of words. And as in a word, if one letter be missed, though but a mute, it may endanger to mar the word, though not so much as if a vowel be defaced: so in a city or nation, if any one man be blotted with sin, let it be but a mean man, it may bring a destruction to that place, yet not so soon as if a man of higher place were blurred with iniquity.

MDCCXLVII.—*The secure, careless sinner.*

Aristot. *de Animâ*,
lib. iii., cap. 7.

It is said of those that are taken with the phrenetic (frantic) disease, that by how much the more the malady doth affect them, so much the more secure they are; careless of

anything, presumptuous in all things; fearing nothing, as having lost the very use of common sense, by which they should judge of the nature of things, what is convenient, and what is not fitting for them: so it is with those that are laden with the frenzy of sin. By how much the more they are infected with the poisonous nature thereof, so much the more are they careless and secure from sinning; so that the greater the guilt, the less is the sense of sin—just like Agag, when he was ready to be hacked in pieces, concluded that the bitterness of death was past; or pernicious Babylon, that sits like a lady in her palace minding nothing, when much of destruction was at the threshold; or the rich fool in the midst of his abundance. Such is the careless, heedless, headless, phrenetical condition and constitution of all sin and sinners.

Holcot, in *Lib. Sap.*

I Sam. xv. 35.

Isa. xlvii. 8.

Luke xii. 20.

MDCCXLVIII.—*The keys of knowledge much abused by those that keep them.*

It is feigned of Pope Sixtus Quintus, that after his death he went to hell, but by good luck the porter would not let him in, though he had highly deserved it, but sent him to a place under his own command—purgatory: this he long sought, but could not find. At last he took heart and went to heaven, fearfully knocking at the gate. St. Peter asked him why he knocked, considering he had the keys. He answered, "Because the wards were altered, and they could not now unlock the door." It were to be wished that the moral of this fiction were not too true. How are the keys of knowledge abused by many that have the keeping of them! The Pontificians have so bruised the keys with breaking men's heads, and so furred them with the blood of innocents, that they are not able to open the gates of heaven. Some let them rust in their hands for want of use—teachers that do not teach, that can neither open the doors of heaven for others nor for themselves; some alter the wards by false and erroneous doctrine; others, like Gallio, care not which end goes forward—let the church keys hang in the town-house; let who will preach, all is one to them;—but some there are (God increase the number!) that keep them bright with fair and continual usage, whom God blesseth in the way of their ministry, with the letting in of many souls to Himself.

Adam's *Exposit.*
on 2 *Pet.*

"Sunt qui scire
volunt, eo fine ut
scire valent," &c.
—BERN., *super*
Cant. j. Serm. xvi.

MDCCXLIX.—*Humility appeaseth God's anger.*

It is reported of Julius Cæsar, that he never entertained hatred against any so deeply but he was willing to lay down the same upon the tender of submission; as when C. Memnius put in for the consulship, he befriended him before others of the competition, notwithstanding that C. Memnius had made bitter invectives against him. Thus the great God of heaven, to whom all the Cæsars and kings of the earth are tributaries and homagers, doth never hate so irreconcilably but that true humiliation will work a reconciliation. *Satis est prostrasse.* Let but the sinner appear before Him in a submissive posture, and His anger will be soon appeased.

Suetonius, in *Vita.*

"Satis est pro-
strasse," &c.

MDCCL.—*The extreme folly of sin.*

Such is the foolishness of a frantic man (the disease being got into the cock-loft of reason), that when he is in greatest misery he seems to be as one that had no misery at all; and when most oppressed with the strength of his malady, laughing and smiling as if he were not oppressed with any disease at all: so is it with him whose soul is, as it were, drenched in a deluge of sin. When he is extremely miserable, and that the strength of his sins are able to throw him down to destruction, yet you shall see him, like Solomon's fool, go to the correction of the stocks, full of jollity. Such was the state of Jerusalem, not discerning the time of their visitation, that when Christ wept for them, they could not do so

Preston's *Serm.*
Lond., 1624.

Prov. vii. 22.

Luke xix. 45.

Luke xvii. 27.

much as throw out one sob of sorrow for themselves. Such, too, was the condition of the Old World—nothing but mirth and merriment, marrying and giving in marriage—till the Flood overtook them; and such we may see to be the daily custom of all desperate sinners, such as walk with lifted-up countenances, and hug themselves in the perpetration of their wicked designs, when destruction is at the very pit's brim, ready to overwhelm them.

MDCCLI.—*The Scripture to be only rested upon.*

Delpneoph., lib xii.

ATHENÆUS tells us that the Stoics had an opinion that no man could do well but a wise man, not so much as make good lentil broth but after his recipe, and that was so exact and curious, that it prescribed the twelfth part of a coriander seed. Thus, there are in the world many simple men, and more simple and sinful women, that have little besides a will and a tongue, yet are so conceited of doctrine, that if Zeno or one of their zanies prescribe it not, the broth is nought. *Mors in olla* (Death is in the pot), and for every sup of broth they must run to Zeno, when (Gods knows) all, at the best, is but a poor mess of pottage. Such are those human traditions, constitutions, and impositions of usurpers, but as mere artificial paper walls set up against the apostolical canons; such the inventions of men (though of those pure brains that pretend most, yea, mainly for the Word). For sometimes they prove but lapwings that cry, "Here 'tis! here 'tis!" when their nests are far enough off; and such the morality that dropped in verse from the pens of the poets; but not any of these, nor all of these (though they may be made use of in a subservient way), are to be rested on, but only the Word of God.

2 Kings iv. 40.

Harris's *Serm.*,
West., 1628.

John v. 39.

MDCCLII.—*God a merciful God.*

Notes of Sundry
Divines in loc.

Exod. xxv. 21.

2 Cor. i. 3.

Alphons. ab Aven-
dano, in Pt. cxix.

THE rainbow is an emblem of God's mercy; it is planted in the clouds, as if man were shooting at God, and not as if God were shooting at man. The situation of the propitiatory, or mercy-seat, was a strong argument of His mercy. God commanded it should be planted over the ark, in which was the Testimony, the book of cursings, that so Mercy might be near at hand to pronounce sentence of absolution, when Justice was ready to denounce judgment. It is God's nature and property to have mercy: longanimity is as God's natural child, the Holy Trinity is in travail with it. Even as anything great with young doth desire to be rid of the burthen, so doth God desire to pour out His mercy. Never any nurse, when her breasts were full of milk, was in greater pain for children to suck them than God is in pain to have His children draw mercy from Him. He spins out the thread of His goodness to an immeasurable length, and though His angle be in heaven, yet He lets down the line of His love, and baits it with His mercy, to try whether men will swallow, that so He may save their souls. Justice cometh from Him as a sting from a bee, constrainedly; mercy floweth from Him, as honey from a bee, most willingly; mercy is as essential to Him as light is to the sun or as heat is to the fire; He delights in mercy, as the senses and faculties of the soul do in their several actions. Patience and clemency and mercy and compassion and peace are the fruits of His bowels, the offspring which the Divine nature doth produce; fury and rage and anger and impatience, war and fire and sword, are forced into Him by the provoking exorbitances of the world.

MDCCLIII.—*Faith not always sensible.*

Tho. de Trugillo,
Thesaur. Concionat.

It is said of Eutychus, that, falling down out of a window, he was taken up for dead; his friends were much troubled at the suddenness of the accident; but St. Paul, being then preaching in an upper chamber, went down and fell upon him, and, embracing him, said, "*Trouble*

not yourselves, for his life is in him :" though he seemed dead, yet he was alive. And as substance may be said to be in an elm or an oak tree when they have cast their leaves, and there is wine to be found in an unlikely cluster, and one saith, "Destroy it not, for there is a blessing in it:" such are the beatings of the pulse, the trances and the swoonings of faith, beating many times so slowly and drawing the breath of life so inwardly to itself, that no man can perceive any life at all: so that unless the goodness of God should embrace it, as St. Paul did Eutychus, it would never recover strength again. Such was the trance of adultery in David, of idolatry in his son Solomon, of apostasy in Peter, of recusancy in Jonah, &c.

Acts xx. 9, 10.
Isa. vi. 13.
Isa. lxxv. 8.

MDCCLIV.—*Minding of good things a notable way to increase grace.*

DOMITIAN, perceiving many of his predecessors in the empire to be so hated of the people, asked how he might so rule as to be beloved, and was answered, "*Tu fac contra* (Mind and examine what they did, and do thou the contrary)." Thus, if men would but truly mind the law and the prophets, they would find themselves miserable; for *totus homo est inversus decalogus* (that they stood in a full contrariety to all the law): and that is the very definition of man. Now, this minding will work a godly sorrow, will make men like those that, after John Baptist's sermon was ended, came with material queries, "What shall we do?" and to make the conclusions up in their own hearts. Is it comfort that we hear of—repent, and it is ours. Is it judgment—repent, and it is none of ours. If any virtue be commended, we shall fall to practise it; if any vice be condemned, we shall labour to avoid it; if any consolation be insinuated, to appropriate it; if any good example be propounded, to follow it. Where good things are minded, graces will be increased.

Impp., *Vita per*
Phil. Nepotem.

Wood's *Serm.*,
Lond., 1636.

Luke iii. 10.

MDCCLV.—*The mercies of God to be recorded to all posterity.*

ST. AUGUSTINE relateth of a certain Platonist, that should say, as Simplicianus, his good friend, told him, that those words of St. John's Gospel, "*In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God,*" were fit to be written in letters of gold, and to be set up to be read in the highest places of all churches: his reason was, because it is such a strong text to confirm the Divinity of Christ. For as St. Ambrose saith, "*Erat, erat;*" &c., St. John saith four times, "*Erat in principio.*" And where doth Arius find that it was not in the beginning? And thus, verily, that Scripture where God proclaims His nature by adjectives ought to be recorded to all posterity—"*The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin,*" &c. Now, what is meant by all these synonyms and equivocal expressions, but that, as an act of oblivion and pardon of grace, the abundant mercies of God might be set out to the comfort of all repentant sinners.

De Civit. Dei, lib.
x., cap. 29.

John i. 1.

In Lib. de Fide con-
tra Arianum.

Exod. xxxiv. 6.

MDCCLVI.—*The providence of God, not secondary causes, to be rested on.*

ST. AMBROSE speaking of great drought in his time, when the people talked much of rain, he sometimes comforted himself with this hope, "*Neomenia dabit pluvias* (the new moon will bring us rain); yet," saith he, "though all of us desired to see some showers, yet I wished such hopes might fail, and was glad that no rain fell (*donec precibus ecclesie data esset*, &c.), until it came as a return upon the Church's prayers—not upon the influence of the moon, but upon the provident mercy of the Creator." Such was the religious care of that good saint then, and the like were to be wished for now, that men would be exhorted, not to

In Hexam., lib. iv.

Astra regunt
homines, sed regit
astra Deus.^h

be so much taken as they are with the vanity of astrological predictions, to read the stars less and the Scriptures more, to eye God in His providence, not the moon so much in its influence, still looking up unto Him as the *primus motor*, and upon all other creatures whatsoever as subordinate.

MDCCLVII.—*Hell broke loose by the swarms of sectaries, ranters, &c.*

Adam's's Exposit. on
2 Pet.

In lib. cui titulus
"Bellum Jesuiti-
cum."

IN a city of Spain, a Jesuit, in the midst of his sermon, fell into a trance (if we had but faith enough to believe him), and, starting up, he told his auditory that he had been in a dream, and the scene lay in hell; there he saw many souls of all conditions (naming them whom he thought fit to traduce), from cobblers to kings: amongst the rest, he pretended to see abundance of Franciscans, whereat he stood amazed that men so holy and strict of life should come thither. This dream of his stuck in the Franciscans' stomachs, till they could requite him with another; therefore, on the next occasion, in the same pulpit, a Franciscan, preaching, fell into the like trance, and, waking, told them that he had also been in hell, and could not deny but some sprinkling of Franciscans and other orders were there, but his wonder was, that in all hell he saw never a Jesuit: at which Beelzebub, laughing, told him his error, that the number of Jesuits in hell did exceed all other societies, put them all together. "Where are they?" replies the Franciscan. "Alas!" says the devil, "they are in a room below; the common jail is too good for them; they are safe bound in the dungeon, stowed in the hold under hatches: for if they were suffered to come to the upper decks, they would set all hell in an uproar." It was well it was but a dream, for their sakes, and not so well that it is not a truth, for the Church and commonweal's sake. Many dreamers there are that say the Spirit of God is come down amongst us in these latter times; but, by the lives and practices of lewd and wicked men, it may be concluded that hell is rather broke loose and the devil let out for a season: else what means those swarms of Jesuits, sectaries, ranters, heretics, &c., that are found amongst us—men of desperate principles and loose conversations, fitter for the dark rooms of Bedlam, to recover their straggling senses, than the open air to walk in, whereby others may be infected.

Udall's Sermon,
1627.

MDCCLVIII.—*Young, raw ministers to be reproved.*

Menochius, de Re-
pub. Heb.

1 Sam. ii. 13.

Phillips's Sermon,
1623.

2 Kings iv. 40.

1 Tim. iii. 6.

Numb. xvi. 3.

UNDER the law, the Levites had their appointed times for their ages, before which they might have no admittance to the service in the tabernacle, though they were never so ripe and pregnant; it was not well with the sacrifices when priests' boys were suffered to intermeddle; they never came to do any good service to God and His Church, but they came with their flesh-hooks to fetch sweet morsels from the altar, and there caused the sacrifices of the Lord to be despised. When the young sons of the prophets shall be set to gather herbs to make pottage for the food of God's household, they may happily, instead of wholesome pot herbs, bring in colloquintida, that when the broth is served, they that taste of it may say, "*Mors in olla* (O man of God! death is in the pot)." Thus are they worthy to be reproved that, being called to be disciples, straightway run to the apostolic function, contrary to the apostle's rule—"Neophytus ne sit,"—taking upon them to divide the Word of God to His people before years and experience, reading, and other helps, bring them to maturity of judgment; so that, for their forwardness, it may be said of them truly, what the factious company said to Moses mutinously, "*You take too much upon you, ye sons of Levi.*" No doubt but God may enable some, as He did young Timothy; but it is not common, not ordinary. "*Et da mihi talem,*" saith St. Bernard ("Give me such a one, and I will feed him with gold and silver"), intimating, that there was none such before, and hardly since, to be found amongst us,

MDCCLIX.—*A good man merciful to the very beasts.*

It is said of God, that He remembered Noah and every beast—yea, such is His merciful providence, that He watcheth not over men only, but beasts; and a righteous man regardeth the life of his beast. Nay, Xenocrates, a very heathen, who had no other light but what the dim spectacles of nature did afford, is commended for his pitiful heart, who succoured in his bosom a poor sparrow that, being pursued by a hawk, fled unto him, and afterwards let her go, saying, “*Se supplicem non prodidisse*” (that he had not betrayed his poor suppliant). And such is the goodness of every just man, that he is merciful to his very beast. Alas! it cannot declare its wants nor tell its grievances, otherwise than by mourning in its kind; so that, to an honest heart, its dumbness is a loud language, crying out for relief. This made David rather venture upon a lion than lose a lamb; Jacob will endure heat by day and cold by night, rather than neglect his flocks; Moses will fight with odds, rather than the cattle shall perish with thirst. It is only Balaam and Bedlam-Balaamites that are wanting in this mercy to their faultless beast; and it is ill falling into their hands whom the very beasts find unmerciful.

Gen. viii. 1.
Ps. xxxvi. 6.
Shute's *Serm.* to the
East India Company,
1629.
Prov. xii. 10.
Ælianus, de *Var.*
Hist., lib. xlii.
1 Sam. xvii. 34.
Gen. xxxi. 40.
Exod. ii. 17.

MDCCLX.—*Negligent ministers advised.*

WHEN the people of Rome heard that the fields of some of their colonies waxed barren, their advice was, that the husbandmen should *melius arare et minus serere* (plough better and sow less). So, when God's field waxeth barren, and the people profit not by preaching of the Word, by reason of a negligent kind of preaching thereof, it cannot be accounted ungodly counsel to such as cannot speak often, and well too, that they spend more time in their studies and be less seen in their pulpits. If they have fished all night and caught nothing, it were not amiss that they should sit down a while upon the shore and mend their nets; afterwards, with God's blessing, they may fish with better success.

Plinij *Nat. Hist.*
Phillips's *Serm.*, ut
antea.

MDCCLXI.—*Sin may be excused here in this world, but not hereafter.*

It is said of St. Anthony, that, being upon his travel, and set down to supper, his host set a toad before him on the table, and told him that it was written in the Gospel, “*De omni quod tibi opponitur comedes*” (Thou shalt eat of such things as are set before thee).” The holy man, weighing with himself the irreligious entertainment of his host, signed himself (as the legend hath it) with the sign of the cross, and immediately the toad was turned into a well-dressed capon. This he did, as the story lieth; but can it be thought possible that a leopard should change his spots, or a blackamoor be washed white? Then may a man metamorphose Satan's poisons, toads, and serpents, baneful sins and transgressions, into nutrimental virtues and spiritual graces. It cannot be, for sin is crafty and full of delusion, living still upon the cheat with the sons of men: Usury walks in Alderman Thrifty's gown; Pride gets the name of decency; Idolatry praiseth itself for pure devotion; Homicide marcheth like a man of valour; Lust professeth itself Nature's scholar; Covetousness is Nabal's husbandry; inclosing of grounds is Master Usurper's policy; Drunkenness gets the name of good fellowship: so that, whereas it hath been said that black could never be turned into white, the devil hath found out some painters that will undertake it. “*Errone sub illo, pro vitio virtus crimina sæpe tulit*” (Virtue shall bear Vice's faults, and Vice shall have the credit of Virtue's goodness);” but, when all is done, the best of the world's wisdom is *vitia non abscondere, sed abscondere* (to excuse sin here in this world, which will be sure to accuse the sinner hereafter).

Laur. Surius, in
Vita.
1 Cor. x. 25.
Tuteville's *Serm.*
1631.

MDCCLXII.—*To be careful in the keeping and presenting our souls clean at the time of death.*

Gataker's *Serm.*,
1629.

James iv. 8.

Jer. iv. 14.

2 Cor. x. 3.

ONE that hath some choice jewel that he purposeth, at the time of his decease, to leave to some special friend, how chary he is of it; how careful to keep it fair and clean, when he is at some time (as occasion serveth) to wear it and make use of it; and if it should, against his will and besides his purpose upon such occasion, by some occurrent or oversight, take any soil, how diligent is he to wipe it, or burnish it to get the soil off it, and to reduce it to its former lustre again! Such is the care that every man is to have of his soul, that precious piece, that he purposeth at his departure out of this world to commend to his God, to his Christ, to make it clean and keep it clean; and because that by daily occasions, whilst he liveth here in the flesh, and is conversant in this wicked world, it will be gathering soil, let him be never so careful, he must ever and anon be washing it with the tears of repentance, and fetching off the soil by serious contrition and hearty remorse, that when the time shall come, which he knoweth not how soon or suddenly may come, it may be presented pure and spotless to Him whom he intendeth it now unto.

MDCCLXIII.—*Progress in piety to be endeavoured.*

Du Moulin, *Combat*
Christien.

1 Cor. ix. 24.

Prov. iv. 18.

Cant. vi. 10.

Joshua x. 13.

Isa. xxxviii. 8.

Psa. xix. 5.

Matt. xxv. 14.

1 Thess. iv. 1.

2 Pet. iii. 18.

PROGRESS in piety and religion is not unfitly compared to a building, to a race, to the morning light, and to the moon that waxeth. Houses are raised from the foundation to the walls, from the walls to the roof; in a race, men run on to the goal; the morning light is brighter and brighter till the noonday; and the moon increaseth more and more till it come to the full. *Habent et omnes virtutes suas conceptiones, nativitates, incunabula, &c.* (And all virtues have their conceptions, births, infancies, and increases). So must every good Christian have. He must not stand still in religion, like the sun in Gibeon, or go back, like that on Ahaz's dial; but, as a bridegroom coming out of his chamber, that rejoiceth as a strong man to run a race, he must go forward, make still some progress in piety. It is not enough that he receive a talent, but he must employ it and gain by it, like good ground, that giveth not the bare seed corn back again, but fructifieth in abundance. He must increase more and more, as St. Paul exhorted the Jews of Thessalonica, and to grow in grace and in the knowledge of God.

MDCCLXIV.—*Resurrection of the dead asserted.*

Gardiner's *Serm.*,
Oxon, 1638.

Moral, in *John* xix.

OUT of the earth comes the bread that we eat; the bread, after it passeth several concoctions, is altered and changed into blood, then conveyed throughout the parts of the body, and at last attains to be even of the very same substance and nature with the body. Thus, that which was earth and sprung out of the earth becomes flesh in substance, which before it was not. In the numerical resurrection, that which was flesh and after turned into earth becomes flesh again in the same nature which before it was. If that were not daily and ordinary, the difficulty would appear no greater in the one than in the other. Again, we daily see a tall, fair-spread, lofty tree to have risen out of a little seed. "If you demand," saith Gregory the Great, "*ubi laet fortitudo ligni, asperitas corticis, &c.* (whence was derived the solidity of the wood, the superficial hardness of the bark, the flourishing greenness of the leaves, experience testifies it proceeded from the spreading virtue which lay treasured up in the seed)." What marvel, then, if He that out of a small seed daily extracts the wood, fruit, and leaves in the trunk and branches of a tree, doth likewise reduce bones, veins, and hair out of the least remainder of our dust, and having grafted them into the former stock of the same flesh, commands again breath and warmth into that flesh, blood into those veins, strength into those bones, and beautifies those hairs with a fresher hue!

MDCCLXV.—*The soldier's calling honourable.*

He that, in these days of the Gospel, styleth Himself *Deus Pacis* (the God of Peace), did, in the days of old, under the Law, call Himself *Deus Exercituum* (the Lord of Hosts). The Scriptures make Christ the Captain of the Lord's army; the angels, soldiers; the Church, a squadron of armed men; every bishop or superintendent of the Church, a soldier; and the Church, upon good grounds, hath listed every child in baptism as a soldier of Christ Jesus. *Eques*, that formerly signified an ordinary trooper, is now our knight; *miles*, that was wont to be a private soldier, is now our esquire or gentleman. Such and so honourable is the condition and calling of a soldier, that, though the poets have inveighed against it, yet they must so far yield, that whatsoever of rubbish and dirt is thrown upon it, it is *vitium personæ, non rei* (the fault of the persons, not of the profession), since God Himself hath graced it, our Saviour hath approved it, the apostles have commended it, the saints have practised it, and our ancestors gloried in it.

Stiles's *Serm.*,
 Lond., 1625
 Joshua v. 14.

Job xxv. 3.

Luke ii. 13.

Cant. vi. 4.

2 Tim. ii. 3.

"Nulla fides pie-

tasque," &c.

"Impius hæc tam

culta novalia!" &c.

MDCCLXVI.—*Women reformers intolerable.*

It was a witty answer that St. Bernard gave to the image of the blessed Virgin, at the great church of Spire, in Germany. Bernard was no sooner come into the church, but the image straight saluted him and bade him "Good morrow, Bernard!" whereat Bernard, well knowing the juggling of the friars, made answer again out of St. Paul: "Oh," saith he, "your ladyship hath forgotten yourself; it is not lawful for women to speak in the church." Thus, it is commendable in a woman when she is able, by her wisdom, to instruct her children, and to give, at opportunities, good counsel to her husband; but when she-apostles, women, shall take upon them—as many have done—to hold out the Word in public and to chalk out discipline for the Church, this is neither commendable nor tolerable; for her hands should handle the spindle or the cradle, but neither the altar nor the Church. The commendations that St. John's elect lady had were not so much for her talking as her walking in the commandments of God.

Wilkinson's *Serm.*

Prov. xxxi. 19.

2 John 5, 6.

MDCCLXVII.—*When it may be said to be the best time for prayer.*

SUITORS at court observe *mollissima fandi tempora* (their times of begging), when they have the king in a good mood, which they will be sure to take the advantage of; but especially if they should find that the king himself should begin of himself to speak of the business which they would have of him, then they take that very nick of time, and seldom or never come off but with good success. Thus, when God speaks secretly to the heart to pray, fashioneth and composeth it into a praying frame and disposition, observe such a time, and neglect it not! Strike whilst the iron is hot! lay hold upon such a blessed opportunity—such a one as thou mayest never have the like again! For it is a great sign that He intends to hear thee and answer thee graciously, when He Himself shall thus prepare and indite the petition and frame the requests that thou shalt put up unto Him. This must needs be the best time of prayer.

Goodwin's *Return*
of Prayer.

"Post est occasio
 calva."

MDCCLXVIII.—*Magistrates and men in authority to be exemplary to all others.*

It is observable, in the very course of nature, that the highest spheres are always the swiftest in their motion, and carry about with them the inferior orbs by their celerity; the biggest stars in the firmament are evermore the brightest, and give lustre unto those of a

Wilkinson's *Serm.*,
ut antea.

lesser magnitude. Thus, men that bear authority, that are eminent in power and dignity, that excel in riches and command, are placed in the highest sphere of human society, to this end, that, like sons of God, they might shine brightly unto their inferiors by their godly life and example.

MDCCLXIX.—*Ministers to be acquainted with the state of men's souls.*

Hildersam, on Ps. li.

MEN are careful that the physician should be well and thoroughly acquainted with the constitution of their bodies before he administer any physic unto them ; and their case shall be fully known to their lawyer before he come to plead it ; nay, if their tailor come but to make them a suit of clothes for their bodies, he must be sure to take exact measure. Thus solicitous are men in corporal things ; and it would be better with them in their spiritual estates, did they but know them that labour amongst them, such as are set over them in the Lord. Would they but acquaint themselves with their ministers, it would much advantage their poor souls. David knew this well, and though he was a prophet himself, yet he kept three seers and prophets about him—Nathan, Gad, and Jeduthun : the reason was, that they might know him well, and so far observe his ways, that they might do more good by their ministry. For, indeed, how is it possible that they that are strangers to men, and know not their ways, should ever apply the doctrine so particularly, or meet so well with their special and beloved sins, as they would the more exactly do were they better acquainted with them.

MDCCLXX.—*The Christian's library.*

Eccles. xii. 12.

*Joshua's Resolu-
tion ; a Sermon,* per
Anonym.
Lapide, in Exod.
xii.

OF making many books there is no end (saith Solomon), and much study is a weariness of the flesh, every art abounding with books of its own way and profession ; yet, as Aquinas chose rather to have Chrysostom upon St. Matthew's Gospel than all the huge city of Paris, and as Justinian, out of two thousand authors, reduced the body of the civil law into a more near compendium, so it is that the Christian's library is the soonest furnished of all other : it requires no more books but two—the one, the book of God's Law, containing the theory ; the other, the book of his own conscience, which contains the practice of his duty. And what a happy student must he needs be in the school of grace that keeps for himself a true concordance out of them both.

MDCCLXXI.—*The worldling's woe and the just man's joy at the time of death.*

Hildersam, on
Ps. li.

IF a poor man that had all his wealth about him should fall into the hands of thieves, and be robbed and rifled by them, he must needs cry out and take on pitifully, for, alas ! he is quite undone, he hath nothing left at home to succour him and his poor family withal ; but a rich man that hath store of money at home, safe locked up in his chest (unless he be some base, miserable wretch), will never complain much or be disquieted when he hath thirty or forty shillings taken from him. Thus, for worldlings to rage and take on when they must lose their life, or their peace, or their wealth, it is no marvel ; for, alas ! when these things are gone, they have nothing left, they are at a desperate loss : but a Christian that knows and considers what he is born unto, and what he shall enjoy when he comes home to his heavenly Father's house, he cares not though he be stripped of all here in this world, and rejoiceth in death, that hastens him to a better possession.

Phil. i. 21.

MDCCLXXII.—*The excellency of Christ's intercession.*

It is a usual term amongst those that be graduates in the university, "*Respondebit pro me, Aristoteles*" (that Aristotle, the eye of nature and heart of philosophy, shall answer for them, and justify them in that wherein they cannot otherwise so well stand by). Thus it is that we are but *vermiculi* (poor creeping worms); nay, *vernaculæ* (vassals and slaves of sin). *Et quid canam cælo* (How shall we be able to answer the great God of heaven and earth)? We have no other anchor-hold but this, "*Respondebit pro me, Jesus*" (that Jesus, our blessed Saviour, will intercede and mediate for us). His wisdom will answer for our folly; His humility for our pride; His meekness for our cruelty; His righteousness for our sin and wickedness.

Wilkinson's *Serms.*
1616

MDCCLXXIII.—*The force of justifying faith.*

As the earth, though it may be made soft by those showers that fall upon it in the winter time, and bring forth a blade—some kind of visible appearance of the seed that is cast into it—yet it is not thereby made fruitful unto man; it never yieldeth any good or perfect fruit till it have received the sweet heat of the sun into the bowels of it in the spring time: even so is it with the heart of man. It may be and is oft softened by the judgments of God and terrors of the law, so that some beginnings of goodness and reformation may be wrought thereby, as in Pharaoh and the wicked Israelites, and in many a wretched man in the time of his sickness; yet all this while there is but a little blade, a very slender show of grace, till such time as Jesus, the Son of Righteousness (like the comfortable and quickening heat of the spring), do shine upon the soul by justifying faith, and then it doth bring forth fruit that is good indeed, and unto God acceptable.

Jermin, on *Eccles.*

Job xxiii. 16.

Exod. x. 16.

Mal. iv. 2.

MDCCLXXIV.—*No true joy to be found in worldly things.*

COPERNICUS, who thought the earth moved and the heavens stood still, was not yet so mad as either to look for trees in heaven or stars upon the earth; and should we not think that man to be either directly mad or grossly mistaken in his way that should knock at a grave-stone for a companion or go down into a charnel-house to make merry. And such are all they that *quærent gaudium in loco non suo* (that look for joy in the honours or pleasures of this world). For what is honour? Lies it not in the breath of others?—a thin cabinet of air, which every man hath a key to but himself. Let but them above him agree not to think him great or wise or noble, let but his fellow-worms forbear to honour him, and he that holds the plough shall not change joys with him. Look but upon the joy of the voluptuous, —doth not sorrow often wait so close as to tread upon the heels of it?—the epicure crying out of his gout, even at that time when he is feeding his disease with riot. The Israelites were struck with meat between their teeth, and Zimri slain in the embraces of his Cozbi; so that if a man should share in all the goodness that is under the sun, it were at the best but indolence, a privation of grief, an acquiescence, a kind of resting of the mind, no true joy at all.

Bishop of Sarum, in
Serm. before the
King, 1648.

"Nulla est sincera
voluptas."

Num. xxv. 15-18.

MDCCLXXV.—*The destructive quality of envy.*

THERE is a story of two men that dwelt in a certain city, the one very covetous, the other very envious; the ruler therefore of the place sent for them both, wishing them to desire what they would, and it should be granted them, adding, withal, that he who did ask first should have his asking granted, but the other should have the same doubled. The envious man would not ask first, that his companion might not have more than himself; but the ruler pressing upon them to ask, the envious man desired that one of his eyes might

Nich. de Lyra, in
Gen. iii.

"A lterius rebus
marescit opinis."—
HOR., *Ep.* i.

be pulled out, that so his companion might lose both his eyes. Such is the destructive quality and condition of envy and every envious man. Envy is the consumption of the possessor of it; the envious man is he that foldeth his hands together, and as a man discontented for the contentment which another hath, ever studying and plotting how he may bereave him of it; he it is that eateth his own flesh, not sparing to hurt himself, that he may destroy him whom he hateth.

MDCCLXXVI.—*Not to be dejected, though the joy of the just be not perfect in this life.*

Bp. Sarum, *ut antea*.

As gold keeps the name in the leaf as well as in the wedge, in the coin as in the bullion; or as he that sees a beam or two shine through the crevice of a wall may say he sees the sun shine as well as he that walks abroad: so, neither are we so destitute of all comfort as, because the earth is not our heaven, to make it therefore our hell; but we may say there is a leaf of joy, the tin-foil of it here in this life, some few glimpses that shine in upon us. As for the full, the solid, the jubilating joy, it must not be looked for in this valley of tears. There is joy, but not here; true joy, but not yet. Tarry till the harvest we must, then we shall reap in joy, when heaven is our dwelling, the angels our partners, incorruption our change, immortality our garment. The earth is not the place of such joy, nor dull flesh the subject of it.

"Gaudia principum
nostri sunt sæpe doloris."—
OVID, *Met.* vii.

MDCCLXXVII.—*A little, with content, sufficient.*

Cassian., *Vellat*,
xxiv, cap. 13.

ABBOT MACARIUS hath a story of a certain barber who, trimming for threepence a-piece, had many customers, and found his estate to increase well thereby; but hearing that, in a city not far off, there was twelpence given for trimming a man, he would needs go thither; but when he came and found it to be so, going to the market to buy provision for his family, he found that to be so dear, that his great hire for trimming went all away in victuals, so that he had nothing to lay up for old age; which made him to think himself better in the former place, though his hire was less, and to conclude, with the wise man, "Better is a handful with quietness, than both the hands full with travail and vexation of spirit." And certainly it is so, that a little, even no more than a man can hold in the hollow of his hand, being spread abroad, is better than much which a man holdeth in both his hands, bended and folded to hold so much as they can. But then the little must be a fullness also; it must be a handful, *plenitudo vole quietis* (the fullness of the hand of quietness and content), fully so much as shall be sufficient for needful and convenient occasions, that want and distress may not disquiet the spirit. And then, in this sense, a little gotten and possessed, where content lays up the comfort of it, is better than much *quod curæ arrodunt, solitudines imminuunt* (the joyousness (gaiety) whereof cares gnaw away and troubles diminish); a little that the hand of quietness and content doth reach out, than much fullness which travail holdeth out with one hand and vexation with another.

Eccles. iv. 6.

"Vivitur exiguo
melius; natura,"
&c.

MDCCLXXVIII.—*For a man to be sorry that he cannot be sorry for sin is a part of godly sorrow for sin.*

Bp. Sarum's *Serm.*,
Isle of Wight, 1543.

THE mother of Peter Lombard must needs be in a great strait when, having transgressed her vow of continency, she told her confessor plainly that, when she saw what a son she had brought forth, she could not repent that she had sinned in having him. A hard condition! But her confessor sadly answered her, "*Dole saltem quòd dolere non possis* (Be

sorry, at least, that thou canst not be sorry)." And the like may be said to every troubled soul that, crying out for comfort, saith, "You tell me heavenly things of repentance, what power a religious sorrow hath, that God Himself is pleased therewith; but, wretch as I am, I cannot sorrow. If one should tell me that all the joys of heaven were to be bought for one single tear, what is that to me, if I cannot shed it?" Well, for thy comfort, if thou findest but so much impression made as to grieve really that thou canst not grieve, know that thou art already come to a degree of that which thou grievest thou art not come to; thy very being sorry that thou canst not be sorry is in some measure a true godly sorrow for sin.

MDCCLXXIX.—*Kings, princes, and rulers to hearken to good counsel.*

ORIGEN, speaking of Moses embracing the counsel of his father-in-law, saith, "*Acceptit consilium inferioris, ut formam humilitatis principibus populorum daret* (He received the counsel of an inferior, that he might leave to rulers over people a pattern of humility)." And it is said of Amalesentha, queen of Italy, that, being deprived of her husband and son together, and joining her brother Theobald in the government of the kingdom with her, she wrote thus to the senate of Rome: "*Exultate et factum nostrum supernis commendate virtutibus, &c.* (Rejoice, and commend our action to the Divine powers! We desire to do nothing that shall deserve reproof, who have chosen to do all things by the advice of good counsel)." A happy princess, and a more happy people, under such a government—yet both heathen! Be wise, therefore, O ye kings and rulers of the earth! for there is nothing doth make the actions of any to deserve reproof so much as when themselves in their actions refuse to be reproofed, at leastwise by good counsel. To refuse admonition is in none a greater folly than in a ruler, because it is in none more pernicious, to none more dangerous, more scandalous, being worse than a poor child that receiveth instruction.

Hom. xi. in Exod. xviii. 24.

Cassiodor, Var. Lect., lib. x.

"Vis consilii expers mole ruit sua," —HORAT., Carm., lib. iii.

Eccles. iv. 13.

MDCCLXXX.—*The least proportion of godly sorrow for sin accepted by God.*

Six times Elijah's servant looked towards the sea before he could see anything; the seventh time he saw but a cloud no bigger than his hand, yet that cloud, within few hours, covered the heaven with darkness and the earth with rain. Just so may be the case with many a man when he is praying to his God, as Caleb's daughter did unto her father: "*Dedisti mihi terram aridam, &c.* (Thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water, some feeling at least, some sorrow for my sins)!" Well, though at six times bending of thy knees God doth not grant it, and though at the seventh there appear but one small drop swimming in thine eyes, yet be not discomfited; that drop may prove a shower, the beginning of that thaw may at last dissolve the very heart to water; or if not so, from that small drop, that spot of sorrow, there is made—as the least piece of a broken glass may serve to reflect the face that is before it—a reflection of true repentance. And as there is full joy for the total, the full conversion of a sinner, so there is a proportion, a measure of joy for one tear—nay, for one desire of a tear—of any one sinner that repenteth.

1 Kings xviii. 44.

1 Kings xviii. 45.

Judges i. 15.

Ep. Sarum, ut antea.

"O lachrymæ lumen tuæ potentia, tribunal judicii non veretur," &c.—HIERON., in Ep.

"In magnis voluisse sat est."

MDCCLXXXI.—*Rash, inconsiderate prayers reproofed.*

It is reported in the Muscovite churches, that if the minister mistake in reading, or stammer in pronouncing his words, or speak any word that is not well heard, the hearers do much blame him, and are ready to take the book from him, as unworthy to read therein. And God is no less offended with the giddy, rash, precipitate, and inconsiderate prayers of

Moscovit. Rutorum, &c., Religio, Ritui, &c.

many, who send their petitions in post-haste unto Him. Whereas the prophet David saith, "*At last I spake with my tongue;*" his tongue came after his heart, his words came after long-looking, what he would say, what he should say. And it is the advice of Solomon, his son, "*Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God;*" where he putteth the mouth before the heart, when he forbids the rashness of them, because he would not have thee to put it before the heart in using of it—not to tumble out thy words when thou speakest unto God, but that they be distinctly digested into order, understanding well what thou sayest, that others may understand thee also.

MDCCLXXXII.—Insensibility of sin, *the sadness thereof.*

It is reported, that the Grecians had a hill so high above that region of the air where winds are bred, that he that had drawn his name in the ashes of the last year's sacrifices might, at the next year of his return, find the letters unblown away. But thou, O man, who-soever thou art, if thy heart be so calmly seated that the devil may, at the same instant, read in the sluttish dust of it the sins which long ago he wrote there—if no thunder have cleared the air about thee, or any wind scattered those guilty characters—if all be hushed silence and sleep and rest about the conscience (like the sad country of the Sybarites, where not so much as a cock, the remembrance of St. Peter, was left alive to trouble them)—if so, know, then, that so long as thou art thus senseless of thy sins, that thy soul is utterly benumbed, thy God hath given thee over: He will not so much as favour thee with a frown or bless thee with His anger.

MDCCLXXXIII.—*The vanity of using many words.*

TERTULLIAN, expressing the nature of dreams, saith, "*Conspice gladiatorem sine armis, vel aurigam sine curricularis, &c.* (Look but upon a fencer without weapons, a coach-driver without his running chariot, acting and practising all the postures and feats of his skill: there is fighting, there is a stirring, but it is an empty moving and gesturing, notwithstanding those things do seem to be done which are not seen to be done; they are done in the acting of them, but not in effecting anything by them)." So it is in many words: there is often much fencing, but no weapons wherewith the enemy is wounded; there is much running, but no chariot that winneth the race; much seemeth to be said, but it is to as much purpose as if nothing were said, all is an empty moving of the tongue: and if there be any matter of worth in the multitude of words, it is but by chance, as, when a blind man shooteth many arrows, perhaps one may be near the mark. And so, in the multiplying of many words, perhaps some there may be which carry some weight, some matter with them; but usually, in a multitude of words, there is no multitude of matter, and in the idle tossing of many words, what can there be but a fullness of folly, when a fool's voice is known by them?

MDCCLXXXIV.—*Not to repine at the loss of friends or children.*

ANYTUS, a young spark of Athens, came revelling into Alcibiades' house, and as he sat at supper with some strangers, he rose on a sudden and took away one half of his plate; the guests stormed and took on at it; he bade them be quiet, and told them that he had dealt kindly with him, since that he had left the one half, whereas he might have taken the whole. So let no man repine for that friend, that child which is taken away by death, but be thankful to God for those that are left; He that taketh one might as well (if He would) have taken all: all are in His hands, and it is His great mercy that He hath left any at all.

Ps. xxxix. 3

Eccles. v. 2.

Bp. Sarum's Sermon,
before King Charles
at Isle of Wight,
1648.

Athenæus, lib. xii,
cap. 6.

Lib. de Anima, cap.
xiv.

Turner's Sermon,
1637.

"Follis leviora
caducis verba."—
OVID, Amor. ii.

Eccles. v. 3.

Athenæus, Delpno-
soph., lib. xii.

Plutarch, in Alab.

MDCCLXXXV.—*Men of few and men of many words; their difference.*

HOMER, in his *Iliad*, hath appointed unto dreams two doors: the one a door of horn, which was the door of Truth; the other a door of ivory, which was the door of Deceit—for horn, as they say, may be looked through; but ivory, being thick and dark, is not transparent. These doors may very well be applied to the mouths of men, which are as the indices and tables of the heart: for to some it is a door of glass, which is soon broke open, and easily giveth pass to a multitude of words, wherein the folly of their hearts and minds is discerned; to others it is a door of brass, firm and solid in keeping in their words with more care and circumspection, and showing the firm solidity of their hearts and minds.

Jermin, *Com. on Eccles. iv.*

“Modum verborum quibusdam tenet, difficile est.”—CURT., lib. vi.

MDCCLXXXVI.—*Why it is that the children of God die usually sooner than others.*

SHOULD any of us have a child, an only son, in France, Holland, or some such like place of distance, abiding there to learn the language, to see fashions, or the like, and should hear that the country was all in an uproar, ready to fight one against another, what course should we take in this case? Should we not, in all haste, write to have him home, where he might be in more safety? In like manner doth God with His people that He hath (as it were) at nurse or at school here in this world. When trouble and danger is toward those places where they make their abode, He calleth for them away, He taketh them home to Himself, where they are sure to be safe, far out of gun-shot, and free from touch or view of evil.

Gataker's *Serm.*, 1627.

“Alba ligustra cadunt,” &c.—VIRG

MDCCLXXXVII.—*All men must die and lie down in the dust.*

JACOBUS EMISSENUS, a famous writer and tutor to Ephraim, the learned Syrian, reporteth that when Noah went into the ark, he took the bones of Adam along with him, and coming thence he divided them amongst his sons, giving the skull to Shem, his first-born, saying, “Let not this delivery from the flood make you secure; behold your first parent, and the beginning of all mankind; you must all (*nati natorum et qui nascuntur ab illis*), and all that come from you, go unto the dust to him.” And, without all doubt, all men must die, and lie down in the dust; they may desire to stay long here in this valley of tears, and to live in this thin shadow of mortality, when, by the course of nature, they are driven on and carried out to their last home; the very increase of their life tendeth to a decrease, till they meet all in one place, that which Adam hath provided for all his posterity, and where, himself being already laid, all shall be brought unto him.

Masius, *in cap. ult.*

“Serius aut citius sedem properamus ad unam.”

Eccles. vi. 6.

MDCLCXXXVIII.—*How it is that the sins of parents are visited on their children.*

It is reported of a Persian emperor, Artaxerxes the long-handed, that, for such faults as his nobles and captains committed, he enacted: That whereas their hair was wont to be pulled, their head-tire or turbans should be so used; and for such offences as their bodies had been wont to be beaten, their robes should be publicly scourged. In like manner God dealeth with men: when they offend of themselves, He punisheth not themselves always in their persons, but oftentimes in their possessions, in their goods and chattels, and in their temporal estates; and if in their possessions, no marvel if in their children too, they being part of their possessions—nay, part of themselves. Witness that indulgent master, Matt. viii. 5.

Plutarch.

Job i. 13, Salviem, *de Prov. dent.*, lib. ii. 6.

MDCCLXXXIX.—Reproofs of a wise man *not to be slighted*.

Plutarch, in *Vita*.

It is storied (told) of Alexander the Great, that having had a philosopher a long time with him, at length said unto him, "*Recede à me prorsus, consortium tuum nolo* (Begone from me; I desire not thy company);" and being asked why, made answer, "*Quod quum tantopere mecum dederis, &c.* (Because, having lived so long with me, thou hast not reproved any vice in me: for either thou hast observed me not to err, which is a great argumen of ignorance—because, being a man, I know myself to be exposed to many errors—or else thou hast known me to err, and hast held thy peace, which is a proof of thine unfaithfulness)." It was the praise of that great monarch thus to do, and in this he jumped, even with the Preacher, "*It is better to hear the rebuke of the wise man,*" &c. It may be not so pleasant, but sure it is better, and there is less hurt and more good that ariseth from it. There is in reproof a jarring and harsh music, because it opposeth the fault that is committed; it disagreeeth with the mind of him that hath committed it; but yet it soundeth sweeter than the melodious songs of flattering parasites, who, leading on to wickedness, do lead into destruction.

Eccles. vii. 5.
Dr. Jermin, on
Eccles.

"Si merito ob-
jurgaverit te
aliquis, scito quia
profitur," &c.—
SEN., in *Ep.*

MDCCLXC.—Magistrates *to be men of understanding*.

Diog. Laert., in
Vita.

Garey's *Serm.*,
Norfolk, 1623.

1 John v. 19.
Acts xxiv. 1.

Plin., *Nat. Hist.*,
lib. ix., cap. 29.

"Fœlix civitas ubi
preces est philo-
sophus."—
ARISTOT., *Rhet.* ii.

HERACLITUS, being sick, examined his physician concerning the cause of his sickness; but finding that he was ignorant thereof, he would take none of his physic, saying, "If he be not able to show me the cause, he is less able to take away the cause of my disease." Thus, there are many sores and sicknesses in a commonwealth, *nulle nocendi artes* (a thousand ways of cheating); the generality of men is (as Ovid said of Autolycus) "*furtum ingeniosus ad omne* (witty in all kind of wickedness);" nay, *mundus in maligno positus* (the world is set upon mischief). And such is the subtlety, too, of offenders, that Tertullus's trim tale for the Jews goes current, till the Apostle comes after it and unstarcheth it. How easy is a fair glove drawn upon a foul hand?—a bad cause smoothed over with goodly pretences? So cunning, so wary, and so wise are the many, that (as Cæsar said of the Scythians) "*difficilius invenire quàm interficere* (it is harder to find them than to soil them);" like the fish sepia, or cuttle-fish, they can hide themselves in their own mud, cover themselves close in their own devices. The magistrate, then, that physician of the body politic, had need to be wise and learned; to get and keep that *ὄψ ἀδιαβλήτων* (one ear open for the defendant); to be a man of great experience, industry, and judgment; to catch all such with the hooks of justice who are crafty and slippery to avoid them, and by this means take away the causes of corruption.

MDCCXCI.—Men *to be careful how they make oath, in judicature or otherwise*.

Plutarch, in *Vita*.

It is said of Alexander the Great, that being about to destroy Lampsacum, an eminent port-town in Bithynia, Anaximenes the philosopher, and his former master, being a native of the place, came to meet him, and to entreat him in the behalf thereof; which, being foreseen by Alexander, he swore that he would not do that which Anaximenes should ask him; whereupon Anaximenes told him, "That which I desire is, that thou wouldst destroy Lampsacum." Now, Alexander being so taken by his word, for the reverence of his oath, did not destroy the place. Most noble was it in this great man to keep his oath, and necessary is it for all inferiors to keep theirs; for an oath is not a slight business, although it be despised, because men are accustomed thereunto—namely, being the testimony of God concerning things doubtful; and therefore, to cite God as the witness to a lie must needs be a foul wickedness and horrible impiety.

Phil., *De Decalogo*.

"Tantum perjurii
vita."—OVID,
Amor. i.

MDCCXCII.—*Tedious length of law-suits condemned.*

It is said of Hippocrates, the famous physician, that he was never seen to be in choler with any man; and that he had many scholars, yet permitted none to practise before they had taken an oath, at the altar of Apollo, to abbreviate the cure of all diseases to the utmost of their power—a good precedent for physicians then, and a good pattern for lawyers now, to dispatch their client's cause with expedition, not to spin out time in the suit, *donec evacuata marsupia*, till all their money is gone. In the Jewish commonwealth, judgment-seats were placed in the gates of the cities, intimating quick dispatch, that causes should not depend so long as to become aged and gray-headed in courts, lest they force the poor client to say unto his lawyer, as Balaam's ass did to his master, "Am I not thine ass, which thou hast ridden upon since thy first time till this present day?"

Soranus, in *Vit.*

Garcey, *ut antea.*

Ruth. iv. 2.

Numb. xxii. 30.

MDCCXCIII.—*Cruelty of the wicked, no prejudice to the godly.*

It is reported of Constantine, that being spoken to by many to punish some who had thrown stones at his image, saying that with the stones they had bruised all his face, he, wiping his face with his hand, and smiling with his countenance, gave them this answer: "*Ego verò vulnus nusquam in fronte factum video*," &c. (I do not feel any hurt about me, or any wound made in my face; but my head is sound, and all my body likewise). Plainly, so it is with them that keep the commandments of God: all the evil which the devil or any wicked man can work or do against them, it is but like an evil done to their pictures—they feel it not; for how should they feel evil, to whom all things work together for their good? It is true, they may know sorrow, but not so to know it as to take care for it; they may find the dealings of wicked men to be evil, but they shall not much feel the evil of them; nay, they shall receive much good for the evil that they suffer; for, as it is an exercise of their patience, so shall it be the increase of their glory.

Baronii *Annales*,
Anno Christi 324.

Eccles. viii. 5.

"Est ipsis injuria
passis utilis interdum."
—OVID, in
Ep.

MDCCXCIV.—*Goodness, not greatness, that holdeth out to the last.*

WHEN a wealthy merchant bragged to Lycon, a wise philosopher, of the multitude of his great ships and furniture for sea, being able to trade into all parts, the wise man made this answer: "I esteem not that to be felicity which hangs upon ropes and cables." Thus, when a man is at the last cast, it is piety and the true fear of God—not plenty and prosperity, which are transitory—that shall stand a man in stead. The smoke of a great man's sacrifice smells never the sweeter before God because he is clothed in silk or, like the bird of paradise, adorned with plumes and fine feathers. No; it is the inside that God regards: He looks on man's obedience, requires his service, loves his thankfulness, respects his holiness, and will reward his faithfulness.

D. Laertius.

Shute's *Serm.*,
Lond., 1626.

"Non amo illam
fortunam rudentibus aptam."

MDCCXCV.—*How it comes to pass that Death is more generally excused than accused.*

It was a fable amongst the ancients in former times, that God appointing to everything its office and function, He gave order unto Death to take away the lives of men; but Death refused the employment, and gave this reason: because he should be by every one accused; they would all be ready to say that he had killed them. "No," says God, "they shall all be forward to excuse thee." "Nay, then," says Death, "let me alone to undertake the service." Hence it comes to pass that of such a one we say he died because

Cartari, *Imagines de*
Gli Dei d'Antichi.

he was an old man; of another, because he was intemperate in his diet; of a third, because he was careless of his health; a fourth might have been a living man, had he not gone such a journey by land, or such a voyage to sea: so that, with one thing or other, Death, that prince of terrors, though he have his name in Latin *Mors*, à *mordendo*, yet he is more generally excused by all men than accused by any.

MDCCXCVI.—*A minister to keep close to his text.*

Carey's *Serm.*,
Norfolk, 1613.

Job vi. 25.

Act xxvii. 14.

THE poet was witty who made this fiction: A client, having feed his lawyer to plead for the recovery of his two hogs, his counsellor tells him it should be his first motion, and so steps to the bar, and there makes a long oration so far from the matter, that the poor client, thinking he had been upon another business, pulls him by the sleeve, saying, "*Domine, jam age de porcis* (Sir, now plead for my hogs)." This is a great fault in lawyers, that many times, in their pleadings, they are so far from the matter, that neither judge nor jury can well tell what to make of it. But the like may be said of some bold ignaroës, such as, in the pulpit, after they have repeated the text, shake hands with it, and so part, never coming at it again. *In ventum verba proferunt* (Their discourse is like wind). And yet the people are much taken with these Euroclydons—men of more tongue than judgment. "Oh," says one, "he is a very ready man; he was never out!" and that is true, for he was never in. "Oh," says another, "he never looked on his book!" and that is as true; his tutor—if he had one—could never get him to look upon any. It were, therefore, to be wished that, as the lawyer was advised to come to the point, so he to keep close to his text.

MDCCXCVII.—*Kings, princes, protectors, &c., subject to Death, as well as the lowest of the people.*

Quint. Curtius.

"*Mors sceptris il-
lignibus aequat.*"

Eccles. viii. 8.

It is written of Alexander, that, having heard of Paradise, and that it was upon the earth, he was very eager in seeking of it out; and to that end, coming into the east part of the earth, an old man, meeting with some of his soldiers, bade them to tell Alexander that he sought Paradise in vain, for the way to Paradise was the way of humility, which he did not take. "But," saith he, "take this stone, and carry it to Alexander, and tell him that from this stone he shall tell what he is." Now, the stone was a precious stone, and of such a quality, that whatsoever thing was weighed with it, that was still the heavier, only, if it were covered with dust, then it was as light as straw. The meaning of the thing did easily appear, as showing Alexander and all others in power like unto him, that though in their lives they outweigh others by greatness of their authority, yet that in death all their greatness signifies as much as comes to nothing, and then they weigh as light as any other. They may forbid things by the laws of their nations, but they cannot banish Death by any law they can make; they may dispatch away their ambassadors to treat with men, but not with Death; they may send out their military forces to withstand their enemies, but they cannot resist Death.

MDCCXCVIII.—*Magistrates to be impartial in justice.*

In *Operum*, tom. ii.

"*Parcere subjectis
et debellare super-
bos.*"—VIRG.

SELEUCUS, that impartial law-giver of the Locrians, made a law against adulterers, that whosoever should be found guilty thereof, *exocularetur*—they are the words of Reverend Bede—should have his eyes put out. It so happened that his son proved the first offender; sentence was pronounced, execution ready to be done; whereupon the people "*submissis precibus rogabant*, &c. (earnestly entreated the judge, his father, that he would pardon the

fact);" who, upon serious deliberation, put out one of his own eyes and one of his son's, and so showed himself "*pium patrem et severum judicem* (a godly father and an upright judge together)." Thus it is that magistrates, like the earth, should be immovable, though the winds should blow at once from all the points of the compass; not to favour friends, nor fear the frowns of enemies, but proceed impartially, according to the merits of the cause that is before them.

Leech's *Serm.*,
Lond., 1627.

Prov. xviii. 5.

MDCCXCIX.—*The greatness of kings, princes, protectors, &c., no protection from death.*

THERE is a relation of Alexander the Great, that, as he went on conquering the world, coming near some wise men, he called them unto him, and upon asking them some questions, he found them to be wise men indeed. He bade them to ask some gifts of him, and they should have them; whereupon one of the philosophers said, "We desire of thee certain immortality:" at which Alexander, laughing, said, "I accounted you to be wise men, but now I perceive you to be ignorant. I cannot give that unto myself; how can I, then, give it unto you?" "Are you mortal, then?" say they unto him. "I am," said he. "Then," replied they, "why dost thou disturb the whole world, seeking the dominion of it, as if thou wert immortal?" Thus it is that the greatness of kings, princes, and rulers of the earth may do great things at home and abroad, may protect others from dangers imminent, but cannot give themselves a supersedeas from death approaching. They are said to be like tumbling seas, whose boiling, swelling, overflowing waves bring terror and trouble to all that are near them; but God hath said unto them, "Hither shall ye come, and no further; here shall your proud waves be stayed; here, in the midst of your march, be it never so fierce, shall the wheels of your chariots be knocked off; and here, in the ruff of all your greatness, shall death arrest you."

Plutarch, *Apoph.*

"Rigidum jus est,
et inevitabile mor-
tis."—OVID, *ad
Liviæ*.

MDCCC.—*Marriage not to be made for money only.*

THERE was a rich man in Athens who had a daughter to marry, and he asked counsel of Themistocles how to bestow her, telling him that there was a very honest man that made suit unto her, but he was poor, and there was a rich man who did also desire her, but he was not honest. Themistocles answered, that if he were to choose, he would prefer moneyless men before masterless money; intimating thereby, that marriage is not to be contracted for money only: yet the question is now, with what money, not with what honesty, the party (whom they seek) is endowed—whether they be rich or whether they be godly; what lands they have on earth, not what inheritance they have in heaven. It is *dos*, not *Deus*; all is good enough, if there be goods enough: it is money that makes the match. But let such know, that as their money wasteth, so their love weareth; neither is there any love or friendship constant but that which is grounded on constant causes—such as virtue and godliness, which will hold out to the last.

A Marriage Serm.,
per Anon., 1632.

"Virum potius pec-
unia indigentem,"
&c.

MDCCCI.—*The day of the last judgment a terrible day.*

THERE is a story of two soldiers, that, coming to the valley of Jehoshaphat, in Judea, and one saying to the other, "Here, in this place, shall be the general judgment, wherefore I will now take up my place where I will then sit," and so, lifting up a stone, he sat down upon it, as taking possession beforehand; but, being sat, and looking up to heaven, such a quaking and trembling fell upon him, that, falling to the earth, he remembered the day of judgment with horror and amazement ever after. And, to say truth, so fearful and terrible

Holcot, *in Lib. Sap.*

"Dies iræ, dies illa,"
&c.—MANILIUS.

Matt. xxiv. 29.
Serm. in Fera, 6,
Parascu.

shall be the appearance of that day, that our Saviour, in some sort describing the same, saith, that then the powers of heaven shall be shaken. "*De angelis hoc dicit*," saith St Augustine—"Christ here speaketh of the angels), that trembling and great fear shall surprise them:" so that, if those glorious spirits shall tremble at the horror of that day, who, being guilty of no sin, shall not then be judged, how shall poor mortals stand amazed, especially the wicked, whose judgment and condemnation shall then be pronounced!

MDCCCII.—*The benefit of history.*

Plutarchi *Præfat.*
ad *Vitam*.

"Historiæ utilitas
est magna felicitatem
participat," &c.
Diodor. Sicul., de
Fabulis Gentis,
lib. i.

Crompton's *Serm.*,
1632.

LUCIUS LUCULLUS, being appointed captain-general over the Roman forces against Mithridates, had not great experience or knowledge in war, but only what he had gotten by reading history, yet proved a discreet and valiant commander, and vanquished at that time two of the greatest princes in the East. Thus it is that history is, and may be, the director of meanest men in any of their actions, how others have behaved themselves upon several occasions, and what hath followed thereupon. It is a trusty councillor of state, by whose advice and direction a commonweal may be framed, governed, reformed, and preserved; an army may be ordered, enemies vanquished, and victory obtained: in it, as in a glass, we see and behold God's providence guiding and ruling the world and men's actions, which arrive often at unexpected events, and even sometimes reach unto such ends as are quite contrary to the actor's intentions: it is a punisher of vice, presenting aged folly, green and fresh, to posterity: not suffering sin to die, much less to be buried in oblivion: it is also a rewarder of virtue, reserving worthy deeds for imitation. A good work, though it die in doing, is a reward to itself; yet, that some dull natures might be stirred up the more, and all benefited by seeing gracious steps before them, this only is exempted, by a firm decree, from the stroke of death, to live in history.

MDCCCIII.—*Men usually judging others to be like themselves.*

Jeruim, in *Eccles. viii.*
Ezod. xxxii. 17.

Aristotle, *Polit.*,
lib. iii., cap. 6.

August., in *Pr.*
cxviii., conc. 12.

It is said of Moses and Joshua, that when they were coming down from the mountain and heard a noise in the camp, Joshua said there was a noise of war, but Moses said, "*The noise of them that sing do I hear.*" Here was now great difference of these two great men's judgments: but the reason was, that Joshua, being a martial man, therefore judgeth the noise to be a noise of war; but Moses, being a man of peace, judgeth the noise to be a noise of peace—each of them judging according to their several dispositions. Hence is that of the philosopher, "*Qualis quisque est, tales existimat alios* (Such as every one is, the same he thinketh others to be)," measuring of other men's actions by his own bushel: the lascivious man thinketh others to be lascivious; the covetous person thinks others to be covetous; the fool thinks every man to be as arrant a wise man as himself; *hoc proclivius suspicatur in alio, &c.* (every man readily suspects that of another which he findeth in himself).

MDCCCIV.—*Neglect of the soul reproved.*

Euripides.

Forsyth's *Serm.*,
Lond., 1617.

THERE is a story of one Pambo, that on a time, looking out at a window and perceiving a woman to spend a great deal of time in trimming herself, fell a-weeping; and being demanded the cause, answered, "Have not I a great cause to weep, to see yonder poor, creeping worm consume so long time in decking and adorning her poor earthly carcase to the sight of man, and I spend so small time in preparing my soul for God?" But, were this man alive now, he would do nothing else but lament and take on to see how people of all sorts, from the highest to the lowest, are taken up with high thoughts of their bodies, little

thinking of their souls; men and women trifling out whole days *inter pectinem et speculum*, in finifying of their fantastical physiognomies, and not bestowing one hour in smoothing and rectifying of their most precious souls.

"O anima Christi. ana, evigila," &c. —AUG., de Doct. Christi.

MDCCCV.—*To compassionate others' miseries.*

THERE is mention made of some mountains, called *Montes Lactarei* (the Milky Mountains), on which the beasts that feed do give such nourishing milk, that men's bodies (though much consumed away) do thereby not only receive strength and health, but fatness also, whereas the beasts themselves are exceeding lean; so that, after a wonderful manner, the beasts do not profit by that grass by which the bodies of men come on and prosper: they go up and down near the thickets of the mountains meagre and thin, and, as it were, sustaining the condition of those who are healed by them. Like to these beasts should charity make every one of us, that, as we comfort the poor with the milk that we give them, the relief that we afford them, and that when we bestow our alms it should be *cum sympathia et lacrymis* (with tears and sympathy of grief), as having a fellow-feeling with them, and bearing part of their distressed burthen, so that, as passion wringeth tears from them, compassion should do the like from us.

Cassiodori *Var. Lect.*

"Si doles, condoleo," &c. —BERN., de Consolat., 12^e.

Catena Græ. Pat., in *Eccles.* xi. 8.

MDCCCVI.—*Folly to repent the choice of a wife, marriage being once past.*

WHEN Cæsar was to pass the Rubicon against Pompey, he left the land with this resolution: that a man could be undone but once. As it is in the government of a commonweal or in the ordering of an army, *non licet in bello bis peccare* (a commander can err but once)—which is a miserable happiness—overthrow and ruin following so close, he cannot have leisure to be twice faulty: so oftentimes it falls out in the choice of a wife. Men have not leave to change often; once blessed or cursed, must be for ever so—for better or worse during life. What is tied by the tongue cannot be untied by the hands; it will be good, therefore, for men to look before they leap—to be very wary in the point of wiving; for if they marry they know not whom, they may, for aught any man knows, mend their choice they know not when.

Lucret.

Crompton's *Scrut.* 1632.

MDCCCVII.—*Charity attended by the certainty of reward.*

WHEN Alexander set forward upon his great exploits, before he went from Macedonia, he divided amongst his captains and friends all that he had; for which, when one of his friends reproved him, saying that he was prodigal, because he had reserved nothing for himself, the answer which Alexander gave was this: that he had reserved much unto himself, namely, hope of the monarchy of the world, which, by the valour and help of those his captains and nobles, he hoped to obtain. And thus, surely, he that giveth to the poor may seem to be prodigal, yet, in respect of the hope that he hath of profit, he is frugal-wise; neither is his hope such as Alexander's was, which depended on the uncertainty of war, but such as is grounded upon the certainty of God's Word.

Plutarch, in *Vita.*

"In charitate pauper est dives, sine charitate," &c. —AUG., de *Laude Charitat.* Prov. xix. 17.

MDCCCVIII.—*Ministers to be careful in reproving sinners.*

It is written of Domitian, the emperor, that, a boy holding for a mark afar off his hand, spread abroad, with the fingers severed, he shot his arrows so artificially, that every arrow did hit on the empty spaces betwixt the fingers, and that not any one finger received

Sueton., in *Vita.*

"Adsit regula pec-
catís, quæ penas
eroget æquas."—
HORAT.
Greg., *de Cura*
Past., cap. 10.

damage thereby. Such must be the care of every faithful minister of God's Word, how he shooteth his arrows, how he placeth his words—especially in the matter of reproving sin, so that the empty spaces thereof, and which, by sin, are made empty of all goodness, may be hit and wounded; but that he leave the hand and fingers—that is, the mind and desire of working and doing well—not wronged nor impaired. Whilst he fisheth for men's souls, he must have a great care how he baits his hook. Too harsh an increpation, like an axe that flies from the handle, may kill a saint when it should only cut down the sinner. Reproof being irksome to human nature, a violent and fierce manner in the using of it will much hinder the good success that should come thereby.

MDCCCIX.—*Uncertainty of worldly things.*

Paul. Diaconus, *de*
Reb. Rom., lib. xvii.

It is written of Sesostris, a king of Egypt, that he had his coach drawn by four kings whom he had lately overcome in battle, and one day, perceiving one of them to look often back, demanded the reason why he did so, who returned answer: "I do behold and observe that part of the wheel which was lowest becomes by-and-by the highest, and the highest, lowest. *Cogito de mutatione fortunæ, &c.* (I note the instability of things in this world, &c.)" And most true it is that the world is uncertain—now up, now down, and the things thereof now here, anon there; so that nothing is stable under the sun—honours, preferments, riches, strength, beauty, parts—all momentary and uncertain, subject to alteration. Nay, life itself, like to the waters in the river, *quæ velut à fontis sui origine* (rising from the fountain to the height), falls into the *mare mortuum* of death, and never returneth again.

"Fallax est hic
mundus, finis du-
bius," &c.—PET.
BLESSENS.

Greg., *Moral.*, lib.
xxxiii., cap. 7.

MDCCCX.—*Christian watchfulness enjoined.*

Numb. iv.

Sibb's *Serm.*, Lond.,
1630.

"Ut teipsum serves
non expergisceris?"
—HORAT.

WHEN the holy things belonging to the sanctuary were to be removed, God commandeth Aaron and his sons that there should be a special care had to cover them all over, lest, in the journey, dust should any way soil them. In like manner, such as are the children of God, and vessels of mercy belonging to His sanctuary, must walk circumspectly, and it must be their great care, while they are in the way of this life, that they be covered close with a diligent watchfulness; otherwise the dust of sin, or the pollution of some uncleanness, will easily fasten unto them, and braid even the best of their performances.

MDCCCXI.—*How the vanity of worldly things may be easily discerned.*

Forsyth's *Serm.*,
Lond., 1617.

"Quod sine mise-
rabili gemitu dicen-
dum non est," &c.
—BERN., *super Cant.*

A MAN that walketh in a great mist, or some thick fog, cannot perceive whence it cometh nor whither it goeth; but if he go up to the top of some high hill or mountain next adjoining, he shall soon discern that it is nothing but a vapour, arising from the crannies and entrails of the earth, thickening in the clouds, and vanishing in the air. And thus it is that so long as the earthly minds of covetous, worldly men are overshadowed with the darkness of ignorance, and thickened with a greedy desire of worldly things, they cannot see, perceive, nor understand the things that are of God, nor the vanity and frailty of the creature; but if they would take a turn or two on the top of Mount Sion, and be lifted up in their minds with holy meditation, they would soon perceive that all things of this life are sublunary, and proceed from the bowels of the earth, and that all the glory of the world must pass away and come to nothing.

MDCCCXII.—Occasion of sin to be avoided.

In the time of the Law, the Nazarite was not only commanded to abstain from wine and strong drink, but he also might not eat grapes, whether moist or dry, nor anything that was made of the vine-tree, from the kernels to the very husk. Strange that such small things as these, in which there could be no appearance of danger, should be forbidden! Yet not so strange as true, lest, by the contentment of these, they might be drawn to the desire of wine, and so be carried on to sin. Thus, the remote occasion was forbidden, to show how careful every one should be to avoid the least occasion of sin. Hence is that prayer of David: "*Remove from me the way of lying!*" by the way, meaning the occasion of sin. And heathen Seneca could say, "*Quantum possumus à lubrico recedamus, &c.* (As much as we can, let us keep ourselves from slippery places, for even on dry ground it is not very strongly that we stand)."

Numb. vi. 3, 4.
Attorsol, in locum.
Ps. cxix. 29.
Ep. ad Lucillum.

MDCCCXIII.—Christ the best shelter in times of affliction.

AVICEN writeth, that in the country of Chaldea there are many rivers, and that the hart, being almost hunted down, makes to the river-side, and, being not able to pass, goeth to the first man he seeth, brays and weeps to him for relief, and so is taken: which let every Christian man learn to follow this example, that, seeing himself beset with innumerable enemies, wearied with the burthen of sin, and, as it were, overwhelmed with a deluge of sorrow and distress, he should turn to the Man Jesus, who is able and willing to deliver him from all dangers, imminent and incumbent—who is the only shelter in time of trouble and affliction.

Lib. viii.
"Passio tua, Domine Jesu, ultimum est refugium."—BERN., in Cant.

MDCCCXIV.—A rich man pleading poverty condemned.

ALEXANDER V., pope of Rome, said of himself, that when he was a bishop, he was rich; when a cardinal, poor; and when a pope, a very beggar. And, plainly, so it is in these strait-laced times of ours with too many wretched rich men, who, the richer they are, the more wretched they are—as their store is enlarged, their charity is contracted: such as, having a male in their flock, sacrifice to the Lord a corrupt thing; such as ride on horses with golden chains, lie on beds of ivory, eat of the fattest, and clothe with the softest; yet when they come to the matter of charity, to the relief of the poor; *pauperrimis redduntur pauperiores* (they plead poverty and make themselves more poor than the poorest).

Jerzlin's Exposit. on Eccles. vii.
Mal. i. 14.
Prov. xiii. 7.
"Magnas inter opes inopis."—HORAT.

MDCCCXV.—Magistrates to be active examples of good unto others.

It is said in the praise of Moses, that he was a mighty man both in word and deed—not mighty in word only, as many governors are, to command strongly, but mighty also in deed, to do it accordingly. As Tully reports of Julius Cæsar, that he was never heard saying to his soldiers, "*Ite illuc* (Go ye thither)!" as if they should go into service, and he to stay behind in the tent; but "*Venite huc* (Come ye hither)!" let us give the onset and adventure our lives together,—a great encouragement for the soldier to follow when he sees his captain march before! Thus it is, that if the magistrate will persuade the people to anything, he must show the experience of it first in himself; or if he would command the people anything, he must do it first upon and by himself: otherwise, if he exact one thing and do another, it will be said that he is like a waterman, who rows one way and looks another.

Acts vii. 22.
Serm. before Prince Charles at St. James's, 1622.
"Quicumque primum corpus subegerit," &c.—AMBROS., super illud Psalmi.
"Anima mea in manibus," &c.

MDCCCXVI.—Sin, the destruction of any people or nation whatsoever.

Plautus, *ex Persia*.

SERAGASTIO, a servant (in one of Plautus's comedies), asking another, "*Ut munitum tibi visum est oppidum* (How doth the town seem to be fortified)?" the answer given was this: "*Si incolæ bene sint morati, pulchrè munitum arbitror* (If the inhabitants be well governed and good, I think it to be well fortified);" and then, reckoning up many vices, he concludeth, "*Hæc nisi inde aberunt, &c.* (Unless these be absent, a hundred walls are but little enough for the preservation of it)." And, to say truth, such is the destructive nature of sin, that it will level the walls of the best and most polite governments whatsoever; so that it is no more the walls and bulwarks, the secret counsels, the subtle contrivements, the valour of the soldiery, or the greatness of commanders, will be guard sufficient to a nation or people, unless sin—that is, reigning, beloved sin—be first removed.

MDCCCXVII.—Magistrates not to be guilty of that which they do forbid in others.

Plutarch.

Serm. before Prince
Charles at St.
James's, 1629.

"Turpe est
doctori," &c.—

ALEXANDER, the great conqueror, took one Dyonides, a pirate upon the sea, and asked him, "*Quid sibi videretur, ut mare infestum faceret?*" (What he meant in that manner to trouble the sea.) The pirate answered him boldly and truly, "Yea, what do you rather mean to trouble the world? But because I rob and steal in a small cock-boat, which you do in a great and royal navy, I go for a pirate, and you for an emperor." And when it is thus with the magistrates in a nation or commonweal, when they punish that sin in others whereof themselves are notoriously guilty, though no man dare speak, yet every man will mutter; and Socrates will laugh, because he sees *magnum latrones ducentes parvos ad suspendium* (the great thieves leading the little ones to the gallows).

MDCCCXVIII.—Not to be disquieted at the prosperity of the wicked.

Enarrat. in Ps. xcii.

Job xxi. 7.

Mal. iii. 15.

Ps. xcii. 5.

Ps. xxxvii. 1.

It is St. Augustine's instance of one, that considering himself to be cast into prison, and there to be careful to do the works of righteousness, whilst he that laid him there lay wallowing in the abundance of outward pleasures and delights, though he lived in all kind of excess in sin, the consideration whereof caused him to vent such or the like expressions, "*Deus! quare tibi servio?*" &c. (O God, why do I serve Thee? why do I obey Thy voice? I think the wicked please Thee, and that Thou lovest those that work iniquity)." Such a spirit as this hath from time to time possessed the best of the sons of men; but David came off well when he said, "*O Lord, how great are Thy works! and Thy thoughts are very deep!*" Deep indeed! so deep, that no human plummet can fathom such a bottom, as that the wicked should flourish and the godly suffer tribulation. Yet, by way of direction, let us not suffer ourselves to be seduced with the felicity of the wicked, not to be taken with the flower of the grass, not gaze so much upon them who are happy for a time and (it may be) eternally miserable.

MDCCCXIX.—The greatness of motherly affection to an only son.

Price's Serm.,
1619.

1 Sam. ii. 19.

SAMUEL was not in his mother's keeping, but in the custody of the high priest—much better, sure, than in his mother's. Yet see how motherly affection works; for, though he wanted neither meat nor clothes, yet, lest too much wind should blow upon him, she makes and brings him every year a little coat, and she goes up every year to Shiloh to offer sacrifice; yea, and withal, to sacrifice a little to her eyes—that is, to see Samuel too. For if the

son be but a little missing, as out of sight, Sisera's mother looks and looks out at a window, and "Why tarry the wheels of his chariot, and why is his chariot so long a-coming?" If he be sick, then the Shunammite sets him upon her knee; but if the son be dead and gone, then a voice is heard in Ramah, Rachel weeping for her children, and will not be comforted. So dear and tender is an only son in the sight of his mother. Men are said to abound in reason, but women in affection: such as, flaming out like fire, cannot be concealed—out it must, like Solomon's mother's, "What my son, and what the son of my womb, and what O son of my desires!"—as if she had said, "O thou my son, whom once I bare in my womb, and whom I ever bear in my heart, born of my body by course of nature, but still unborn by strength of love!" The father saith, "*Son, thou art ever with me!*" but the mother saith, "Son, thou art ever within me!" Such and so great is the power of motherly love and affection.

Judges v. 28.

2 Kings iv. 20.

Jer. xxxi. 15.

Luke xv. 31.

MDCCCXX.—*To have a perfect knowledge of God impossible.*

WE read in the Prophet Isaiah of the seraphim standing about the throne of the Lord, and that each of them had six wings; that with twain the seraph covered the face of God, with twain His feet, and with twain he did fly, intimating (as one well noteth on the place) that with twain they covered His face, the face of God, not their own face; with two wings they covered His feet, not their own feet. They covered His face, His beginning being unknown; they covered His feet, His end being incomprehensible; only the middle to be seen—the things which are—whereby there may be some glimmering knowledge made out what God is. Thus, as the wise man hath it, "*That which is afar off, and exceeding deep, who can find it out?*" Who can find out what God is? The knowledge of Him, *à priori*, is so far off, that he whose arm is able to break even a bow of steel is not able to reach it; so far off, that he who is able to make his nest with the eagle is not able to fly unto it; and so exceeding deep, that he who could follow the leviathan could not fathom it; that he who could set out the centre of the earth is not able to find it out. And who, then, is able to reach it? In a word, so far off, and so deep too, that the depth saith, "It is not in me!" and the sea saith, "It is not with me!" Deep to men and angels, as exceeding the capacity of both; inasmuch that St. Augustine, making out the question what God is, gives this answer, "*Certe, hic est de quo et quum dicitur, non potest dici, &c.*" (Surely, such a One is He, Who, when He is spoken of, cannot be spoken of; Who, when He is considered, cannot be considered of; Who, when He is compared to anything, cannot be compared; and when He is defined, groweth greater by defining of Him)."

Origines' Exposit. in Isaiam vi. 2.

Eccles. vii. 24.

"Deus res quamdam est capto et venatu difficilis," &c.—CLEM. ALEX., *Strom.*, lib. ii. Augustin., *De Fide, contra Arianum*, cap. vi.

MDCCCXXI.—*Parents to be careful in the instruction of their children.*

THOUGH Solomon was dear and tender in the eyes of his parents, yet they did not cocker (pamper) him up, but taught him what he should do and what he should not do; God knew that Abraham would teach his children; Alexander's father provides Aristotle to be his tutor; and Theodosius finds out Arsenius to be his son's schoolmaster. Thus it is that good and careful parents have from time to time been careful to have their children well instructed, ever whetting the law upon their hearts, and seasoning their tender years with religious principles. Oh, but there is a love in too many parents, a doting love, which teacheth nothing; and there is a government in parents which looseneth all the reins, and suffereth to riot and excess; and there is a pity in parents, a foolish pity, which pardoneth all and punisheth nothing, till God come with the sword of His judgment, as He did to the sons of Eli, and kill where the parents leave uncorrected. A strange love, to kill their children with too much kindness! But good, careful parents truly love their children; and, to prove that love, they teach them, as thinking them much better unborn than untaught.

Prov. xxxi. 1.

Gen. xviii. 19.

Serm. at Court, per Ignotum, 1619.

"Parentes qui recte liberos suos instruunt," &c.—LAERT., in *Vita Aristot.*

MDCCCXXII.—Fervency in prayer, *the prevalency thereof.*

De Visitat. Inferorum, lib. ii.

James v. 16.

"Nullum Deo tale est sacrificium quam zelus," &c.—
GREG., *Homil. in Exod.*

It is observed of St. Augustine, that, coming as a visitant to the house of a sick man, he saw the room full of friends and kindred, who were all silent, yet all weeping—the wise sobbing, the children sighing, the kinsfolk lamenting: all mourning. The good father suddenly uttered this short ejaculatory prayer, "*Domine, quas preces exaudis, si non has* (Lord, what prayers dost Thou hear, if not these)?" And, certainly, it is the fervent, effectual prayer that availeth much. It is zeal that puts the heart into a good temper, and apts it for motion, which cannot be without a heat—it feathers the wings of prayer, and makes it fly swift into heaven. Well may prayer be the weapon with which we fight and struggle with God; but zeal is that which sets an edge upon devotion, and makes it prevalent: hence are those usual phrases of crying, wrestling, and striving with God, all which argue a holy importunity and sacred violence unto heaven.

MDCCCXXIII.—*How Christ is said to be the end of the ceremonial law.*

Mark iv. 26—28.

Gerhardus, in *Leit. Com. de Leg.*
John xii. 24.

Gal. v. 12.

Eph. ii. 15.

Col. ii. 14.

THE earth bringeth forth fruit of itself, but first the blade, then the ear, after that the full corn in the ear. So did the blade or herb spring out of the law of nature; the ear, or culm, in the law written; but we have in the Gospel the pure grain, or full corn, which is Christ Jesus. Therefore, as the stalk or ear are of necessary use till the corn be ripe, but, the corn being ripe, we no longer use the chaff with it: so, till Christ was exhibited in the flesh, which lay hidden in the blade and spike of the law, the ceremonies had their use; but since that, by His death and passion, this pure wheat is threshed and winnowed, and by His ascension laid up in the garner of heaven—they are of no further use. The Jews were taught by those shadows that the body should come, and we know by the same shadows that the body is come; the arrow moveth whilst it flies at the mark, but, having hit the mark, resteth in it: so the law, which did level and shoot at Christ with so many movable signs and sacraments, doth (as one may say) cease from her motion of practising them any more, having attained to her full end in Christ Jesus.

MDCCCXXIV.—Carnal, unregenerate men *unserviceable both in Church and state.*

Torshell's *Serm. of Humiliat.*

(* This was written in the time of the Commonwealth.)

"Plerumque minima possunt, qui plurima jactant."—
THRYVERUS.

It is the fashion of some vainglorious, braggadocio courtiers, that, when they go down into the country, they do nothing but talk of what friends they have in court, what power they have with the Lord Protector,* the Council of State, the Lords Commissioners, &c., filling their mouths with the names of greatness and eminency; whereas, indeed, they have neither command, nor the least of power to do any good, where they most pretend it. Such are all carnal, unregenerate men: let their pretences be never so specious, and their discourses never so heavenly, they have no interest with God, no encouragement to appear before Him, no knowledge or acquaintance in the court of heaven, and therefore no confidence to be helpful or serviceable to the place or commonweal wherein they live.

MDCCCXXV.—*The knowledge of God, through faith in Christ, the way to true happiness.*

Aurigii *Speculum Nauticum.*

THERE is a dangerous harbour in our seas (as mariners say) at whose mouth is the Goodwin, out of which the pilot cannot make forth but he must strike upon the sands, unless he so steer his ship that he bring two steeples, which stand at a distance, so even in his

sight, that they may seem to be but one. And, doubtless, we cannot come to true happiness without the knowledge of God through faith in Christ. We shall sink into endless error, unless we believe God the Father and God the Son to be the same in substance, the same true and living God, who is our only Pilot to guide us in this way and teach us all things: if all things, then this truth, the ground of truth, the knowledge of the Father and the Son Christ Jesus blessed for ever.

Rom. viii. 4.

John xiv. 26.

MDCCCXXVI.—*God a jealous God of His honour.*

WHEN the Empress of Constantinople had let slip some words of contempt against the valiant Narses, that she would make him spin amongst her maidens, it so enraged the injured captain, that he protested, in his anger, he would weave such a web as all their power should never be able to undo; and thereupon, in a deep revenge, brought the Lombards into Italy. Thus, if the generous, of all other injuries, can least bear disgraces, can it possibly be imagined but that, if we speak contemptibly of God's power, if undervaluingly of His wisdom, if complainingly of His provisions, if murmuringly of His providence, or if impatiently of His corrections, but that we do all things that we can to disgrace Him, and that He will be highly provoked for the same.

Cedreni *Annales*,

Gregor., *de Impp. Rom.*, lib. vi.

"Quis enim læsos impunè putaret esse Deos?"—Luc. iii.

MDCCCXXVII.—*Christ freely discovering Himself to all that truly seek Him.*

WHEN Ennius sought his friend at his house, and asked his servant where his master was, the master said to his servant, "Tell him, I am not at home;" which speech Ennius overheard, but took the answer from the servant. Next day, the same man comes to Ennius's house, and asked his servant where his master was; Ennius spake aloud, "Tell him, I am not at home." "What," says he, "will you deny yourself with your own tongue?" "Why not?" said Ennius. "I believed when but your man told me you were not at home, and will you not believe me who say so myself?" Thus the ministers and servants of Jesus Christ should show Christ to all that diligently seek Him; but if there be any such as that servant, who denied his master's presence when he knew where he was (as some, who, for belief in God, bring men to *Romanam Ecclesiam Catholicam*—the Roman Catholic Church, for faith in Jesus Christ, to *Papa non potest errare*—the Pope cannot err), yet Christ is like Ennius, He cannot deny Himself. He showed Himself to those wicked, traitorous Jews that sought His life, and surely He will make a gracious discovery of Himself to those that truly seek Him.

Gyrard., *Syntagm.*

Torshell, *Of Humiliation*.

John xviii. 8.

MDCCCXXVIII.—*Sin to be looked on, as it is fierce and cruel.*

It is usual with us to conceive of a lion or a bear or a dragon as, indeed, they are, fearful and terrible beasts; but if we should see them painted on a wall, they would not in the least dismay us, though the painter should use and bestow the best of his art and the utmost of his skill in the laying of his colours to make them look most fierce. And why? Because we know they are but painted. And thus it is that the most of men look upon sin as a dead thing, only painted out by the oratory of witty preachers, and therefore they are nothing at all troubled; but if they should chance to meet a living bear or lion in some open place, gaping and ready to devour, it would amaze them. Just such is sin, of a murdering, destroying nature: let all men labour to see the life of it, the danger of it, the fierce, gaping mouth of it, and then it will make them to run for safety by repentance.

Torshell's *Serm. before the King's Children at St. James's*, 1647.

"Multi evidenter peccant, quia turpitudinem peccati perspectam non habent."—THRYVERUS, in *Apophthegm.*

MDCCCXXIX.—*The Book of Scripture to be preserved above all other books.*

Connyer's *Serm.*,
Lond., 1635.

"Sint Scripturæ
divine semper in
manibus," &c.—
CHRYSOST., in *Pr.*
xcv.

FRANCIS I., king of France, questioned Budeus (a good scholar of his time), that if all the volumes in the world were doomed to the fire, what one would he have. His answer was, "Plutarch's Works; because they had the impression of all sciences." And Thomas Aquinas chose rather to have St. Chrysostom on St. Matthew's Gospel than the huge city of Paris. Here, now, was a couple of scholars' choice; but if the like query were put to a sincere, downright Christian, his reply would be, "*Epistolam Creatoris ad Creaturas* (The Epistle of the Creator to the Creature);" i. e., the Book of Holy Writ. Not *Lipsius de Constantia*, nor *Seneca de Tranquillitate Animi*, nor *Boethius de Consolatione Animæ*, would he make choice of, but the Holy Scriptures, knowing very well that in them he shall find the way to everlasting life.

MDCCCXXX.—*Sin and the sinner very hardly parted.*

2 Sam. iii. 15.

Stiles's *Serm.*,
Lond., 1627.

"Vitia quæ ama-
mus malum ex-
cusare quam excu-
tere."—SEN., *Ep.*
xcvii.

OBSERVABLE is the story of Phaltiel: David had married Michal, Saul injuriously gave her to another. When David came to the crown and was able to speak a word of command, he sends for his wife Michal; her husband dares not but obey, brings her on her journey, and then, not without great reluctancy of spirit, takes his leave of her. But what? Was Phaltiel weary of his wife, that he now forsakes her? No, he was enforced; and though she were gone, he cast many a sad thought after her, and never leaves looking till he sees her as far as Bahurim, weeping and bemoaning her absence. Thus, carnal and unregenerate men, though, for fear or some other reasons, they shake hands with their sins, yet they have many a longing heart after them: they part, and yet they are loth to part asunder. Hence it is that, as the merchant throws away his goods in a storm, because he cannot keep them, so they, in the times of sickness and distress, when the sea grows high and the tempest rageth, when they begin to apprehend what death is and what hell is, and know, unless the vessel be lighted, they cannot be safe, then they are hard at work, heave overboard their usury, their drunkenness, their swearing, and such like stuff, not out of hatred to them, but love to themselves; for if they could but continue in their sins and be saved when they have done, they would never part with them at all.

MDCCCXXXI.—*How it is, and why, God loves us.*

Gyraldus, de *Diis*
Gentium.

Verse 12.

THE Ethnics feign that their gods and goddesses, for some lovely good, loved certain trees: Jupiter, the oak, for durance; Neptune, the cedar, for stature; Apollo, the laurel, for greenness; Venus, the poplar, for whiteness; Pallas, the vine, for fruitfulness. But what should move the God of all gods to love us poor wildings in this fool's paradise here below? Trees, indeed, but such as St. Jude mentions, corrupt, fruitless, twice dead, and plucked up by the roots. St. Bernard resolves it in three words, "*Amat quia amat* (He loves us because He loves us)." The root of love to us lieth in Himself, and, by His communicative goodness, the fruit is ours.

MDCCCXXXII.—*Natural persuasions, the invalidity of them in the point of true believing.*

Collings's *Lessons*, v.

A ROMAN wrote to Tully to inform him in something concerning the immortality of the soul; Tully wrote back again unto him, "*Evolue librum Platonis, et nihil amplius est quod desideres* (Read," saith he, "but Plato upon the same subject, and you will desire no more)."

The Roman returned him answer, "*Evolvi, iterum atque evolvi, &c.* (I have read it over," saith he, "again and again, but I know not whence it is. When I read it, I assent unto it; but I have no sooner laid the book out of my hand, but I begin to doubt again whether the soul be immortal or no)." So it is with all persuasion from natural principles: as to that extent of doctrine it would persuade us of, the persuasion that ariseth from them is faint and very weak. It is true that nature hath principles to persuade the soul by, to some kind of assent, as that there is a God, and He must be worshipped. "Look upon me," saith Nature; "I have not a spire of grass but tells thee there is a God. See the variety, greatness, beauty of my work: read a great God in a great whale or elephant; a beauteous God in a glorious flower; a wise God in my choice of works; behold a God in the order thou hast seen in me; see Him in my law, written in thy heart." From these and such like things Nature bequeaths a kind of faith to the soul, and learns it *credere Deum* (to believe that there is a God); but this is far from *credere in Deum* (faith in the point of true believing).

"Præsentemque refert quælibet herba Deum."

Rom. ii. 15.

MDCCCXXXIII.—Christ's humanity asserted.

As Alexander the Great, however the popular sort deified him, yet, having got a clap with an arrow, said, "Ye style me Jupiter's son, as if immortal; *sed hoc vulnus clamat me esse hominem* (this blood that issues from the wound proves me, in the issue, a man. This is *αἷμα, τοῦ ἀνθρώπου* (the blood of man, not of God);" and smelling the stench of his own flesh, asked his flatterers if the gods yield such a scent. So it may be said of Jesus Christ our Saviour. Though myriads of angels and saints acclaim He is a God—*ergo*, immortal—and a crew of heretics disclaim Him to be a Man—as the Manichees, denying the truth of His humanity; the Marcionites, averring that He had a fantastical body; Apelles, who conceived that He had a sidereal substance—yet the streams of blood following the arrow of death that struck Him make it good that He was perfect Man, of a reasonable soul and human flesh subsisting.

Plutarch, in *Vita*

Præteoli, *Elenchus Hæret.*

In *Symbolo Athanasii.*

MDCCCXXXIV.—Sinners crucifying the Lord of Life daily.

THERE is a story of one Clodoveus, a king of France, that when he was converted from Paganism to Christianity, while Rhemigius, the bishop, was reading in the Gospel concerning the passion of our Saviour, and the abuses He suffered from Judas and the rest of the Jews, he broke out into these words: "Oh, that I had been but there with my Frenchmen! I would have cut all their throats!" in the meantime not considering that, by his daily sins, he did as much as they had done. And thus it is that most of men—all sinful men—condemn the crucifiers of Christ for their cruelty, but never look into themselves, who, by their daily sins, make Him to bleed again afresh. The proud man plait a crown of thorns upon His sacred head, the swearer nails His hands and feet, the scorner spits upon Him, and the drunkard gives Him gall and vinegar to drink. Our hypocrisy was the kiss that betrayed Him; the sins of our bodies were and are the tormentors of His body; and the sins of our souls were they that made His soul heavy to death, that caused the withdrawals of His Father's love from Him, and made Him, in the heaviness of His panged (tortured) soul, to cry out, "*My God, my God, why hast Thou forsaken Me?*"

Causin, en la Court Sainte, Hincmarus, in *Vita Rhemigii.*

"Agnosce homo quoniam gravia sunt vulnera," &c.—BERNARD, *Serm. iii., in Nat. Dom.*

Matt. xxvii. 46.

MDCCCXXXV.—To bless God for the revelation of Himself in the Scripture.

It is recorded of Ptolemy, king of Egypt, that, although he had then gleaned up two hundred thousand volumes, he sent Demetrius, the keeper of his library, to the Jews, to have a copy of their Law. The book was sent, and seventy learned men along with it,

Eusebii *Hist., lib. v., cap. 8.*

Irenæus.

Connyer's *Sermon*,
Lond., 1635.

that they might translate the same into Greek. Ptolemy sets them to work, puts them into several cells or chambers, that they might not converse together. After some time and large expense, every one returned his papers, not varying in the least from the truth of the original. Such was the love that Ptolemy had to the Law of God at that time, that he spared no cost or pains till he had it—being called the Septuagint at this day. But how are we, then, bound to bless God that we need not send so far or spend much to have the Book of the Law and the Gospel too—the whole Scriptures—not only in our houses, but in God's house, where they are read and orthodoxly expounded!—that it is but opening the casement, and light flows in upon us!—so that if the height of our thankfulness to God and the best of our desires be not thereto to know and to do, we are not worthy the name of Christians.

MDCCCXXXVI.—Ranters, swearers, &c., *their conversion, not confusion, to be endeavoured.*

Heret. *Fab. Comp.*,
lib. iv.

THEODORET maketh mention of the ancient Donatists, that they were so ambitious of martyrdom—as they accounted it—that many of them, meeting with a young gentleman, requested of him that he would be pleased to kill them. He, to confute their folly, condescended to their desire, on condition that first they would be contented to be all fast bound; which being done accordingly, he took such order that they were all soundly whipped, but saved their lives. Thus, when we hear such as they call ranters, &c., wish that God would damn, sink, or confound them, hope that God will be more merciful than to take them at their words and grant their desires, and, withal, heartily desire that He would be pleased sharply to scourge them and soundly to lash them with the frights and terrors of a wounded conscience, the pain whereof would be so grievous unto them, that they would, without all doubt, revoke their wishes, as having little list (inclination) and less delight to taste of hell hereafter.

Fuller's *Wounded
Conscience*.

MDCCCXXXVII.—Christ the true Light.

Plantavit., *Florileg.*
Rabbinicum.

Joel ii. 30.

Wigmore's *Sermon*,
1633.

THE rabbins have a conceit concerning Noah, that whilst the window of the ark was shut he made use of some resplendent stone, by whose rays the objects of sight presented themselves to the organ of the eye, being, as it were, the light of some lamp or candle unto them. However the conjecture may be curious, yet true it is that Christ is that stone which, albeit the builders refused, is now become the head of the corner—a bright, shining stone, at whose presence the moon is darkened and the stars withdraw their light. He is that *lux illuminans*, at whose approach the light of the moon becomes as the light of the sun; *lux innata* (that true light, that true light of life); not *lux modii*, but *lux mundi* (that light of the world), in whom there is not so much as the least shadow of darkness.

MDCCCXXXVIII.—*Small buddings of grace in the soul an argument of greater growth.*

Fuller's *Cure of a
Wounded Conscience*.

WHEN we behold primroses and violets fairly to flourish, we conclude the dead of the winter is past, though as yet no roses or July-flowers do appear, which long after lie hid in their leaves or lurk in their roots, but in due time will discover themselves. Thus, if some small buddings of grace do but appear in the soul, it is an argument of far greater growth; if some signs be but above ground in sight, others are underground in the heart, and though the former started first, the other will follow in order; it being plain that such a man is passed from death unto life by this hopeful and happy spring of some signs in the heart.

MDCCCXXXIX.—Magistrates, rulers, &c., *the great comfort of good ones.*

THE people of Rome were very jocund when they had made Galba their emperor; but he had not been long in, till they began to change their note; for they found, by woeful experience, that they had met with a careless and cruel governor. A sad thing when it is, either with magistrates or ministers, as Pope Urban wrote to a prelate in his time, very scoffingly, "*Monacho fervido, abbati calido, episcopo verò tepido, et archiepiscopo frigido*" (Still the higher in means, the worse in manners)." But there is then good hope when men in power and authority can say "*Non nobis, sed populo*" (that they aim at the public good); and happy is that people, that place, that commonwealth, whose rulers think no time too long, no pains too great, nor no patience too much, whereby they may glorify God and seek the public good in the appointed places of their dignity.

Corn. Nepos, in *Vita Galbae*.
Suetonius.

Gray's Sermon,
Newcastle, 1636.

MDCCCXL.—Godly company, *the benefit thereof.*

It is observable of many houses in the city of London, that they have so weak walls, and are of so slender and slight building, that, were they set alone in the fields, probably they would not stand one hour, which now, ranged into streets, receive support in themselves and mutually return it to others. Such is the danger of solitariness, and the great benefit of association with good and godly company; such as want skill or boldness to begin or set a psalm may competently follow tune in consort with others; and such are the blessed fruits of good society, that a man may not only be reserved from much mischief, but also be strengthened and confirmed in many godly exercises, which he could not perform of himself alone.

Fuller's *Cure of a Wounded Conscience*.

"*Omnium societas nulla præstantior est, nulla firmitior,*" &c.—SEREN., *Ep. xi.*

MDCCCXLI.—*The excellency of Sunday, or Lord's-day, above other days.*

WHAT the fire is amongst the elements, the eagle among the fowls, the whale among the fishes, the lion amongst the beasts, gold among the other metals, and wheat amongst other grain, the same is the Lord's-day above other days of the week, differing as much from the rest as doth that wax to which a king's great seal is put from ordinary wax, or that silver upon which the king's arms and image are stamped from silver unrefined, or in bullion; it is a day, the most holy festival in relation to the initiation of the world and man's regeneration, the queen and princess of days, a royal day, a day that shines amongst other days as doth the dominical letter, clad in scarlet, among the other letters in the calendar; or, as the sun imparts light to all the other stars, so doth this day, bearing the name of Sunday, afford both light and life to all other days of the week.

Hackwill's *Serm.*
(Oxon, 1642..)

Athanas., in *Ep. de Orthod.*

Ignat., *Ep. ad Rôgnethi.*

MDCCCXLII.—*Men to be as well industrious in their callings as zealous in their devotions.*

THE inhabitants of the bishopric of Durham pleaded a privilege that King Edward I. had no power, although on necessary occasion, to press them to go out of their country, because (forsooth) they termed themselves holy-work folk—only to be used in defending the holy shrine of St. Cuthbert. Thus it is that many in the world are much mistaken, thinking that if they be but once entered into the trade of godliness, they may cancel all indentures of service and have a full dispensation to be idle in their callings; whereas the best way to

Camdeni *Britan.* in *Durham*.

"In qua quisque educantur est arte, in hac se exercent."

make the service of God comfortable within their own souls is to take pains without in their lawful vocations, there being ever some secret good accruing to such who are diligent therein.

MDCCCXLIII.—*Variety of gifts in the ordinance of preaching.*

Tillinghaast's *Serm.*,
1642.

¹ Quot capitum viv-
ant totidem studio-
rum millia."—HOB-
BART., *Serm.*, lib. ii.

Matt. xxv. 15.

It is a received aphorism amongst physicians, that the constitutions of all men's bodies are of a mixed nature—hot, dry, cold, and moist; and yet the wisdom of God hath so diversely tempered these, that scarce in the world are two men to be found in every point of like temper: the face of a man is not above a span over, yet, let ten thousand men be together, and their countenances shall all differ. So in the Church, as to the variety of gifts in the matter of preaching. Let divers men take one and the same text, yet scarce two of a hundred (though all soundly and to the point) are to be found that have in all things the like gift, either for matter or utterance: some having five talents, some but two, some but one; some have a more excellent gift of conference, some of prayer, some of exhortation, some in opening of a text, some in application, &c.; every one (though not all alike) some one way or other profitable unto God's people, to help onward the building up of the body of the Lord Jesus, in the edification of those that are committed to their charge.

MDCCCXLIV.—*To be more strict in the holy observation of the Sabbath than heretofore; and why so.*

Fuller's *Cure of a
Wounded Conscience.*

SOME Popish people make a superstitious almanac of the Sunday by the fairness or foulness thereof, guessing of the weather all the week after according to that old monkish rhyme:—

"If it rains on Sunday before mass,
It will rain all week more or less."

However, it may be boldly affirmed, that from our well or ill spending of the Lord's-day, a probable conjecture may be made how the following week will be employed; yea, it is to be conceived that we are bound (as matters now stand in England) to a stricter observance of the Lord's-day than ever before. That a time was due to God's service, no Christian in this nation ever did deny; that the same was weekly dispersed into the Lord's-day, holy-days, Wednesdays, Fridays, and Saturdays, some have earnestly maintained. Seeing, therefore, all the last are generally neglected, the former must be more strictly observed, it being otherwise impious that our devotion, having a narrower channel, should also carry a narrower stream along with it.

MDCCCXLV.—*God's gracious return of His people's prayers in the time of their distress.*

Sleidani *Comment.*

It is said of Martin Luther, that, perceiving the cause of the Gospel to be brought into a great strait, he flies unto God, lays hold on Him by faith, and offers violence to Him by prayer, never leaving to wrestle with Him till he received comfort from Him; at length, rising up cheerfully from his devotion, comes out of his closet triumphantly to his fellow-labourers, saying, "*Vicinus, vicinus* (We have overcome, we have overcome)!" At which time, it is observed, that there came out a proclamation from Charles V., that none should be further molested for the profession of the Gospel. Thus, there is not any age but affordeth examples of God's gracious assistance in the conscionable use of prayer. When great things are to be effected—when crying sins have awakened His justice, and broken the phial of His anger upon the heads of a people or nation, so that drops of blood hang hovering in the

Westfield's *Serm.*,
Lond., 1619.

air, like clouds of vengeance ready to break down upon them—when the dark and misty fogs of wickedness have been gathered from sundry places, threatening some great tempest of thunder and lightning, a black and fatal day near at hand—then hath the wind of His people's devotions, together with the swift gale of sighs and tears, by God's special assistance, so cleared the air, that they have not fallen upon them.

"Et Dominum mundi Rectere vota valent."—MART., *Epigr.*, lib. viii.

MDCCCXLVI.—Patiently to wait on God's good will and pleasure.

PRODIGIOUS was the patience of Elijah's servant, in obedience to his master's command. He went several times to the sea (it were too tedious to tell what was not troublesome for him to do, to be seven several times sent down steep Carmel with danger, and up it again with difficulty), and all to bring news of nothing, till his last journey, which made recompense for all the rest with the tidings of a cloud arising. Thus, we must not be disheartened, as though comfort would not come at all, because it comes not all at once, but patiently attends God's pleasure: the mercies of God are not styled the swift, but the sure mercies of David. And the same prophet saith, "*The glory of the Lord shall be thy reward.*" This we know comes up last, to secure and make good all the rest; for where grace leads the front, glory at last will be in the rear; and the thirsty soul, long parched with drought for want of comfort, though late, yet at last shall be plentifully refreshed with the dew of consolation.

1 Kings xviii. 43

Fuller's *Cure of a Wounded Conscience.*

Isa. lv. 3.

Isa. lviii. 8.

"Nube solet pulsa candidus ire diem."—OVID, *Trist.*

MDCCCXLVII.—Magistrates to stand up in the cause of God against all opposition.

WHEN Theodosius the Great set forth a law among the Egyptians against their sacrificing to the river Nile, it so fell out that the river that year did not rise to the usual height in overflowing the land. The poor heathen (knowing no better) ascribed it to their not sacrificing, and blamed the imperial act. The governor, fearing an insurrection, timely informs the emperor, but withal hinting, that it had been well if he could but have connived at the time; but the emperor answered resolutely like himself, that it was better to remain faithful to the Lord than to prefer the overflowing of Nilus, and the expectation thereof, to piety and religion; yea, he would rather that it should never flow again. Here was a law seasonably declared, and an heroic resolution thereupon, not upon any pretence whatsoever to repeal that law which was conformable to God's Word. With the like courage ought all magistrates to maintain and stand up for warrantable laws, to bear up for God's honour in defence of that which is good in God's sight, and by no means be induced to sin against God, either under hope of gain or fear of approaching danger, or to let those good, ancient, and fundamental laws to sink whereby religion and the commonwealth have been upheld.

Yong's *Serm.*, Westm., 1644.

"Sudandum est iis qui magistratum gerunt," &c.—CIC., *pro Sextio*.

MDCCCXLVIII.—Men to pray for others as well as themselves.

WHEN David had prayed, "*O my God, I trust in Thee; let me not be ashamed!*" in the next verse, as if conspired to himself that his prayers were too restrictive, narrow, and niggardly, he enlargeth the bounds thereof, and builds them on a broader bottom, "*Yea, let none that wait on Thee be ashamed.*" Thus it is that charity in the midst of our religious devotions must have *rehoboth* (room enough to expatiate in). Our petitions must not be pent or confined to our own private good, but extended to the benefit of all God's servants, in what condition soever.

Ps. xxv. 2.

Fuller's *Cure of a Wounded Conscience.*

Gen. x. 11.

MDCCCXLIX.—*Not to converse with heretics, seducers, &c.*

Eusebii Hist., lib.
iv., cap. 14.

Iren., lib. iii.,
cap. 3.

Strong's Sermon,
1646.

MARCION, the heretic, meeting with Polycarp, bishop of Smyrna, desired of him that he might know him. The good man made answer, "As for thee, I know thee to be the first-born of the devil." The like we may read of St. John, who, coming to a bath, found Cerinthus there, but presently went out again, saying that it was impossible such a place should stand where such an heretic remained. Thus, the saints of old, according to that of 2 John 10, received not such into their houses, or bade them God speed. And so should we not favour such as are deceivers and false teachers, nor, out of love to the error, or an affectation of novelty, countenance or converse with them; but, in testimony of our zeal for God and constancy in the truth, reject them, avoid them, that they be not encouraged in their sin, nor we partakers thereof, as abettors of their evil deeds.

MDCCCL.—*Prayer for others in the same condition with ourselves prevalent with God.*

Fuller's Cure of a
Wounded Con-
science.

BEGGARS, when they crave an alms, constantly use one main motive—that the person of whom they beg may be preserved from that misery whereof they themselves have had woeful experience. If they be blind, they cry, "Master, God bless your eyesight!" if lame, "God bless your limbs!" if undone by casual burning, "God bless you and yours from fire!" *Tu quoque fac simile* (Let every good Christian do the like), and reason good; for Christ, though His person be now glorified in heaven, yet He is still subject, by sympathy with His saints on earth, to hunger, nakedness, imprisonment, banishment, and a wounded conscience, and so may stand in need of feeding, clothing, visiting, comforting, and curing. So that when we pray to Christ for any favour, it is a good plea to urge, edge, and enforce our requests withal, "Lord, grant us such or such a grace; and never mayest Thou, Lord, in Thy mystical members, be perplexed, vexed, or tormented with such or such an extremity, further than may make out for Thy glory and their everlasting good!"

MDCCCLI.—*Ministers to be (as they are called) spiritual men.*

Ps. civ. 4.

Fenner's Christ's
Alarm, 1646.

"Casta placent
superis purâ cum
veste venite."—
TIBUL., ii. 1.

Hos. ix. 7.

It is said of the angels that they are spirits, spiritual creatures; their communion spiritual, their food spiritual, their delights spiritual, their affections and minds spiritual. Thus it is that the minister, though he be a body as well as his people, yet he should be a spiritual man in an especial manner: he should have *animam separatam*, a soul separated and sequestered from bodily things, taken up with spiritual affairs, holding forth the fruits of the Spirit; his sermons should not only be moral, but spiritual; his carriage spiritual; his discourse spiritual. If otherwise, his own phrases will rise up in judgment against him. Ministers are called the spirituality, as though the people were carnal in comparison of them; whereas the truth is, many are spiritual mad men, being nothing less than what they profess to be, spiritual men in a mockery, such as profane ones call a spiritual pig—that is, the poorest of all the ten—such a one as hath no substance in it; so no substance, no goodness, no holiness at all in them, whereas they should exceed all others.

MDCCCLII.—*Fatherly counsel hath been and ought to be prevalent with children.*

Lib. de Republicâ.

ARISTOTLE, that great philosopher, tells us of Archilocus, who, being desirous to give some prevalent counsel and effectual advice to Lycambes, whose father was dead, did,

while he was writing his admonitions, by an elegant prosopopœia, bring in his father, and, as it were, so put the pen into his father's hand, that Lycambes might receive those instructions from one who, by his very relation, was much more probable to prevail than himself. The like passage is also in Cicero, that prince of oratory and eloquence, as the former was of philosophy: that he, being to read a lecture of modesty and temperance to his friend Clodia, raised up her father, Appius Caius, from the grave, and in his name delivered his directions to the daughter: both of these, in this practice of theirs, intimating thus much to all succeeding ages, that it is neither the philosopher's wisdom, be it never so deep, nor the orator's eloquence, be it never so winning, is so effectual in the hearts of children as the voice of fatherly counsel, being—as it ought to be—more persuasive and powerful than any other argument or rhetoric whatsoever.

Ad Atticum, lib. xii.

"Pater, adsum; impera quid vis," &c.
—PLAUT., *Trin.*

MDCCCLIII.—*Ministers to be earnestly zealous in preaching God's Word.*

It is a pretty story of Demosthenes, when one told him that he was beaten and abused by such a man; it seems he told it very dreamingly and coldly, showing no affection at all. "Why," saith Demosthenes, "hath he beaten thee? I do not believe it." "No?" saith the man; and so grew into a very great passion. "I am sure thus and thus he did to me; and do not you call this beating?" "Nay," saith Demosthenes, "now I believe that he hath beaten thee indeed, now thou speakest as if it were true what thou saidst." So, when a minister preacheth unto people in a dreaming manner, standing in a pulpit as though he were saying of his lesson, though the things he saith be never so weighty, yet the people will not believe him; but when he is earnestly zealous in God's message, when he preacheth as one having authority, then it is that the people's hearts may be said to burn within them.

Combesii Enchirid.

Apophth. Philosoph.

"Rectitudinis zelo contra vitia hominum accendendus est."—GREG., in *Eszech., Hom. v.*

Luke xxiv. 32.

MDCCCLIV.—*How far self-safety may be consulted.*

THERE is an apologue of an ass, which a certain silly king did love so dearly, that he had a great mind to have her to speak. They told him it was a thing impossible and against nature; but he, being impatient, and not enduring to have his desire crossed, slew them, because they told him the truth. At last, trying about what others could do, one who was made wise by their example, being required to do it, he undertook it, but, withal, he showed him the greatness of the charge and difficulty of the work. The king, being eager to have it done, told him he should have what allowance he pleased, and bade him spare for no charges, and that, besides, he would reward him liberally. The physician also told him that it would be a long cure, and could not be done in a day; ten years were the fewest that could be allotted to perfect a work of that nature. So they agreed, and the physician began to fall to work about his ass. His friends, hearing of it, came to him, and asked him what he meant to take in hand a thing so utterly impossible. He smiled, and said unto them, "I thought you had been wiser than to ask me such a question. If I had," says he, "refused to have taken it in hand, he had put me to death presently. Now I have gained ten years' time, and before that be expired, who can tell what may happen? The king may die, the ass may die, or I myself may die; and if any of these happen, I am in freedom and safety." Thus, in the midst of temporal dangers, whether imminent or incumbent, self-safety may and ought to be consulted. If a man be persecuted in one city, he may lawfully fly into another, but with this proviso, that if the cause of God and religion be therein concerned, then farewell life and liberty and all! for in such a case he that layeth down his life shall preserve it—he that loseth all shall find all.

Hume's Hist. of Douglas and Angus.

"Malè sapit qui sibi non sapit."

Matt. x. 23.

Matt. x. 39.

MDCCCLV.—*The world not to be trusted unto.*

Lee's *Serm.* 1645.

THERE is a facetious story of a copyholder, dwelling on the sea-side near Plymouth, who, perceiving that divers of his neighbours trading to sea came home gallant and rich, and lived in a plentiful manner, would by all means to sea too. He puts off his stock, makes money of all that he had, and leaves his wife and children with friends. His trading was into Spain, the freight returned was in figs. A great flaw of wind comes—the ship was in danger—she must be lightened—overboard go the figs ! The poor man cries out, “ Oh, there goes my oxen, my sheep, and all that I have in the world ! ” Home he comes, poor ; his neighbours pity his folly ; one lends him an ox, another a horse. After some few years, he picks up his crumbs again, and, being at plough on a very fair day, cries “ Ho ! ” to his boy that did drive, and, standing still, looks on the sea, and, seeing it very calm, said, “ A wannion on you ! How is't you look so smooth now ? You long for more figs, do you ? Your fair looks shall never deceive me again, I warrant you. Drive on, boy ! ” Thus, the world is like unto the sea, very uncertain ; there is no trusting to it—like that sea mentioned in the Revelation, a glassy and crystalline sea, brittle as glass ; *ubi splendet, frangitur* (where it is most shining and resplendent, there it soonest cracks and breaks asunder), gulling with its transparency, ebbing and flowing according to the influence of its lunary mistress, one while lifting up to heaven upon her billows, and anon sinking down her favourites, as it were, to hell.

“ Mari justè comparatur hic mundus,” &c.—CASSIODOR., *super Ps.* xliv.
Rev. iv. 6.

Ps. cvii. 27.

MDCCCLVI.—*Wherein the true valour of a captain or soldier in war consisteth.*

Sir Walter Raleigh's
Hist. of the World.

IT was the saying of Scipio, that warlike African, who, being reproached by a certain man that he was not so forward a fighter as he could have wished, that his mother had borne him to be a commander, not a fighter—intimating that a captain's chief place was to command all, and to choose fit times, places, and means for fighting. Not that he should account it his honour to fight upon the request of his enemy, but as he found most expedient and convenient for himself, in wisdom choosing the form, the field, the time, the place, and all for the advantage of his army, giving not the least foot of advance to his enemy whereof he could possibly hinder him. And thus it is that many—though otherwise high-spirited enough—do err in a false opinion of their own valour, and thereby lose both themselves and their honours ; so that, whilst they affect to be called gallant fighters, do prove indeed to be but foolish commanders and ill captains, not getting that honour and valour which they so eagerly seek, but the blame of temerity and rashness, which they should mostly avoid.

“ Fortissimus ille est, qui promptus metuenda pati, si cominus instent, et differre potest.”—LUCAN., lib. vii.

MDCCCLVII.—*Ministers to be active and vigorous in the reproof of sin.*

Fenner's *Christ's Alarm*, 1646.

SUPPOSE a town to be all on fire, should we not count the man ridiculous that should come and tell us a cold story, saying, “ Sirs, let me tell you a thing : there is a great fire in the town, and I verily think it may burn all the town, and you should do well to go and quench it.” This man tells us so, indeed, but should not we think him a fool for telling us such a thing in such a cold and careless manner ? Nature itself teacheth another course in such a case : “ Fire, fire ! Help, oh, help, for the Lord's sake ! Water, water, in all haste ! Alas, alas ! we are undone ! Quickly, quickly run for ladders—run for buckets—run for wet cloths ! Ah, you lazy villain ! Run apace for iron hooks ! ” and the like. So it is in the matter of preaching. What weighty things doth the Word contain !—truths that should make the very bowels of the minister to yearn, and pour out his affections in

“ Unumquodque Christianum zelus domûs Dei comedat, prohibe quas potes,” &c.—AUG., *Tract.* xx., in *Joan.*

the pulpit, to rouse up the people's thoughts, and awaken them from the sleep of sin and security wherein they have a long time snored; otherwise, when they hear of matters of life and death—eternal life, salvation, and damnation—they sit like blocks on their seats, as though it were no matter of concernment.

MDCCCLVIII.—*Not to be hasty in the matter of revenge.*

It is reported of James IV., king of Scotland, that, being much offended with the Earl Crawford, he vowed to pull down his house from the top to the bottom; but the earl, by his timely submission, took off the edge of the king's anger against him; insomuch that the king (that he might in some sort be as big as his word) went up to the top of his house, and, without doing any more harm at all, threw down a little stone which was closed in the fabric, which is to this day kept as a monument of the king's favour to that family. And thus it were to be wished that men, in the height and heat of their passion, would throw themselves down at the footstool of Him to whom vengeance belongeth, not to be hasty in matters of revenge, and upon every slight occasion, or the least punctilio of honour, to be ready to sheathe their swords in the bowels of one another. Thus to do is saucily to seat themselves upon God's throne, and, as much as in them lieth, to wrest the sword out of His hands. But let all such know, that the less any man strives for himself the more God is his champion; and He that said, "*I seek not my own glory,*" adds, "*But there is One that seeks it and judgeth.*" God taketh his part ever that fights not for himself.

David Hume's
Hist. of Douglas
and Angus.

Preston's *Serm.*,
Lond., 1626.

"Noli imitari
malum virorum,
sed justitie relinque
vindictam."—
PHOBYLIDES.

John viii. 50.

MDCCCLIX.—*More converts made by preaching than by reading.*

A MAN may be converted by reading, as Luther said he was: it is the confession of Luther, that the reading of John Huss's works was the main cause of his conversion: and St. Augustine's "*Tolle, lege*"—taking up of the book, and reading that of the apostle, "*Not in chambering and wantonness*"—was, by God's especial favour, a means to draw him out of that puddle of sin wherein he had a long time wallowed. Thus, there is a blessing for readers. And there may a fish or two hang on the net, being let down on a heap; but that is a chance. It is not the net lapped up together that bringeth in the draught, but haled out at length and spread all abroad that closeth in the fish. So it is the spreading of the Word, the stretching of it out upon every soul present by the work of the ministry, that is the way to catch many; so that the reason of such ill success in many ministers is not spreading the net, not dilating upon the matter in hand, whereby their preaching seems to be little better than reading.

Clark's *Marroto of*
Eccles. Hist.
In Lib. Confession.

Rom. xiii. 13.

Rev. i. 3.

"Lectio lecta
juvat, sed pre-
dicata plus ad
pietatis affectum
movet."—PHIL.
DIEZ, *Sum. Præd.*

DCCCLX.—*Magistrates, rulers, &c., of all men, to be resolved in the cause of God and their country.*

JAMES III., king of Scotland, waiving the wholesome advice of his nobility, betook himself to the counsels of some few unworthy men, insomuch that all things were out of order; so that the nobility fell upon consultations for the good of their king and country. Archibald, earl of Angus, contrives the way how the wicked counsellors might be fetched off from the king. All approve it; only the Lord Grey, perceiving the forwardness of the people, told them the fable of the rats and mice, who, consulting in a public meeting how they might be secured from the surprisal of their public enemy, the cat, found out (as they thought) a very good way for their safety, which was to hang a bell about every cat's neck, that so they might have warning of their approach and shift for themselves. But when it was put to the question, who should undertake to tie the bell about the cat's neck, they were all at a

Buchan's *Historia*
Scotica.

"Rex est qui
metuit nihil, quem
non lancea
militis." &c.—
SEN., *Tragæd. II*

stand—not one durst undertake to do it. The Earl of Angus suddenly smelt out his meaning and what application was to be made upon the matter, and thereupon made answer, “I will bell the cat, and what your lordships shall conclude fit to be done shall not want for execution!” which fell out accordingly. And thus it is that resolution in the cause of God and the country becomes all men, especially Christian men—such as are in places of power and authority—that, when their religion and liberties lie at the stake, they would not stand, “Shall I? shall I?” but bell the cat, stare in the face of any opposition whatsoever, and boldly seize upon the enemies of their peace and safety.

Jones's *Serm.*,
London, 1647.

MDCCCLXI.—*The minister's calling to be owned from God.*

Judges xviii. 1.

WHEN the Danites asked the Levite in Mount Ephraim who brought him thither, and what he made in that place, he made no other answer but that Micah had hired him, and dealt well with him, &c.: he knew well enough that he put himself there, sought for the place himself—it was maintenance that brought him thither; his own conscience told him he was an hireling; he came not in by the door, but at the window; he could not say that the Lord brought him thither. And thus it is that no man can be said to enter into the ministry in a right way but by God. He must have his letters of orders from Him, his institution and induction from Him; he must not intrude into God's heritage; it must not be gain that makes him take up a living, not advantage that makes him chop and change: he that doth so never went to Christ for approbation. And whereas it is said of the apostles that the rulers and elders perceived that they had been with Jesus, no man, by his life, or doctrine, can perceive that such a person had been with Jesus, that ever he had any allowance from Him, and yet he will be crowding into the ministry.

*A Cautel for
 Archippus; a
 Serm.*, 1618.

“*Grandis dignitas
 est sacerdotum,*”
 &c.—*HIERON.*,
in Ezek., lib. ii.

Acts iv. 13.

MDCCCLXII.—Good and bad kings and princes, &c.; *their difference.*

*Wilson's Life of
 King James.*

WE see all the motions of superior bodies, in what excellent order and perfection they move; and if some exhalations start up amongst them, from gross and putrid matter, whose course is not yet known, what horrid trepidations bring they with them! And what prodigious calamities are they the forerunners of! Yet they hold not that station long, but blaze a little there and then extinguish. And all that can be said of them is, that we know not for what mischievous intents these meteors did appear; whereas the other celestial bodies beget no wonder, are no prodigies, but keep a constant course in their own spheres, and are not contaminated with things below them, yet they retain a powerful influence over them. So kings and princes always shine in glory, and noble souls when they loathe to soil themselves in sordid things; but when they grovel here for trash and trumpery, and trade away that gallant stock of love housed in their people's hearts for some false coin, minted by passion, mutable affection, or misled reason, they do degrade themselves so far, that the only difference betwixt a king and a mean man is, that the one by his trade cozens a few, the other a great many, but himself most.

“*Regnandi causa
 regum fere omnium
 mos est, ut neque
 pietate neque
 verecundia promo-
 veantur.*”—*PAUL.*
Joivrus, lib. iii.

MDCCCLXIII.—*Ministers not to be verbal, but real, in their expressions.*

*Fennel's Christ's
 Alarm.*

THE Lacedemonian in *Plutarch* said, when he heard how sweetly the nightingale sang, “Oh, that I had this bird! Surely it is a rare dish!” and after a while, when he had taken it and eat it, and found but a little picking meat, he concluded with that proverbial saying, “*Vox es, et pralerea nihil* (Now I see thou art mere voice, and nothing else)!” And such are they that go up into the pulpit with stentorian voices, that have big words, but small matter, so

that the people may be said to hear a sound, but know not what it means; whereas a faithful minister of Jesus Christ is not verbal, but real in his expressions—such as John the Baptist, who was more than a voice, a burning and a shining light; there was life and heat in his ministry;—so that a man may be said to preach much, yet preach little. But it were far better to make less use of his lungs, and more of his heart, which will at the last prove to be a great comfort to his own soul and advantageous to those that hear him.

"Oportet ut prædicatores sint fortes in præceptis, compatiens infirmis, in exhortationibus blandi," &c.—
—GREG., in Job, Mor. 30.

MDCCCLXIV.—*Not to take notice of every angry word that is spoken against us.*

It is reported of Titus Vespasian, that when any one spake ill of him, he was wont to say that he was above false reports; and if they were true, he had more reason to be angry with himself than the relator. And the good Emperor Theodosius commanded no man should be punished that spake against him: "for what was spoken slightly," said he, "was to be laughed at; what spitefully, to be pardoned; what angerly, to be pitied; and if truly, he would thank him for it." Oh that there were but such a frame of spirit in this carping age of ours, wherein men, like tinder, are ready to take fire upon the least spark that falls, to quarrel sometimes on the most inoffensive word that can be spoken; whereas the best way is to be silent. *Sile et funestam dedisti plagam* (Say nothing, and you pay a talking man to the purpose). Thus it was that Hezekiah would not answer Rabshakeh, nor Jeremiah Hananiah, nor our blessed Saviour His railing adversaries. He reviled not His revilers; He threatened not His opponents.

Suetonius, in Vite.

Eusebius.

"Iratus nihil nisi crimina loquitur." —SEN., in Thyeste.

Chrysostom., super Matth. v.

Jer. xxviii. 11.
Matt. xxvi. 62.
1 Pet. ii. 23.

MDCCCLXV.—*The excellency of a good memory.*

It was the saying of an eminent scholar, that an excellent memory was needful for three sorts of men:—First, for tradesmen; for they, having many businesses to do, many reckonings to make up, many irons in the fire, had need of a good memory. Secondly, great talkers; for they, being full of words, had need to have a good storehouse in their heads to feed their tongues. Thirdly, for liars; for they, telling many untruths, had need of a good memory, to be able to remember what untruths they have told, lest afterwards they be taken in their lying, contradicting themselves. All this is true; but as to the excellency of a good memory, indeed, the principal of all is, that it is a great blessing of God, *in ordine ad spiritualia* (in order unto spiritual things); the more we have of it, the more advantage we have unto our eternal good; as to know that ever which we knew once, to bring our knowledge into action upon all occasions, to have God before our eyes. It is like a Mercurial finger to put a man into his way when he is once out—a great help to belief and sound knowledge. Many and excellent are the benefits and privileges of such a memory.

Charron, de la Sagesse.

Fenner's Sermon, Camb., 1637.

"Omnis disciplina memoria constat; frustra quædoce-mur si quicquid audimus," &c.—
—QUINTIL., lib. xl.

MDCCCLXVI.—*Some one sinful quality predominant more than other in the heart of man.*

As in a ground that lieth untilled, amongst the great variety of weeds there is usually some master weed, one amongst the rest that is rifer and ranker than all the rest; and as it is in the body of man, that although, in some degree or other, more or less, there be a mixture of all the four elements, not any of them wholly wanting, yet there is some one of them predominant, that gives the denomination—in regard whereof some are said to be of a sanguine, some of a phlegmatic, some of a choleric, and some of a melancholic constitution: so it is also in the souls of men. Though there be a general mixture and

Gataker's Apology against Lilly, Astrologer.

¹⁸ Trahit sua quem-
que libido.

medley of all evil and corrupt qualities, yet is there some one usually that is paramount, more powerful and prevalent, that swayeth and showeth forth itself more eminently and more evidently than any other of them do; and from this, therefore, more frequently and apparently discovering itself, is the denomination wont to be given, whereby some are styled ambitious, some lascivious, some envious, some malicious, some haughty, some hasty, and the like.

MDCCCLXVII.—*The general badness of memory in good things.*

Gouge's *Sermon*,
Lond., 1636.

"Memoria hominis
admodum labilis est, ut
agrè reperias duos
quique semel audi-
erunt," &c. —
ERASM., in *Apoph-
thegm.*

Ps. cvi. 13.

As it is with a sieve or bolter, the good corn and fine flour go through, but the light chaff and coarse bran remain behind; or as a strainer, that the sweet liquor is strained out by, but the dregs are left behind; or as a grate, that lets the pure water run away, but if there be any straws, sticks, mud, or filth, that it holds: thus it is with most men's memories. By nature they are but, as it were, *pertusa dolia*, mere river tubs, especially in good things very treacherous, so that the vain conceits of men are apt to be held in, when divine instructions and gracious promises run through: trifles and toys and worldly things they are apt to remember, tenacious enough; but for spiritual things, they leak out—like Israel, they soon forget them.

MDCCCLXVIII.—*Sin, the remainders thereof even in the best of God's children.*

Methodius, *de Re-
surrect.* apud *Epi-
phan.* *Heret.*, sec.
xxviii., cap. lxiiv.

"Nullus sanctus et
justus caret pec-
cato," &c. — AUG.,
de Eccles. Dogmat.

As in a piece of ground, even after the best and most accurate tillage, some seeds and roots of those noisome weeds wherewith it was formerly much pestered will still remain, and will be springing up, be it never so sedulously, never so assiduously managed: so, after the gracious work of regeneration, there will be a smatch (tincture) of all sin in some degree or other. Hence it is that Methodius, an ancient bishop of the Church, compares the inbred corruption of man's heart to a wild fig-tree, growing upon the wall of some goodly temple or stately palace, whereof, albeit the main trunk be broken off and the stump of the root be plucked up, yet the fibrous strings of it, piercing into the joints of the stone-work, will not utterly be extracted, but will be ever and anon shooting and sprouting out, until the whole frame of the building be dissolved and the stone-work thereof be disjointed and pulled in pieces.

MDCCCLXIX.—*Four sorts of men undertaking the work of the ministry.*

Savoy.

Cataker's *Apology*
against Lilly's *Lies*.

"Sartores, sutores,
oino-polae, pharma-
copolae, idque genus
hominum," &c.
"Plus vellus quam
gregem spectantes."
—SIM. DE CASSIA,
in *Evangel.*

MARCUS ANTONIUS DE DOMINIS, that shuffling archbishop of Spalato, then dean of Windsor, and furnished with a fair mastership besides, would needs put on for a good fat parsonage, in the gift of the dean and chapter of that church. Dr. Thomas White (the same that founded Sion College, London), being one of the prebends, opposed the motion, hinting to the greedy bishop the unevenness of his desires, by telling him that there were four sorts of men that undertook the work of the ministry, "*Quorum pascere quidam nec volunt nec valent, quidam valent sed non volunt, quidam volunt sed non valent, quidam et valent et volunt* (Some that neither would nor could discharge it, some that could but would not, some that would but could not, some that both would and could)." And thus it is that some are to be found in the midst of us who, such is their ignorance, that they neither will nor can divide the Word aright—such as, leaping from the shopboard, leave sewing of garments to make a rent in the Church; or, if by chance they looked upon the university, they think themselves as sufficiently inspired with the gift of prophecy as he did with the gift of poetry that dreamt upon the top of Parnassus: others there are (such is their unworthiness) that can but will

not—that are able, but slothful in the work of the Lord, and look more after the fleece than the flock committed to their charge ; some also (such is their unhappiness) that would but cannot, as hindered by some natural imperfection in the want of utterance, weakness of memory, or the like ; some others, again (such is their glory), that both can and will deliver the whole truth of God, preach in season and out of season, to the great comfort of themselves and those that hear them.

"Vita sonantes et ardentis."—GREG., *Moral.*

MDCCCLXX.—How the heart of man may be kept up steady in troublous times.

To make a ship ride steady in the midst of a tempestuous sea, four things are required—first, she must be well built—strongly, well timbered, not weak, artificially well moulded, not tender-sided ; secondly, she must be down-ballasted with some sad and ponderous lading ; thirdly, low-masted (and low-built may be added too), for high-carved and tant-masted ships will fetch way in a stress ; fourthly, sure anchored, by which means, though moved, she may be said to live and keep her station. Thus the heart of man, if ever we think to have it steady and fixed in the midst of troublesome times, if ever we labour for stable and composed spirits, that, whatever hurricane storms or raging tempests come down upon the world, upon the Church, upon the places where we live, or upon ourselves, we may be able to ride it out, we must be built upon a sure foundation, and that is Jesus Christ—well timbered with sanctifying graces, down-ballasted with sound judgment and true Christian direction, low-masted, to be humble and lowly, not heady and high-minded ; and lastly, sure anchored, having a sound, solid, and substantial faith—faith, not fancy—hope, not like that of the hypocrite, which shall be cut off.

Brinsley's *Serm.*,
Yarmouth, 1647.

"Rebus angustis animosus atque fortis appare."—HORAT., *li., Carm.* 10.

1 Cor. iii. 17.

"Quod super furore damentum Christi edificatur." &c.—AMBROS., *de Cain et Abel.*
Job viii. 13, 14.

MDCCCLXXI.—To keep close to the Word of God, especially in times of trouble.

It is reported by Mr. Fox of one Gregory Crow, a seaman, that, being wrecked at sea, and having cast all overboard, he kept his New Testament about his neck, and so, floating upon his broken mast, was, after four days, discovered by some passengers, taken off all frozen, numbened, and, as it were, sodden by the continual washings of the water, but, which was most observable, he kept his book close to him. Thus, if ever we intend to keep our heads above water in the sea of this troublesome world, we must be sure to keep close to the Word of God, and not to suffer it to depart from us—let money, wares, ship, and all go ere we forego that. So, likewise, in all our doubtful cases, whether vows, oaths, marriages, dealing with men, intercourse with God, or any difficulty whatsoever, go to the law and to the testimony for resolution, being glad that God hath found out a way to cast the wavering scale and to direct our conversation.

Acts and Mon.,
1556.

"Recurrendum est ad solas divinas Scripturas."—P. DE ALLIACO.

Rogers's *Practical Catechism.*
Isa. viii. 20.

MDCCCLXXII.—Faith a sure anchor-hold in time of distress.

AN anchor being let fall, it passeth through the water and violently maketh its way through all the waves and billows, never staying till it come at the bottom, where, taking hold of the ground that lieth out of sight, thus by a secret and hidden force staying the ship, so as though it be moved, yet it is not removed, but still keepeth her station. Of such use is faith to the soul of man. When it is in a stress, tossed with the waves and billows of temptations and trials, threatening to swallow it up, faith breaks through all, never resting till it come at God Himself, who is invisible, and taking hold upon Him by a secret force it stayeth

Calvini *Com. in Heb.* vi. 19.

"Ut anchora jacta de navi, haud permittit eam circumferri, licet venti commoveant, &c. Sic et fides."—CHRYSOST., *in Heb.* viii. 21.

Heb. vi. 19.

the soul, and keepeth it from being driven upon the rocks or sands of desperation. An anchor it is, and a sure anchor, that ἀσφαλὴς καὶ βεβηα, that sheet anchor which the soul must trust to, which it may ride and live by in whatsoever stress can come down upon it.

MDCCCLXXIII.—*The exceeding love of God to mankind admirable.*

It is reported of a certain merchant in London, that he made much of a poor cobbler that dwelt near him, and did as good as maintain him, though he were a Papist in the matter of his religion, yet this unthankful fellow went about to betray him to death; but the merchant, having escaped his hands, merely out of love to his soul, used all means to be friends with him again, and invited him to his house. All this would not do; his heart was so embittered, that he would shun the way of him and not so much as look at him. It fell out so at length, that he met him in such a narrow lane, that he could not baulk him, but must needs talk with him. The good merchant takes him to him, tells him he was glad he had met with him, and wondered that he was grown so strange. "What!" said he, "do you think me your enemy? If I were, could I not crush you with a word speaking? Alas! I am not offended with you, if you be not with me, and, for all your treachery against me, will forgive and forget it." These kind words were no sooner spoken, but the cobbler melted into tears, and, falling down upon his knees, confessed his villany, and, repenting of it, told him: "This love of yours shall bind me to you for ever, to serve you in all that I may or possibly can." This Popish cobbler is the heart of every child of Adam; this royal merchant is the great God of heaven; this narrow lane is the strait of conscience, beset with sins and curses; this kind behaviour is the tender of grace. Let us not, then, be worse to our poor souls than the cobbler was to his, but break our hearts by repentance and sorrow for our sins, that ever we should offend so good a God, so gracious and loving a Master, and, with Saul to David, say, "Where shall a man find such love as to spare his enemy when he had him in his hand, and to be content to cut off only a lap of his garment, to correct him here in this world with some temporary judgment, when he might have cut his throat and cast him into hell torments for evermore."

Rogers's Practical Catechism.

"O æterna veritas, et vera charitas, et chara æternitas! tu es Deus meus ad te suspiro die ac nocte."—AUG., *Confess.*, lib. vii.

MDCCCLXXIV.—*God raising up instruments for the deliverance of His people.*

Rhemigius Altissiodorus, in locum.

Isidor. Clarius, in locum.

Joshua vi. 20.

"Fata viam inveniunt."

1 Cor. x. 13.

MEMORABLE is that vision of Zechariah: "*I lifted up mine eyes,*" said the prophet, "*and saw, and beheld four horns!*" (Chap. i., verse 18.) "*And the Lord showed me four carpenters.*" (Verse 20.) Now, what were these four horns—what but the enemies of the Church? (Verse 19.) Horns, so called for their power, and said to be four, in reference to the four parts of the world—east, west, north, and south—from all which they came. And what are the carpenters? Why, instruments raised up by God to break and batter those horns—to oppose, to overthrow that adverse power (verse 21); and they are said to be four, to import an equality of strength and power. Thus, when God hath a work to do—be it to beat down Babylon or build up Jerusalem—He can raise up carpenters, instruments that shall be sufficient for the work. Though never so mean, yet they shall effect great work. Trumpets of rams' horns, if they do but blow, down go the walls of Jericho, with a vengeance! Nay, though instruments fail, yet the promise shall not fail; though the carpenters should not strike one stroke, yet God hath ways to take off the horns of His enemies; though His people should be destitute of all human protection, yet He will find out a way to deliver and secure them. No temptation, no cross, no trouble, so far seize upon them, but He will find a way to escape, that they may be able to bear it.

MDCCCLXXV.—*All endeavours to be sanctified by prayer.*

THERE was a certain husbandman who always sowed good seed, but never could have any good corn : at last a neighbour came unto him, and reasoned what should be the cause he sowed so good seed and reaped so bad corn. "Why, truly," said he; "I give the land her due—good tillage, good seed, and all things that be fit." "Why, then," replied the other, "it may be you do not steep your seed." "No, truly," said he; "nor ever did I hear that seed should be steeped." "Yes, surely," said the other; "and I will tell you how : it must be steeped in prayer." When the party heard this, he thanked him for his good counsel, put it home to his conscience, reformed his fault, and had as good corn as any other man whatsoever. Thus it is that, if ever we look to have a good improvement of our labours, and to have a blessing upon what we undertake, we must have recourse unto God by prayer ; otherwise we may trade and traffic, fight and war, and get nothing—nay, let us get ever so much, it is all in vain, because we ask not aright.

Smith's *Esses Deus*.

"Egredientes hospitio, armet oratio ; regredientibus de platea," &c.—*HIER., in Ep.*

James iv. 2.

MDCCCLXXVI.—*Universal obedience unto God enjoined.*

AN instrument, if only one string be out of tune, although the rest be well set, yet that one keeps such a jarring and harsh sound, that the lesson played thereon will relish as unmusically, in a skilful ear, as if all the strings were out of tune. And thus, if a man should abstain from swearing and drunkenness, yet if he were given to lust, or if from those three, and yet addicted to covetousness, it comes all to one reckoning. Let every man, therefore, look into his bosom sin, observing diligently that one jarring string, and never leave screwing and winding of it up till it be brought into right tune ; and if that cannot be effected, break it, pluck it out : for God will have a complete harmonious consent, a resolution for universal obedience—otherwise, no acceptance.

Cheshire's *Serm.*, Lond., 1641.

James ii. 10.

Matt. v. 29.

MDCCCLXXVII.—*To be more careful for the body than the soul reprobable.*

THE Jews have a story of a woman that took two children to nurse—the one, a very mean, deformed, crooked, blind, and not likely to live long ; the other, as goodly a child as may be—beautiful, well-favoured, and likely to be long-lived. Now, this foolish woman, bestowing all her care and diligence, pains and attendance, upon the worst child, never so much as minding the best, must needs be ignorant and very foolish in so bad a choice, and of so great neglect. Thus it is that the most of men are herein to be reprov'd, who, having taken two children to nurse, their bodies and their souls, and well knowing that the soul is infinitely far better than the body, more beautiful and of longer continuance, yet, like the foolish nurse, they bestow all their care, labour, and pains for the worst—they make provision for the flesh, pamper up the body, which must, ere long, lie down in the dust, and starve the soul, which doth and must live for ever.

Plantavit, *Florileg. Rabbinum*.

"Si magnæ mercedis est à morte eripere carnem, quantum morituram ; quanti est meriti, à morte animam liberare !" &c.—*GREG., Hom. xxvi.*

MDCCCLXXVIII.—*The great danger of repentance put off till old age.*

HE cannot be otherwise looked on than as a very unwise man, that having made a burthen of sticks, and finding it too heavy for his shoulders, should lay it aside, and go and cut down more and add unto it ; and him little better than a madman that, having a great journey to go and a great burthen to carry, and having choice of many lusty horses, should let them all pass empty away, and lay his carriage upon a poor, feeble jade, that could scarce bear himself ; and him, also, none of the wisest that shall neglect to pass over

Alphons. ab Aven-
dano, *Com. in Matt.*

Merchantii *Hort. Paif.*

"Sera nimis vita
est crastina," &c.

"Tolle moras no-
cult differre,"—
LUCAN.

the ford in the morning, when the water is low, and think to go over it at night, when the banks are full. Yet such are all they that put off repentance till old age—that think to serve Satan and their youthful lusts with full dishes, and reserve a few abject scraps of old age for God's table. But let such seriously consider whether it will be easier for them now to repent and amend in the time of their youth, than hereafter in old age; now in health, than hereafter in sickness; now when the burthen of their sins is lesser, than hereafter when it shall be greater—in a word, now whilst grace is near, or when it shall stand at a further distance. In the midst of delay the account is increased, the debt augmented, the enemy more strong, themselves more feeble, and all the difficulties of conversion daily more and more multiplied upon them, having a day more to repent of and a day less to repent in.

MDCCCLXXIX.—*The danger of sleeping out sermons.*

Angier's *Help to
Better Hearts*, &c.

"Cave, serve Dei
ne sit somnus tuus
non reparatio, sed
spiritus extinctio,"
—GREG., *Mor.*

A CERTAIN maid went to church, with a purpose to sleep from day to day, as she confessed afterwards, thinking she could sleep more sweetly there than anywhere. It so pleased God that one night she fell into a dream, and imagined herself to be walking. Two ways were presented unto her: in the one way was a great fire—that way she would not go; the other way she took—it led her by the church. She awaked, with this application of her dream: that she had been wont to sleep much at church, and if she did not amend that fault, she must expect no other but hell-fire. This dream, thus applied, made her leave sleeping and fall to hearing, and from hearing to believing and repenting. Thus it is that hell is made for sermon-sleepers, torment being the just recompense of sinful ease, that they who sleep when they should awake must make account to awake with pain when they would be at rest.

MDCCCLXXX.—*Real thanksgiving to be made unto God for benefits received.*

Cheshire's *Serm.*,
Lond., 1641.

Chap. i.

"Quando bene sibi
est, laudat miseri-
cordiam Dei, quan-
do male justitiam,
&c.

Ps. xxxiii. 3.

THE covetous husbandman, when he sees a plentiful harvest towards, or the merchant a good return in trading, will perhaps afford a "God be thanked!" but it comes off so poorly, with such a squint-eyed relation to their profit, that a man may easily perceive, had not all things happened aright, He should have had little thanks at their hands, as if they were no more bound to give God praise than He to give them present benefit. But it was otherwise with holy Job: he did not only sacrifice for his children his health and wealth whilst he enjoyed them, but when they were taken away from him. And herein a good man imitates the bells, that ring as pleasantly at a funeral as at a wedding. When it goes well with him, he praiseth the mercy of God; when ill with him, he magnifies His justice: he is thankful in all conditions—not slightly, as the manner of the world is, but cheerfully and with a good courage.

MDCCCLXXXI.—*Plots and contrivances of the wicked turning to the good of God's people.*

Lib. iii., de Nat.
Deorum.

Gen. xlv. 3.

Colling's *Lectures*, v.

TULLY maketh mention of one Phereus Jason, whom his enemy running through with a sword, intending to kill him, by chance opened an imposthume in his body, which the physicians could not by any means cure. Such was that confederacy of Joseph's brethren: they sell him into Egypt, thought all cock-sure; but God so ordered it, that the wickedness of their consultation was the stirrup whereby he mounted into greater exaltation. Thus it is that all the plots and contrivances of wicked men shall turn to the good of God's people; the vexations, troubles, sorrows, or any affliction whatsoever, wherewith the sons of Belial

are wont and do usually exercise the children of God, are but as so many spurs and goads in their sides, to drive them forward to their Heavenly Father. And though, by His permissive providence, it hath and doth often so fall out that they have a very large commission to touch their bodies, their goods, and their good names—nay, their very lives—yet all shall be for the good of their precious and immortal souls.

"Dolor hic tibi proderit olim."—
OVID, *Amer.* iii.

MDCCCLXXXII.—*The sad effects of not giving unto God His due glory.*

It was the frequent affirmation of the late heroic and victorious King of Sweden, that he feared the people's ascribing too much of that glory to him which was due to God would remove him before the work was finished. And, for aught as any man knows, it was a speech too prophetic. Thus it is that there is not any way speedier to bring judgments upon rulers and nations than when the due honour shall be taken from God and ascribed to men, who are but secondary, subordinate instruments to convey them. It is the only way to forfeit all favours, when we ascribe too much to the second causes and too little to the first—by looking more to them for safety, than to Him from Whom all deliverance cometh.

Hall's *Serm.*, Lond.,
1642.

"De omni bono apparenti, à nobis referantur soli Deo laudes."—BERN.,
in *Cant.*

MDCCCLXXXIII.—*Invocation of saints and angels condemned.*

ERASMUS, amongst others of his pleasant conceits, reporteth a story of one at sea, where (as their manner is) every man in a wreck flieth to his saint, as it were a tutelar god. "There was one," saith he, "amongst the rest, when he saw the present and imminent danger, and that there was no time of delay, in the midst of his distraction, thought with himself thus: 'If I should pray to Saint Nicholas, it is uncertain whether he hear me, and it may be he is busy in hearing and dispatching somebody else; or if not so, yet it may be he cannot have so speedy access to mediate for me as my present necessity requires. I will therefore take the safest and the surest course, and go directly to God Himself by Christ Jesus, according to that of the Psalmist: "*O Thou that hearest prayer, unto Thee shall all flesh come.*"'" And, without all doubt, it is a manifest derogation and robbing of God, even of His peculiar right, Who is the sole hearer of His people's prayers, when solemn addresses are made unto saints and angels by way of invocation, there being no warrant in all the Scriptures for the same, as Eckius and other pontificians do confess. Nay, more, that it is the safer and better way to call upon God only in the name of Jesus Christ, as another of them, out of a work ascribed to S. Augustine, concludes the question thus: "*Tutius et jucundius loquor ad meum Jesum, &c.*" (More safely and more sweetly do I speak in prayer to my Jesus than to any of the angels or saints departed)."

In *Colloqu.*

Phillips's *Serm.*,
1625.

"Non vacat exiguis rebus adesse Jovi."

Ps. lxxv. 2

Chemnitz, *Exam.*
amen., p. 3.

Augustin., *de Utilitat.* Inform.

MDCCCLXXXIV.—*Curious inquisitors into God's secrets deservedly punished.*

It is recorded of one Sir William Champney, in the reign of King Henry III., that, living in Tower Street, London, he was the first man that ever builded a turret on the top of his house, that he might the better overlook all his neighbours; but it so happened that, not long after, he was struck blind, so that he who would see more than others saw just nothing at all. A sad judgment! And thus it is just with God, when men of towering, high thoughts must needs be prying into those *arcana Dei* (the hidden secrets of God), that they should be struck blind on the place, and come tumbling down in the midst of their so curious inquiry. At the ascension of Christ, it is said that He was taken up in a cloud; being entered into His presence chamber, a curtain, as it were, was drawn to hinder his

Stow's *Survey of*
London.

Fuller's *Serm.*,
Lond., 1653.

"Quæ Deus occultasse voluit non sunt scrutanda."—
PROVER.

disciples gazing and our further peeping; yet, for all that, a man may be *pius pulsator*, though not *temerarius scrutator*—he may modestly knock at the counsel-door of God's secrets, but, if he enter further, he may assure himself to be more bold than welcome.

MDCCCLXXXV.—God's comfortable appearance to *His people in the hour of death.*

S. Clark, in *Vita*.

MASTER DERING, a little before his death, being raised up in his bed and seeing the sunshine, was desired to speak his mind. He said, "There is but one sun that giveth light to the whole world, but one righteousness, one communion of saints. As concerning death, I see such joy of spirit, that if I should have pardon of life on the one side and sentence of death on the other, I had rather choose a thousand times to die than to live." And another, one Mr. John Holland, lying at the point of death, said, "What brightness do I see!" and being told it was the sunshine—"No," saith he; "my Saviour shines. Now farewell, world; welcome, heaven! The Day-star from on high hath visited me. Preach at my funeral, God dealeth comfortably and familiarly with man. I feel His mercy, I see His majesty—whether in the body or out of the body I cannot tell—God He knoweth; but I see things that are unutterable!" Thus it is that the people of God have the comfortable appearance of Himself at the time of their dissolution; the door of heaven standing then, as it were, ajar, they are ravished with the very glimpse of those things that are at God's right hand. Whether they look up to God whom they have offended, or downward upon hell which they have deserved, backward upon sins committed, forwards upon judgments to be feared, the Spirit helpeth their infirmities, Christ intercedeth for them, and God standeth by with the arms of His mercy ready open to receive them.

"Pretiosa sane sanctorum mors est, tanquam vitæ janua, et perfectæ securitatis ingressus."—BERN., in *Cant.*

MDCCCLXXXVI.—A good man denominated from the goodness of *his heart.*

Vetterus, in *Ps.* li.

It is one of Aristotle's axioms, that the goodness or badness of anything is denominated from its principle: hence it is that we call that a good tree that hath a good root, that a good house that hath a good foundation, that good money that is made of good metal, that good cloth that is made of good wool; but a good man is not so called because he hath good hands, a good head, good words, a good voice, and all the lineaments of his body similar and composed, as it were, in a geometrical symmetry, but because he hath a good heart, good affections, good principles of grace, whereby all the faculties, both of body and soul, are always in a posture of readiness to offer themselves a living and acceptable sacrifice unto God Almighty.

"Laonicius quoties bonum quendam virum commendare voluit divinus hic vir, ajuvit."—
PLATO, in *Men.*

MDCCCLXXXVII.—Faith and repentance to be daily renewed and *increased.*

As the natural life of man doth consist upon that which by the physicians is called *humor radicalis* and *calor naturalis* (natural heat and radical moisture)—for, indeed, all life is sustained by motion, and motion is between contrarieties—so, in the life spiritual, there must be of necessity two contrary qualities: repentance, continually to put off our own unrighteousness, and faith, to put on Christ's—the one to work upon the other, so to preserve life by motion—not to sit down with those anabaptistical and fanatic spirits that limit a certain time for sorrow and repentance; for the best of us all are but leaking vessels, and we must ply the pump daily for fear of drowning. As long as there is excess of evil and defect of good within us, repentance must be renewed and faith increased daily, death only being the end and complement of our repentance and mortification, even as our resurrection shall be the period and ultimate of our faith and vivification.

Case's *Serm.* of *Repent.*, 1616.

"Nemo potest esse tam prudens et circumspectus, ut aliquando non labatur, ergo referat pedem."—
&c.—LACTANT.

MDCCCLXXXVIII.—*To be much more careful of the soul than body.*

It was provided in the Old Law, that the weight of the sanctuary should be double to the ordinary weight, and that the shekel of the sanctuary should be worth as much again as that of the commonwealth, which was valued at fifteenpence—and all this to hint out unto us that God must have double weight in matters that appertain unto Him in the salvation of our souls: double care, double diligence—that is, twice as much care of our souls as of our bodies, begging oftener for spiritual than temporal things. Hence it is that there is in the Lord's Prayer but one petition for earthly things and two for heavenly, linked as it were together; but one for daily bread, and two for pardon of sins and graces to fight against them.

Exod. xxx. 13.

Rogers's *Practical Catechism*.

Menochius, *de Rep.*
Heb., lib. vii.,
cap. 11.

MDCCCLXXXIX.—*The crown of perseverance.*

ST. CHRYSOSTOM makes mention of the women of Corinth, who had a custom to set up lights or tapers, at the birth of every child, with proper names, and look what name the taper bore which lasted longest in the burning: they transferred that name to the child. But the Lord doth put up a perpetual burning lamp to be as a monument for all those that shall persevere in well doing to the end. It is not enough to begin in the spirit and end in the flesh; it is not for him that runneth, but for him that runneth so—that runneth to the end, that persevereth—that the crown is reserved; it is he that shall eat of the hidden manna, he that shall have the white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Homil. in 1 Cor. iv.

Price's *Serm.*,
Lond., 1617.

"Non pugnandi,
sed vincendi
corona."—
AUGUSTIN.
Rev. ii. 17

MDCCCXC.—*How to discover our thoughts in preparation to prayer.*

IN the Levitical law, things that crept upon all four, were forbidden, yet, if they had feet to leap withal, they were judged to be clean. Even so, howsoever some of our thoughts are taken up about the things of this world, our trades and business, yet, if we have legs to leap up with, that we can raise up our hearts to God and better things, when we come to pray and prostrate ourselves before Him, it is not to be condemned, they may pass for clean well enough; but if they always creep on the ground, if never raised higher than the earth, if no good thoughts of God, if no looking up to better things, then, without doubt, they are unclean—not legally unclean, as the beasts were, but really unclean, in the sight of God and His holy angels.

Lev. xl. 7.

Du Moulin, *de
l'Amour de Dieu*.

"Ibi maxime
oportet observare
peccatum ubi nasci
solet. Vid. in
cogitationibus,"
&c.—HERON., in
Ep. ad Demet.

MDCCCXCI.—*Wherein the true knowledge of Christ consisteth.*

MARY, when she went in quest of her Saviour, stopped not at the empty monument (sepulchre), but searches and follows Him so far, that she discovered Him under the disguise of a gardener, and then, casting herself at His feet, takes possession of Him with this acclamation, "*Rabboni!*" which is in effect as much as Thomas's congratulation, "My Lord and my God!" Thus it is that true knowledge doth not always hunt objects at the view, nor doth it stop at the numerous effects wrought by the Creator; it is not a shallow or superficial knowledge that God is, in a general consideration, the cause of all things, a Creator at large, but in a nearer, "My God, my Creator." So that religion and faith are but airy, empty sounds, if a man possess nothing of them beyond the words—the fruit of either consists in their application. It is true that Christ is the Saviour of the world—so much I know; but this is an useless truth to me if my knowledge reach no further; unless my faith entitle me to Him, and, by appropriating His work, be able to call Him "My Lord, my God, my Redeemer," &c.

King's *Serm.* at
Court, 1626.

John xx. 28.

"Hæc tota est
scientia hominis,
scire quod ipse
nilul est per se, et
quicquid ex Deo
est, et propter
Deum est."—
AUG., in Pt. lxx.

MDCCCXCII.—*To beware how we come into the debt of sin.*Smith's *Exer. Dev.*

"Stultus est debitor
qui gaudens
pecunias accipit,
et tempus quo
reddere debeat non
attendit."—
GREG., in *Moral.*

A WARY, discreet traveller, when he comes to his inn, calls for no more than he means to pay for; though he see a great deal of good cheer before him in the house, yet he considers how far his purse will reach: otherwise, if he call in for all he sees, and never take any thought of the reckoning, he shall not only run into a great deal of disgrace, but of danger also. So fareth it with most men, in taking up more than they are able to pay for. But let every good man, howsoever he sees a number of goodly things in this world, which may allure him and set his desire on fire, causing expense both of time and money, be careful how he comes into debt, especially the debt of sin, the worst of all other; for though, by death, he may be out of the usurer's hands, yet death cannot free him from the debts of sin, neither can he escape out of the hands of a just and all-knowing God.

MDCCCXCIII.—*Infant-baptism asserted.*

Polit., lib. viii.

King's *Serm.*, at
Court, 1626.
Mark x. 14.

"Si pro eo qui re-
spondere potest,
alius respondeat,
non tantum valet;
ex qua regula illud
evangelii dictum
est; ætatem habet
ipse pro se loqua-
tur."—AUG., de
Baptism.

ARISTOTLE was so precise in admitting scholars to his moral lectures, that he would first have them past their wardship, as thinking that their green capacities would not be mellow enough for his *Ethics* till thirty at least. But Christ, our Master, was of another mind: His "*Sinite parvulos, &c.* (Suffer little ones to come unto Me, and forbid them not)," encouraged parents and supervisors of children to enrol them in His bands, His Church, before they were masters of so much tongue as to name Christ, well knowing that, though their narrow apprehensions could not reach the high mysteries of faith, yet, in a few years, their understandings, being elevated with their statures, would grow up to them, and the accession of a little time digest those precepts which their infancy drew in into the constant habit of a good life, not bowing themselves into any crooked postures of error, nor forgetting that straight form into which their first education brought them.

MDCCCXCIV.—*Grace to be communicated.*

Novarin *Tractat.*
Theologic., tom. ii.

"Omne bonum sui
diffusivum."

Matt. xxvi. 7.

If a man had a thousand tuns of wine stored up in a cellar, which he had no use of, but should be kept up close, what were any man the better for it? But if he would make a large cistern, and turn out a conduit cock into the street, that every one that passed might be refreshed, then would they commend his bounty, and be very thankful unto him. So, when it hath pleased God of His goodness to afford us the graces of His Holy Spirit, and we should keep them to ourselves, not being profitable to any in the communication of them, it would be matter of rebuke and reproach until we let the cock run, until we tell others what God hath done for our souls: for grace, like oil, is of a diffusive nature—like Mary's box of ointment which she brought unto Christ, that filled all the house with the sweet scent thereof; so that God smells the savour, and others receive good thereby.

MDCCCXCV.—*To be patient under afflictions, because they will have an end.*

Web., *Com.*, in 2
Ep. Pet.

"Dabit Deus his
quoque finem."—
VIRGIL.

As an apprentice holds out in hard labour and (it may be) bad usage for seven years together or more, and in all that time is serviceable to his master without any murmuring or repining, because he sees that the time wears away and that his bondage will not last always, but he shall be set at large and made a freeman in the conclusion: thus should every one that groaneth under the burthen of any cross or affliction whatsoever bridle his affections, possess his soul in patience, and cease from all murmuring and repining

whatsoever, considering well with himself, that the rod of the wicked shall not always rest upon the lot of the righteous; that weeping may abide at evening, but joy cometh in the morning; and that troubles will have an end, and not continue for ever.

Ps. cxxxv. 3, and
xxx. 5.

MDCCCXCVI.—*Every man to find out the impediments of repentance in himself.*

THEY who have water running home in conduit-pipes to their houses, as soon as they find a want of that which their neighbours have in abundance, by-and-by they search into the causes, run to the conduit-head, or take up the pipes to see where they be stopped, or what is the defect, that so they may be supplied accordingly. Even so must every man do, when he finds that the grace of repentance flows into other men's hearts and hath no recourse or access into his soul: he must by-and-by sit down and search himself what the cause should be, where the remora (obstacle) is, that stays the course, where the rub lies which stoppeth the grace of repentance in him, seeing they that live (it may be) in the same house, sit at the same table, lie in the same bed, they can be penitent for their sins, sorry that they have offended God, and so complain in bitterness of soul for their sins; but he that had the same means, the same occasions, more sins to be humbled for, more time to repent, and more motives to draw him to the duty, is not yet moved with the same, nor any way affected with the sense of sin: this must needs be matter of high concernment to look about him.

Rogers's *Practical
Catechism.*

"In tribunal mentis
tue ascende contra
te, et reum te con-
stituisti ante te,"
&c.—AUG., de
Utilit. Agend. Peni-
tent.

MDCCCXCVII.—*Murmuring at God's doings; the prejudice thereof.*

IT is reported of Cæsar, that, having prepared a great feast for his nobles and friends of all degrees, it so falling out that the day was extreme foul, that nothing could be done to the honour of the meeting with comfort, he was much displeased and so far enraged at present, that he willed all them that had bows to shoot up their arrows at Jupiter (then their chief god), as in defiance of him for that rainy weather, which, when they accordingly did, the arrows fell short of heaven, and full upon their own heads, so that many of them were very sorely wounded. Even so do our muttering and murmuring words, either for this or that which God sendeth: they hurt not Him at all, but return upon our own pates, and wound both deeply and dangerously.

Seneca.

"Discat non mur-
murare qui mala
patitur," &c.—
ISTID., de Sum-
Bene, lib. iii.

MDCCCXCVIII.—*Gospel-invitation to comfort.*

A PARTY of the Syrian host, as they were foraging about, lighted upon a little Hebrew maid; they brought her to Naaman, their commander-in-chief; he bestows her upon his wife; the girl, perceiving that he was infected with leprosy, said unto her mistress, "Would to God my lord were with the prophet that is in Samaria; he would soon deliver him of his leprosy." Such is the voice of the Gospel to every unrepentant sinner: "O that you would come unto Christ, seek after Him by a lively faith and repentance for your sins; He would deliver you from the threatenings of the law, and release you of those impossible conditions which you are there bound unto. He hath conquered death and hell for your sakes, paid the ransom for your sins, and in the end, by His redemption, will bring you to life everlasting."

Scalabon., *Moralia
in Passionem Christi.*

2 Kings v. 3.

Rom. i. 16.

2 Cor. iii. 2.

Col. i. 14.

MDCCCXCIX.—*The moderate use of worldly things.*

PLINY maketh mention of cranes, that, being about to fly over the seas, they take up stones in their feet and sand in their throat, to poise them against the wind, and as they

Nat. Hist., lib. xi.
cap. 23.

"Quanto felici-
or hic qui, nil cuperet
quam qui totum sibi
posceret orbem,"—
JUVENAL.

come near the land, by little and little cast them down; so lightening themselves, that the desired shore seeth the last stone not taken away, but let fall. Thus it is that good men use the world as if they used it not: they take up the cares of riches as a viaticum to serve them in this life; they know that enough is useful, too much a burthen; and therefore, as they come nearer and nearer to their desired rest, they more and more disburthen themselves, and cast off everything that hindereth in their way thither.

MDCCCC.—*The work of the Law preceding the work of the Gospel.*

De Trugillo,
Theaur. Con-
donat.

"Duleia non
meruit qui non
gustavit amara."

If a man have a corrupt and dangerous sore in his flesh—if he will be cured, or prevent the danger of a gangrene—he must prepare himself both for trouble, pain, and many other inconveniences: as, first, the lancing of it, then the cutting and squeezing out the filthy and corrupt matter, then corrosives to eat out the proud flesh, and, lastly (if need be), searing and cauterizing, before any healing plaster be applied. Even so, in the spiritual healing of our sins, the work of the Law must precede the work of the Gospel: first, that of the Law, to humble us; then that of the Gospel, to comfort us. Before there be any obtaining of pardon, any comfort in the hope of redemption, the Law must take us in hand—search our frailty, lance our sins, squeeze out the corruption of our natures, make us cry and roar again with the smart of our wounds. And then it is that the gentle cataplasms of the Gospel may be applied, and the comforts of remission ministered unto us from the Physician and Surgeon of our souls, Christ Jesus.

MDCCCCI.—*Divisions in Church and state to be prevented.*

Price's Sermon, at St.
James's, before
Prince Henry, 1608.

"Et scissa gaudens
vadit discordia
pallens."—VIRG.,
Æneid, viii.

TACITUS, in the life of Agricola, his father-in-law, describing the figure, form, fashion, complexion, chivalry, and resolution of the Britons in that time, observeth this also, that they were then drawn into petty partialities and factions; and the greatest help the Romans had *adversus validissimas gentes*, as he calls our warlike nation, was, that they had no common council, they did not consult together, but each city fought against their neighbours—"Et ita dum singuli pugnant, universi vincuntur" (Whilst one by one fighteth, all are subdued)"—they are his own words. And it is much to be feared that the Romans are again entering our land; they expect an advantageous success by our home-bred factions and divisions; so that the Pope may well be said never to have had hopes of a greater harvest in England: for how can it otherwise be? How shall the Church of Christ, the body of Christ, the household of faith, the kingdom of heaven upon earth, stand, if there be so many cizars and concisors, cutters and carvers of her members.

MDCCCCII.—*Sorrow for sin must be in particulars.*

Guadalupens,
Com. in Roseam.

"Nemo dicat
occulte; poeniten-
tiam ago apud
Deum, novit Deus
qui me agnovit,"
&c.—AUG., de
Cura Mili.

PHYSICIANS meeting with diseased bodies, when they find a general distemperature (indisposition), they labour by all the art they can to draw the humour to another place, and then they break it, and bring out all the corruption that way;—all which is done for the better ease of the patient. Even so must all of us do when we have a general and confused sorrow for our sins: labour as much as may be to draw them into particulars, as to say, "In this and in this, at such and such a time, on such an occasion, and in such a place, I have sinned against my God;" for it is not enough for a man to be sorrowful in the general because he is a sinner, but he must draw himself out into particulars, in what manner and with what sins he hath displeased God; otherwise, *dotus latet in generalibus* (he may deceive his own soul).

MDCCCCIII.—Perseverance in goodness enjoined.

It is said of Hannibal, that, notwithstanding the rough rocks and craggy cliffs of the Alps, he proceeded onward in his design for Italy with this resolution, "*Viam inveniam aut faciam* (I will either find or make a way. That is the *terminus ad quem*, and thither I will go)." Thus it is that God, being Alpha and Omega, He will have His servants to run from α to ω , from the beginning to the end, in the constant possession of the faith. They that were marked to be preserved in Jerusalem were distinguished by the character π , which is the last of all the Hebrew letters, teaching them that they must run their race even to the last, that their profession must be *sacramentum militare*; or like to that in the covenant of marriage, "till death us do part;" with the spouse in the Canticles, not to leave their hold; with Mary Magdalene, to stand, wait, and stay at the sepulchre; and with the woman of Canaan, to cry and continue in crying. And why? Because that, as they have heaped sin upon sin, and drawn the threads thereof so big, so long, till they made them cords of vanity, and after wreathed those cords till they became cart-ropes of iniquity; so that now, being called unto sanctification (there being always in Christianity $\tau\acute{o}$ $\lambda\omicron\upsilon\pi\acute{o}\nu$, a further-more), they should increase more and more from faith to faith, from virtue to virtue, crying out with St. Paul, "*Nondum apprehendi* (I have not yet attained," &c.).

Sir W. Raleigh's
Hist. of the World.

Menech., Com. in
Ezech. ix. 4.

Cant. iii. 4.

John xx. 11.

Matt. xv. 22.

Isa. v. 18.

"Perseverandum
est et assiduo studio
robur addendum,"
&c.

Phil. iii. 12.

MDCCCCIV.—Sorrow for sin must be proportionable.

He that falleth into the midst of a deep river must labour and take more pains to get out than he that fell in but at the brink thereof: the one must swim hard for it, whereas the other, catching hold upon the bank or something else growing thereupon, more easily draweth himself out. Thus, if we fall into great sins, it will and must cost us more sorrow and tears than if we fell into lesser. Manasseh's sin was great, and his sorrow was proportionable; Peter's sin was great, and his sorrow was suitable. So must ours be: if our sins be many and great, our sorrow must be so much the greater; if but few and little, our sorrow may be the less, and we sooner attain the peace of conscience.

Marcel. de Pisc.,
Engyl. Theolog.

2 Chron. xxxiii. 12.

Matt. xxvi. 75.

MDCCCCV.—Non-proficiency in the ways of God and religion condemned.

SIR THOMAS MORE makes mention of a drowsy, devoted monk in his time, who, in his quotidian devotions, was wont to say, the first day, "*Gloria Patri*;" the second, "*et Filio*;" the third, "*et Spiritui sancto*;" and in the end it was "*sicut in principio*," doubling over his orisons: not much unlike to the ignorant countryman, that, yawning out his thoughts unto God, unbuttons his doublet with "*Our Father, which art in heaven*," and steps into his bed with "*I believe in God the Father Almighty*," never labouring to understand what the one or the other meaneth. This is to be like the sun in Joshua's time, that stood still; or rather the sun in Hezekiah's time, that went backward; or Fabia, in Quintilian, who, for thirty years together, would not confess that she was one year older. But God cannot abide such halting in His service, any such delaying in religion, any such loitering in profession, any such limits in Christian profession; He cannot but distaste any snail-like withdrawing, any piece-like recoiling, any hypocritical feigning, any wearisome fainting, any dial-like staying, any pool-like standing, any Ephraimite starting, any foolish virgin neglecting, or any drowsy apostle sleeping.

Price's Serm., ut
antea.

"Non progredi est
regredi."

MDCCCCVI.—To be patient at the time of death; and why so.

It is well known that when a gaoler knocks off a prisoner's bolts, fetters, and irons, that the constant wearing them hath put him to a great deal less pain than the knocking of them

Rogers's Practicel
Catechism.

off doth at the present ; yet, though every blow go to the very heart of him, he never murmurs at it, but is quiet and well contented, because he knows that the pain will be compensated by the ease that he shall afterwards enjoy. Thus it is that all men here in this world lie fettered and gyved with the bolts and irons of mortality and sin, in which case it may be, when God comes to knock off those irons by death, that they feel more pain and extremity than before ; yet, because this brings to ease and everlasting rest, let them be patient in this the time of their dissolution.

“Mors ultima
pena est, nec
metuenda viris.”—
LUCAN.
Rev. xiv. 13.
Isa. lvii. 2.

MDCCCCVII.—*How it is that wicked men are said to be none of God's children.*

As in nature, when children are neither in outward feature of the body nor inward quality of the mind like to their parents, who begat and brought them forth, we say that such children degenerate and grow out of kind ; neither can they be outwardly judged to belong to their parents, by reason of that great dissimilitude and unlikeness of manners : even so, when we see men in the world walking in by-paths of their own, and no way like to their heavenly Father in holiness and righteousness, no way resembling Him who hath begot them in Christ, in doing of good, we may (and that justly) say of such, that they degenerate and grow out of kind, that they do not *patrizare* (tread in their Father's steps), going about always doing of good, after the example of Jesus Christ their elder Brother.

Recks's *Trism.*,
Lond., 1624.

“Inde tu miraris si
patrisset filius!”—
PLAUT., in *Pseud.*
dili.

MDCCCCVIII.—*Things unlawful not to be asked of God in prayer.*

It is written of Vitellius, the emperor, that one of his friends, being denied a petition that was not reasonable, waxed angry and said unto him, “What avails me thy friendship, seeing I cannot obtain that which I crave ?” Whereunto the emperor replied, “And what is thy friendship to me, if for thee I must do that which is unlawful ?” Now, if such equity hath been found in man, what shall we think of our God ? With what face dare we seek that from God which is not lawful to be given ? Hence it is that many times we ask and get not, because we ask amiss and not for the right end ; whereas, did we ask in faith, we should be sure to have that thing which we desire or a better.

Nepos, in *Vita*
Vitellii.

“Despicuntur ora-
tiones iaves, plenæ
rerum corporali-
um.” &c.—FROSP.
James iv. 2.

MDCCCCIX.—*God alone more powerful than all the enemies of the world.*

ANTIGONUS, king of Syria, being ready to give battle near the Isle of Andreos, sent out a squadron to watch the motions of his enemies and to descry their strength ; return was made that they had more ships, and better manned than he was. “How ?” says Antigonos ; “that cannot be ; *quam multis meipsum opponis* (for how many dost thou reckon me) ?” intimating that the dignity of a general weighed down many others, especially when poised with valour and experience. And where is valour, where is experience, to be found, if not in God ? He is the Lord of Hosts ; with Him alone is strength and power to deliver Israel out of all her troubles. He may do it, He can do it, He will do it ; He is wise in heart and mighty in strength ; besides Him there is no Saviour, no Deliverer ; He is a shield to the righteous, strength to the weak, a refuge to the oppressed ; He is *instar omnium* (all in all), and who is like unto Him in all the world ?

Ptolemaich, in *Pelopid.*

Stiles's *Serm.*,
Lond., 1627.

John ix. 7.
Isa. xliii. 11.
Ps. v. 12, xxii. 12,
and xcix.

MDCCCCX.—*Charity to be well ordered.*

MOSES, being commanded of God to make a holy anointing oil, was to take a certain quantity of some principal spices, such as myrrh, cinnamon, calamus, and cassia, then to compound them after the art of the apothecary. And thus it is that the oil of our charity must be rightly ordered; every Christian almsgiver must be a kind of spiritual apothecary: first, his alms must be like myrrh, which distils from the tree without cutting or the least incision, so his charity to be free without the least compulsion; secondly, cinnamon, hot in taste and hot in operation, so his alms, neither stone-cold, as Nabal, nor lukewarm, as Laodicea, but hot—as it was said of Dorcas, that she was full of good works; thirdly, cassia, as sweet as the former, but growing low, the emblem of humility, so giving, but not vain-gloriously; lastly, calamus, an odoriferous powder, but of a fragile reed, so giving, but acknowledging his weakness, thinking it no way meritorious—for “*periculosa domus eorum qui meritis sperant*,” saith St. Bernard (“dangerous is the state of that house which thinks to win heaven by keeping house,” &c.).

Exod. xxx. 23.

Reeks' *Serm.*,
Lond., 1619.

“*Charitas ad cuncta virtutum facia dilatatur*,” &c.,—
GREG., *In Cura Pastoral.*

MDCCCCXI.—*Times of trouble and danger distinguishing true professors from false ones.*

THE Samaritans, as long as the Jewish religion flourished and was in honour, caused a temple to be built on a high mountain, named Gerizim, that therein they might not be inferior to the Jews. They boasted themselves to be of the progeny of Joseph, and worshippers of God also with them; but when they perceived that the Jews were cruelly afflicted by Antiochus Epiphanes for the worshipping of God, then, fearing lest they should be also handled in like manner, they changed their coat and their note too, affirming that they were not Israelites, but Sidonians, and had built their temple not unto God, but Jupiter. Thus it is that times of trouble and danger easily distinguish the counterfeit and true professor. Trouble is a kind of Christian touch-stone, a *lapis lydius*, that will try what metal men are made of, whether they be gold or dross, whether they be real or carnal professors, sincere Christians, or rotten-hearted hypocrites.

Joseph., *Hist.*, lib.
xiii.

Sigou., *de Repub.*
Héb.

“*Ignis aurum probat; adversitas verum fortior*,”—
LIPSE., *in Ep.*

MDCCCCXII.—*The hardness of a rich man's conversion.*

IT is observed amongst anglers, that pickerils are not easily nor often taken; a man may take a hundred pinks or minims before he catch a pickeril: for he preyeth so sore at his pleasure upon the lesser fry, that he seldom or never hath any stomach to bite at the bait. And so fareth it with the rich men of this world: their stomachs are so cloyed and surfeited with the things of this life, that when the doctrine of salvation is preached, they have no appetite unto it; tell them of selling all that they have and giving it to the poor, then, with the young man in the Gospel, they cry out, “*Durus est hic sermo*, &c. (This is a very hard saying; who can bear it)?” and it is as hard for such to enter into the kingdom of heaven, whilst the poor run away with the Gospel.

Holbrook's *Serm.*,
Lond., 1609.

“*Argentum diviti-
bus caro et sanguis est*,”—EURIPID.

John vi. 60.

MDCCCCXIII.—*A small plot of ground sufficient for the greatest landed man at the time of death.*

SOCRATES carried Alcibiades, as he was bragging of his lands and great possessions, to a map of the whole world, and bade him demonstrate where his land lay; he could not by any means espy it, for Athens itself was but a small thing to the world, where his lands at that time were. Thus many there are that bear themselves very high upon their lands and

Combe's *Apophth.*
Sophrast., lib. i.

"Recipit populus
urna citatos."
SEN., *Herc. Fur.*
King's Fun. Sermon.

livings—so much in one place, so much in another, such a lordship in this shire, and such a manor in that; but St. Basil tells them truly where their land lies, and what may be said to be really theirs: "*Nonne telluris tres tantum cubiti te expectant* (So much measure of ground, to the length and breadth of their bodies, as may serve to bury them in, or so many handfuls of dust as their bodies go into after their consumption; that is *terra sua, terra mea, and terra vestra*—their land, and my land, and thy land)." And more than this no man can absolutely claim.

MDCCCCXIV.—Riches very dangerous in the getting of them.

Aloys Novarini
Sicut, *Expositio.*

SUPPOSE a tree whose leaves and boughs were clogged and hung with honey, unto which a hungry man coming falls a-licking one bough and leaf after another until he is carried so high from one to another, through the greediness of his hunger, that he slips and slides and cannot stay himself, but down he comes and breaks a leg or an arm, and it is well if he escape with his life. So dangerous is it to climb up the tree of riches: for, most commonly, men lay hold so upon one hundred after another, one thousand after another, *per fas et nefas* (no matter how or which way they do it), though they endanger themselves sore, even to the loss of their precious and immortal souls to all eternity.

"Quocunque mo-
do rem."

MDCCCCXV.—A great blessing of God to be gently used in the matter of conversion.

Fuller's *Cure of a
Wounded Conscience.*

In some corporations the sons of freemen, bred under their fathers in the same profession, may set up and exercise their father's trade without ever being bound apprentices thereunto; and whereas others endure seven years' hardship, at the least, before they can be free—they run over that time easily, and are incorporated by their father's copy: thus it is that they who never were notoriously profane, such whose parents have been citizens of the New Jerusalem and have been bred in the mystery of godliness, are oftentimes entered into religion and become children of grace without any spirit of bondage seizing upon them; and though otherwhiles they taste of legal frights and fears, yet God so preventeth them with His blessings of goodness, that they smart not so deeply as other men—a great benefit and rare blessing to that soul where God, in His goodness, is pleased to bestow it.

Gal. iv. 26.

Eph. ii. 19.

Ps. xxi. 3.

MDCCCCXVI.—Perfection of grace to be endeavoured.

Ezek. xlvii. 4.

Vinc. de la Nuza's
Tract, *Evangel.*
Mark iv. 28.

"Nemo perfectus,
qui perfectio esse
non appetit."
BERNARD,
Phil. iii. 13.

Hugger's *Serm.*,
Lond., 1615.

Matt. v. 48.

As the waters spoken of in Ezekiel grew up by degrees—first to the ancles, then to the loins, and lastly to the head; or as that gradual wheat our Saviour spoke of—first there was the blade, then came the stalk, after that the full corn, but lastly came the harvest: even so, like that water, we must grow higher and higher till we come to our head, Christ Jesus; and like that corn ripen and ripen until the end of the world, when God shall come to winnow us. We must resolve, endeavour, contend, and strive for perfection, as for a prize, though there may be many hindrances, as worldly allurements, the devil's temptations, and our own sinful provocations, ever adding one grace unto another till we are in some sort *secundum hujus vitæ modum* (according to the capacity of our human nature) perfect men in Christ Jesus.

MDCCCCXVII.—The pain of a wounded conscience greatedened by the folly of the patient.

Fuller's *Cure of a
Wounded Conscience.*

SHEEP are observed to fly without cause, scared (as some say) with the sound of their own feet; their feet knock (make a sharp noise) because they fly; and they, poor silly

creatures, fly because their feet knock. An emblem of God's children under the pains of a wounded conscience, self-fearing; self-frighted; for as it is that the pain of a wounded conscience, amongst other reasons thereof assigned (as from the heaviness of the hand that makes the wound, an angry God; from the sharpness of the sword wherewith the wound is made, the Word of God; from the tenderness of the part itself which is wounded, the conscience), becomes intolerable, so, from the folly of the patients themselves, who, being stung, have not the wisdom to look up to the brazen serpent, but torment themselves with their own activity. Hear they but their own voice, they think it to be that which hath so often sworn, lied, talked vainly, wantonly, wickedly, their own voice being a terror to themselves; see they their own eyes in a glass, they presently apprehend these are they which shot forth so many envious, covetous, amorous glances, their own eyes being a terror to themselves; and, as it was threatened to Pashur, themselves become a terror to themselves.

"Sonus excitat
omnis s. spensum."
—VIRGIL.
Jer. xx. 6.

MDCCCCXVIII.—*No true content to be found in the things of this world.*

THERE is an old apologue of a bird-catcher, who, having taken a nightingale, the poor bird pleaded for herself as well as she could, and seeing divers go to the pot before her, said, "Alas! I am not worth the killing; I have little or no flesh on my back, therefore you may well let me go!" "No," says the fowler, "one bird in hand is worth two in the bush." The bird replies that her notes were more worth than her corpse, and that she would chant him out three songs, for which he should fare the better all the days of his life, if he kept them, than if he killed her. The bargain was made and the bird let fly. The songs were these:—

Whaley's *Serm.*,
Lond., 1615.

1. "Strive not beyond thy strength."
2. "Grieve not too much for the loss of that which cannot be recovered."
3. "Believe not that which is incredible."

Now, whilst the wise bird-catcher was conning these lessons, the bird, flying over his head, told him that he had lost a great treasure, for she had within her head a precious stone as big as an ostrich-egg. At this news the birder began to ply the nightingale with fair words, and told her that if she would come again to his hand he would spare the meat out of his own belly to feed her. Then answered the bird, "Now I see thou art a fool indeed, that canst make no good use of my counsel—for, first, thou labourest for me, whom thou canst not reach; secondly, thou grievest for that which is irrecoverable; and, thirdly, thou believest that which no wise man will, that I have a pearl in my head as big as an ostrich-egg, whereas all my whole body is not so big." Thus, surely, there are many of these fowlers, or rather fools, in the world, such as dote in their reposals, setting up their rest in the things of this world where it is not to be found, and, in the meantime, neglect to seek where it is; for the world hath no more sufficiency to man's desire than the nightingale had the true pearl within her to give him content—all the advantages of outward things being to man's desire but as sharp sauce to the appetite, which doth not satisfy hunger, but provoke the stomach to hunger after more.

Contr. Zuingeri
Theat. Hum. Vitæ

"Fallax est hic
mundus, finis dur-
bius, exitus horri-
bilis." &c.—PET.
BLESENS.

MDCCCCXIX.—*A good man tedious to bad company.*

WHEN a hunted deer runs for safeguard amongst the rest of the herd, they will not admit him into their company, but beat him off with their horns, out of principles of self-preservation, for fear the hounds in pursuit of him fall on them also. In like manner, when a knot of bad good-fellows perceive one of their society become a new man, they will be shut (free) of him as soon as possibly they can, preferring his room and declining his company, lest his goodness prove infectious. He shall no longer be welcome in their society than he is able to sing his part in their jovial concert, do as they do, and then he is a boon-companion,

Fuller's *Cure of a
Wounded Conscience*.

"Loripes rectus
de ridetis Æthiops
album."—JUVE-
NAL.

MDCCCCXX.—*Pride, the vanity and sinfulness thereof.*

Middleton's
Heavenly Progress.

"Omni vitio de-
terior est superbia,"
Ecc.—ISTID., de Sum.
Rosa, lib. iii.

It is well-known that rotten wood and glowworms make a glorious show in the night, and seem to be some excellent things; but when the day appears, they show what they are indeed—poor, despicable, and base creatures. Such is the vanity and sinfulness of all haughty, proud, high-minded persons, who, though now shining in the darkness of this world, through the greatness of their power, place, and height of their honour, when the Sun of Righteousness shall appear and manifest the secrets of all hearts, then they will be seen in their own proper colours, and appear to be but rotten stuff and stinking sepulchres; for to have nothing derogates nothing from the worth of true grace, but to have power without piety, greatness without goodness, is a scorn to him that confers it and a sin to him that receives it, but both shameful and sinful to him that waxeth proud by it.

MDCCCCXXI.—*Greatness of the torture of a wounded conscience.*

Fuller's *Cure of a
Wounded Conscience.*

"Nihil est miserius
quara animus ho-
minis læsus."—
PLAUT.

Prov. xviii. 14.

As long as Adam did fast in Paradise, he stood fast, but having once eaten the forbidden fruit, he tarried a while there, but took no contentment therein: the sun did shine as bright, the rivers ran as clear as ever they did, birds sang as sweetly, beasts played as pleasantly, flowers smelt as fragrant, herbs grew as fresh, fruits flourished as fair—no punctilio of pleasure was either altered or abated; the objects were the same, but Adam's eyes were otherwise: his nakedness stood in his light—a thorn of guiltiness grew in his heart before any thistles sprang out of the ground, which made him not to seek for the fairest fruits to fill his hunger, but the biggest leaves to cover his nakedness. Such is the torture of a wounded conscience, that it is able to unparadise Paradise; and the burthen thereof so importable, that it is able to quail the courage and crush the shoulders of the hugest Hercules, of the mightiest man, upon the face of the earth. Who can bear it?

MDCCCCXXII.—*The proud man's memento.*

Combesil *Apph-
thegm. Imperat.*, 6th c.

Jahellicus, in *Hist.*

"Nihilum ne crede
colori."—VIRG.,
Æ. 6g.

ALEXANDER, having compassed and conquered a great part of the world, came into an island of the Brachmans, a people that used no habit but beast skins, no houses but caves, no meat but such as nature produced; and demanding the reason of this their strange kind of life, they answered, "We know that we shall die—whether this day or to-morrow we know not—and, therefore, why should we take care for power to rule, honour to be esteemed, or riches to live in pleasure?" With which answer he was so affected, that he bade them ask what they would and he would give it them. They presently demanded not to die; to which he replying that he could not give that, for he himself must die—"Why, then," said they, "art thou so foolish to live in such pride, seeing thou knowest thou shalt die?" Thus, if rude, barbarous people, only by the meditation of death, could so easily condemn all the thoughts of power and honour, is it not more than time that such as profess themselves to be Christians, who, having so many noble restraints and retracts to beat down the pride of power and honour, should now cease to fall in love with their own shadows, not to dote upon greatness and popular applause, which will last no longer than the giver pleaseth, not to look big or be proud upon the access of any preferment whatsoever?

MDCCCCXXIII.—*Patiently to wait God's time for deliverance.*

Fuller's *Cure of a
Wounded Conscience.*

CONSIDERABLE are the causes why a broken leg is incurable in a horse and easily curable in a man: the horse is incapable of counsel to submit himself to the farrier, and, therefore,

in case his leg be set, he flings, he flounces, and flies out, unjointing it again by his mis-employed mettle, counting all binding to be but shackles and fetters unto him; whereas a man willingly resigneth himself to be ordered by the surgeon, preferring rather to be a prisoner for some days than a cripple all his life. Thus, it were heartily to be wished that men would not be like the horse or mule, which have no understanding, but let patience have its perfect work in them, so that when they are, as it were, overwhelmed in a deluge of distress, finding no way to get out, they would tarry God's time, and though deliverance come not in an instant, yea, though to wait be irksome at the present, in due time they shall certainly receive comfort.

"Omnis avara et
gravia patitur
lucras."

Ps. xcxi. 6.

"Deus hic est
prodest."—OVID.

MDCCCCXXIV.—Pride a main engine of the devil.

As when a city or a castle is besieged, amongst other stratagems and devices, men are used to undermine the foundation and blow it up with gunpowder, that being, as they think, the surest way to gain it: so the devil, laying his battery to the fort of man's soul, undermines it, and puts the gunpowder of pride into it, knowing that, as he himself was blown up, so will that precious fortress be easily scaled if that powder once take fire in it. And as those that fish with nets in standing rivers, where they pitch down their net, do blunder (move without direction) and trouble the water, that the fish may not see the net, and then with poles beat and dash the streams above, to drive the fish into the net: so Satan, setting the net of disobedience, mudds and troubles the heart of man by pride, and so beats him down the stream of his own affections till he have caught him in his deadly net of destruction.

Middleton's
Heavenly Progress.

"Superbia diaboli
est instrumentum."
&c.—CASSIOD., in
Ps. xviii.

MDCCCCXXV.—Nature cannot work out peace of conscience.

THERE are a sort of foolish country people that think Nature will work out all distemperatures, and they need no physic; some of them are confuted by their graves, others, of more strength and healthier constitutions, possibly recover their former vigour; but their diseases make a truce only, not a peace, with their bodies: the latent cause remains and watcheth its advantage of the next heat or cold the body takes, or the next intemperate season that comes. And thus many deal with their souls, never regarding when their spirits are troubled to heal up the wound with the balm of Gilead, but go on in their worldly, natural way, and at last their troubled spirits are quiet again, so they get their peace, of course; but all this while the hidden cause of their trouble watcheth the next advantage, their souls fester within, and on a sudden they are ready to despair and to lay violent hands on themselves.

Collinge's *Letters*, v.

"Latet anguis in
herba."

MDCCCCXXVI.—Men to set a high value upon their souls.

WHEN Praxiteles, a cunning painter, had promised unto Phryne one of the choicest pieces in his shop, she, not knowing which was the best, began to think upon some plot whereby to make him to discover his judgment which of them was the piece indeed, and suborned one of his servants to tell his master (being then in the market, selling his pictures) that his house was on fire and a great part of it burnt down to the ground. Praxiteles, hearing this, presently demanded of his servant if the "Satyr and Cupid" were safe, whereby Phryne, standing by, discovered which was the best picture in the shop. And shall a silly painter set so high an esteem upon a poor, base picture, the slubbered (imperfect) work of his own hands, and shall not we much more value the soul, that is of an immortal being, the most precious piece that ever God made, the perfect pattern and image of Himself. Let riches, honour, and all go, if nothing but this escape the fire, it is sufficient.

Plutarch, *Moral*,
lib. iv.

Pausanias, in *Attic*.

"Anima cura
tuam ipsius in quan-
tum potes."—ME-
NANDER.

MDCCCCXXVII.—Peace of conscience *not wrought out by merry company or drinking.*

Collings's
Lenten, &c.

Matt. xxiii. 15.

2 Kings ix. 31.

SOME there are that, if they be in an ague or the like distemperature, will drink hot waters or good store of sack to prevent their cold fit and out-burn nature; but, alas! all the good that comes of it is only that they fall into a burning fever and, perhaps, consume their dust into ashes. So there are such profane wretches that, if their conscience alarms them, if their spirit troubles them, or if crosses multiply upon them, think there is no other way to wind out of the devil's fingers but by throwing themselves into his arms, making themselves twice more the children of the devil than they were before; they must needs to the tavern or to the ale-house, seek out some boon companions; drink away their sorrow; but had Zimri peace that slew his master? Damning a soul cannot, surely, be the way to save it.

MDCCCCXXVIII.—*The vast difference betwixt pride and humility.*

Rodius, *Cont. in
Ephet.*

"Impar congressus
Achilli."—VIRGIL.

Lam. iii. 29.

SPECTACLES that are of an ancient sight, if the young go about to use them, they show all things less than they are; but unto old men they present all things greater than they are. Such is the difference betwixt pride and humility, that pride is like the old man's spectacles, and makes things bigger than, indeed, they are; but humility, like the spectacles worn by young men, causeth every thing to seem less than it is. A proud man thinks no man better than himself, an humble man none worse: the one lifteth up himself on high, the other layeth his mouth in the dust.

MDCCCCXXIX.—*Much learning to be found in a small compass of expressions.*

Cuffe's *Difference
of Ages.*

"Litra sementem
facit et sententia
messem."

THE learned Heraclite, no less elegant than enigmatical, amongst other his quaint speeches, hath this saying of special remembrance and observation: "That the greedy metal-mongers, in their too, too eager search for the world's wealth, after long toil and trouble, find *parvum in magno* (a little pure substance in a great deal of unprofitable earth)." But it fareth otherwise in the inquisition and pursuit after learning, for there a well-grounded scholar shall find, with a little abstractive speculation, *magnum in parvo* (much matter in few words); every short golden sentence and particle thereof containing incredible store of most pure substance; every short aphorism, every axiom, every maxim—nay, almost every contracted line—comprehending matter sufficient to fill whole volumes.

MDCCCCXXX.—*The true nature of humility.*

Bonavent., in *Legenda S. Francis.*

Marul., lib. ii.

"Recta facere, et
inutilem se reputare,
apud paucos inven-
tur."—BERN.

RUFFINUS, the companion of St. Francis, having a revelation that a crown of glory was laid up for that holy man, told him one day that it would very much rejoice him if he would let him understand what he thought of himself. To whom St. Francis gave this answer: "I esteem myself the greatest sinner of any in the world, and that I serve God less than any other man." "How can that be," said Ruffinus, "seeing some are thieves, some murderers, some adulterers, and many most profane and wicked wretches—such as are in the very gall of bitterness, such as never think of God or goodness—and thou art not only free from these, but withal a man of much sanctity and holiness?" But he, replying, said, "Out of doubt, if God had been so merciful to them as He hath been to me, they would have showed themselves more thankful than I have been; and, besides, if God had forsaken me, I should have committed far greater sins than they have done." Here was a good man,

though a Papist—a rare pattern of humility—so far imitable as being a man arrived at a most excellent degree of self-denial coming from an inward and high knowledge of God and himself, so that all the virtues that he hath, and all the good works that he doth, though never so worthy and deserving, yet they seem unto himself little or none at all. And such is the nature of every man that is truly humble. He admires everything in another, whilst the same or better in himself he thinks not unworthily contemned; his eyes are full of his own wants and others' perfections. No man sets so low a value of his worth as himself; not out of ignorance or carelessness, but of a voluntary and meek dejectedness. Well may it be said of him that he is a lowly valley sweetly planted and well watered; the proud man's earth, whereon he trampleth, but secretly full of wealthy mines; more worth than he that walks over them; a rich stone set in lead; and, lastly, a true temple of God built with a low roof.

Hall's Character of
Virtues and Vices.

MDCCCCXXXI.—Impossible to arrive at a full perfection of learning in this life.

It was well said of Sigismund, the emperor, to a doctor of law whom, for an excellent stratagem against the enemy, he had knighted not long before. When, at an assembly of peers and counsellors, the doctor doubted whether side he might with greater credit join unto, to his own of the togati or the other of the militia: "Is it doubtful," said the emperor, "whether learning or military experience is more honourable? I can in one day make a thousand good soldiers; but I am not able in a thousand years to make one tolerable doctor." Implying that the whole course of a man's life was not time sufficient to arrive at a full perfection of learning. We may read of them that have sailed about the world in three years, but as yet never heard of any who, in the whole course of their life, how laboriously soever passed over, were able to compass the whole circle of the liberal sciences. There was one called sometimes, in regard of the excellency of his parts, a walking library; another was said to dispute *de omni scibili*—mere hyperboles—for Socrates, on his death-bed, confessed he had many things to learn; nor shall any man after him come to the requisite perfection of learning.

Rerum German.
Script. Inogniti.

Sylvius, lib. iv.,
Com. in Reb. Gestis.

Aïfouli.
Drake.
Cavendish.

Aïstotle.
Abuelardus.

"Ars longa, vita
brevis."

MDCCCCXXXII.—The excellency of humility.

It is storied of Homer, the prince of poets, that all the cities of Greece contended to have the honour of his nativity, every one affirming that he was born there, as thinking themselves sufficiently honoured if a man in philosophy so learned, in poesy so singular, should be born amongst them. Thus it may be said of humility: all the virtues—as temperance, fortitude, prudence, &c.—contend for the right of it, and think themselves much graced if they may get it but to be theirs, so excellent an ornament they account it—excellent indeed; so that a writer, defining other virtues, was so amazed at the consideration of it, that he was fain to call it "*donum sine nomine*"—in some sort like unto God, who wants a definition, and cannot be expressed what He is. The wisest of philosophers never knew or understood it, and therefore, amongst all the ancient Latins, it wanted a name; and amongst the Greeks they could not express it as we do, but called it *ταπεινωσις* (the abjection or lowliness of the mind).

Pet. Crinitus, de
Poet. Græc.

"O sancta vene-
rabilisque humi-
litas."—AUG.

Middleton's
David's Key.

MDCCCCXXXIII.—Christ voluntarily engaging Himself to take away the sins of the world.

Look but upon a poor man, that lying under an arrest for debt more than he is any way able to compass by way of satisfaction, so that there is no way but one—either pay or

Alphons. ab Aven-
dano, Com. in
Matt. ix.

to prison—what though his friends be never so rich, never so potent, the creditor cannot charge one farthing of the debt upon them; there is no justice for it; but if this poor man hath some able friend that will so far undertake for him that the debt shall be paid at a certain time and place appointed, the prisoner is released, the engagement is entered in the creditor's book, and from that day forth he looks upon the surety, not so much as once minding the poor debtor at all. Thus it is that a writ of vengeance was issued out of the court of heaven; mankind was ready to be arrested and thrown into an everlasting prison, from whence he should never have been released till he had paid the utmost farthing, which he was never able to do with all the friends and means that he could make; yet such was the happiness, that Jesus Christ, seeing some of His elected friends that His Father had given Him having their names in the writ, steps in and says, "Father, these are My friends; surely they are My people, children that will not lie (so He was their Saviour); I will pay the debt; charge it upon my account; it shall be paid in the fullness of time." The Father accepts the tender, desires no better security than that of His beloved Son, in whom He is well pleased.

Col. ii. 14.

Isa. lxiii. 8.

Gal. iv. 4.

Matt. xiii. 17.

Mark i. 11.

MDCCCCXXXIV.—*The virtue of humility.*

Vincent, *Speculum
Morale*.

"O medicinam
omnibus consulen-
tem, omnia tumen-
tia comprimē-
tem," &c.—AUG.,
de Verb. Dom.

As the amethyst is said to repress drunkenness and breed sobriety, the jasper to expel dreams, the sapphire to heal tumours and swellings, the onyx to make men valiant: thus it is that, as several stones and minerals have proper and peculiar virtues in themselves, the grace of humility is that panacea—that catholicon of the soul—that cures all diseases whatsoever: it beats down the drunken fumes of windy conceits, puts away the earnestness of desire after transitory things, which are nothing else, indeed, but dreams and shadows; it cures the risings of heat and passion, and makes a man valiant to fight against those three arch enemies of mankind—the world, the flesh, and the devil.

MDCCCCXXXV.—*God only able to work man to will and to do.*

Collings's
Lessons, &c.

A GREAT emperor buyeth a woman that is a slave, whom he intends to marry, and will so do whether she will or no; yet he will woo her, and, if possible, marry her will as well as her person; yet, whether she will or no, he will and may marry her, for she is purchase: she is his wife in his determination before he hath married her. This is a simile that, at the first view, may seem to hold out much of God's ability in the working of man to will and do, yet, being put into the balance, will be found light; for, though this emperor hath power to force the woman's body to the action, yet he hath no power to force her will to be willing to the action. The will is always independent, *sui juris*, but God hath power not only to marry the soul, which He hath bought from being a slave to the devil, but to make it ready and willing to marry Him.

MDCCCCXXXVI.—*Pride in riches, honours, preferments, &c.; the vanity thereof.*

Scalaboril *Moralis
in Patimam
Christi*.

*Disting. honores,
&c., quibus
exhibiti, in eorum
commodum
ruinar. — GREG.,
Moral. vii.

A BLADDER being puffed up with a little wind, if but two or three beans or peas be put into it, they make a mighty sound and rattling, insomuch that a good-mettled horse, which not otherwise afraid to enter the troops of ten thousand armed men, will be so scared with the strangeness of the noise, that the rider shall be scarce able to sit him; yet, if this bladder be but pricked with a pin, it comes instantly to nought. A true resemblance of such whom God enricheth with His blessings, casting into their bosoms some beans and peas of extraordinary gifts and graces of authority, honour, wisdom, and the like, with which they make such a rattling that even valiant hearts are daunted with the sound thereof, and they them-

selves, drawing in the wind of popular applause, begin to swell as big as any bladder with presumption of their own merits; but if their prince's displeasure do but breathe on them, or some fever or distemper seize upon them, this great wind is abated, their souls are galled with impatience, and they sing their part with those wretched ones, "What hath pride profited us, or what hath the pomp of riches brought us?"

Wisd. v. 2.

MDCCCCXXXVII.—Security the cause of all calamity.

It was well observed, that it was necessary for Rome that Cato should be born as well as Scipio; the reason was, "*Alter cum hostibus, alter cum vitiis bellum gessit* (The one kept war with their enemies, the other with their vices; so that, being alarmed on both sides, they were ever in a posture of defence)." Thus it is that, what with the sword of the Spirit drawn against the exorbitance of the time, and that of the militia to defend the frontiers, the people rouse up themselves and become vigorous, well considering that no man is sooner overthrown than he that feareth nothing; and most usually it so falleth out that security is the main cause of all calamity.

Seneca, in Ep.
Vel Pat. Hist.
Rom.

"Nemo securus
esse debet in vita
ista,"—AUG.

MDCCCCXXXVIII.—Riches, honours, &c.; the different use that is made of them.

It is said of the seeds of henbane, that they kill all birds saving sparrows, and to them they are nourishing food. The reason given is this: their veins are so narrow that the fumes thereof cannot pass to the heart and surprise it so soon as it doth other creatures. Such is the condition, property, quality, and use of riches, honours, preferments, or any other outward thing whatsoever: they do nothing at all to hurt the godly, such as know how to make a right use of them; but to the wicked, such as know no other heaven upon earth but the bare enjoyment of them, they are but as so many snares and temptations to entrap them—so that what is one man's meat becomes the other's poison. And why so? Because the godly have certain private veins of knowledge and goodness whereby that deadly fume of henbane—the love of the world—cannot pass to the heart. Let honours mount ever so high, riches increase ever so much, they look above them, they set not their heart upon them, but take up that of the wise man, "*Omnia bonis in bonum* (All things to the good are turned to good)."

Artemidorus, de
Medicina, Cereali-
alibus.

Holdsworth's
Serm., 1632.

Wisd. iii. 9.

MDCCCCXXXIX.—The sovereign virtue of humility.

PHYSICIANS and naturalists do say that there is nothing of the mulberry-tree but is medicinal and useful in some sort or other—the fruit, the root, the bark, the leaf and all. Such is the sovereign virtue of humility, that every part of it, as well the root of affections and the bark of conversation as the leaves of words and the fruit of works, heals some diseases or other of the drooping, sin-sick soul. Hence is it that the great Physician of our souls (as if they could never be at rest or quiet otherwise) prescribes us this recipe against all spiritual qualms and agonies, "Learn of Me, that I am lowly and meek, and you shall find rest to your souls."

Plin., Nat. Hist.,
lib. xvi., cap. 26.
Isidor, Dioscorides

Matt. xl. 19

MDCCCCXL.—The love of riches very dangerous.

A TREE, when it is half cut through, deceives the elephant when he leans unto it. Mandragora, if duly taken, is good physic, but if immoderately, it casts into a dead sleep, congeals the spirits, and deadens the natural faculty. And as one said of parliaments in England, that they are very good purges to evacuate the ill humours of the body politic, but

Plinius, in Hist.
Nat.

Sir Francis Bacon.

Middleton's
Heavenly Progress,

very bad diet drink to live upon—weakening the vigorous spirits thereof and making it liable to much inconvenience—such is the immoderate love of riches and the things of this life: they deceive all that lean unto them, there is no safety in living upon them, no rest in the acquiring of them. They cast their favourites and all such as dote upon them into strange dreams, their reason and understanding being stupefied, their devotion and goodness congealed, and, in fine, their bodies and souls in great jeopardy to be everlastingly damned.

MCCCCXLI.—Worldly honours and greatness; *their vanity to be considered.*

Wolfgang. Lazius,
de Rebus Rom.

"Disce in hoc
mundo suprà
mundum esse,"
&c.—AMBROS., in
Lib. de Virg.

Staughton's *Serm.*,
Lond., 1635.

THE Romans, to express the vanity of worldly honour and greatness, painted Honour, in the temple of Apollo, as representing the form of a man, with a rose in his right hand, a lily in his left, above him a solsequy or marigold, and under him wormwood, with this inscription, "*Levate* (Consider),"—by all this declaring that man in this world flourisheth as a rose in delights and riches, but at night—that is, in the time of death or adversity—he is dried up, rejected, and set at nought as a dried rose, which all the day long is carried in the hand with contentment, but, being once withered, is cast away on the dunghill; the lily, excelling Solomon in its glorious clothing, but, the leaves falling, it becomes sordid, aptly denoting the favour of man whilst in worldly honour, but, once clouded by misfortune, made of no account; the marigold, opening and shutting with the sun, showing that when the sun of prosperity shines he sees all things delectable, but, the sun setting, death or adversity approaching, then appears nothing but darkness and horror of the grave; the wormwood signifying that all the delights in this world are sweet in the execution, but bitter in the retribution—no better than a bitter potion and the very gall of dragons; lastly, the word "*Levate*" is very necessary: lift up your heads and consider, ye that are proud of your honours and greatness, ye are but roses that will wither, lilies that will lose their beauty, marigolds that open and shut with the sun, and your portion, without repentance, will be but wormwood and bitterness.

MDCCCCXLII.—*The heart of a worldly-minded man never satisfied.*

Phil. Nepos, in
Vita Plutarch.

Hugo, *de Anima*,
lib. i.

Leech's *Serm.*,
Lond., 1627.

ALEXANDER, on a time, having many philosophers with him at a banquet, would needs have it put to the question, what was the greatest thing in the world. Some of them said the hill Olympus, some the sun, some the earth, some one thing and some another; but one of them said that surely the heart of man must needs be the greatest, because that in a moment it passed through the whole world—heaven, earth, sea and all. And such is the heart of every worldly-minded man, though, in the substance of it, such a bit as will hardly give a kite a breakfast, yet of that extent as to the desires thereof, *totus non sufficit orbit* (the whole world is not able to satisfy it). If an earthly-minded man should gain unto himself the whole world, and, being placed in the middle of it, so that, if possible, he might at once view his purchase, he would, Alexander-like, ask whether there were any more worlds, any more land, any more wealth, that he might grasp that into his hands also.

MDCCCCXLIII.—Pride in apparel *condemned.*

Sir John Heyward,
*Three Norman
Kings*,

Adams's *Serm.*,
1635.

OUR chronicles record it of William Rufus, one of the three Norman kings, who, in his time, was held for one sumptuous in his apparel, that when his chamberlain had brought him a pair of new breeches to put on, and he demanding what they cost, it was answered eight shillings. The king, being offended, bade him begone like a beggar, and bring him a pair of a mark price. Now, it is much to be feared that histories for the time to come shall have little or no cause at all to commend our sober moderation in this kind, but rather complain

of the most intolerable and damned (hateful) excess that ever reigned amongst Christians—such being the vanity thereof, that sexes can hardly be distinguished; and when one sees men and women in their bravery, they may safely conclude many of them to be in the midst of their wealth, the basest of them wearing more in gold and silver lace, or a set of points, than would in times past have bought one of our ancient kings a suit of apparel.

“Impudicus quisque ut videatur magnificus, entagiti vestiri pretiosioribus.” &c.—JUSTIN.

MDCCCCXLIV.—*Careless, worldly hearers of God's Word to be reproved.*

It is said by the naturalists—how true, let them look to it—that a vessel being made of the ivy-tree, if water and wine be poured into it together, the wine will leak out and leave the water behind it. Such are all careless, worldly hearers of God's Word: they hold a true resemblance with this wood for receiving into them the wine of Gospel dispensations, which should inebriate them with the love of God and goodness, and also taking in the water of worldly apprehensions; they leave out all the wine, forget all the good, so that nothing remains behind but the puddled water of vanity, pride, ambition, luxury, and such other pests of the soul, which, without the mercy of God upon true repentance, will endanger it to all eternity.

Plin., *Hist. Nat.*, lib. xvi., cap. 35. Ben. Victor., *Em. pyrica*.

MDCCCCXLV.—*Pride and ambition; the folly thereof.*

It is reported of a certain philosopher, who, dying, demised a great sum of money to him that should be found most foolish, and left another philosopher his executor. It fell out so, that travelling many countries to find out a man exceeding all others in folly, that he came to Rome, where a consul, abusing his place, was adjudged to death, and another immediately chosen, who joyfully took it upon him; to this man the philosopher delivered the sum of money, telling him that he was the most foolish man in the world, who, seeing the miserable end of his predecessor, yet was nothing daunted therewith, but joyfully took upon him the succession of his office. Oh, how foolish, then, are most men of this world, that live and see the miserable wreck that pride and ambition have made everywhere!—in heaven, in paradise, and through the whole world and every part thereof (especially that of the court of great ones, where but few prosper, and those that prosper perish), yet dare adventure with joy and contentment to hoist out their sails, and run themselves upon such dangerous rocks—ruin and destruction.

Greg. de la Nuza, *Tract. Evang.*

Conr. Zuingerus, in *Theat. Hum. Vita*, lib. xvi.

Shute's *Serm.*, Lond., 1638.

“Aulæ culmen lubricum.”

MDCCCCXLVI.—*Men, by nature, looking more after their bodies than their souls.*

SOCRATES, one day meeting Xenophon, the son of Coryllus, in a certain angioport or haven-street, and seeing him a youth of great hopes, stayed him with his staff and asked him this question, where was the place where several merchandises and commodities were to be sold; to whom Xenophon readily replied, in such a place he might be furnished with all sorts. Then Socrates demanded of him another question, where was the place where men were to be made good: to this his answer was, that he could not tell. “Then,” saith Socrates to him, “follow me, that thou mayest learn it.” And so, from that time, he began to be Socrates's scholar. Now, as it was with Xenophon at that time, so it is now with most part of Christians: they know readily and are very well versed in all the ways of worldly trade and commerce, as having special care to be ignorant of nothing that belongs to profit or pleasure; but if the demand be made concerning the pearl of price, the rich merchandise of the soul, the graces of God's Holy Spirit, and where and how one may purchase them, they answer with Xenophon, they cannot tell. And why? Because they never made it their work to inquire after things of that nature.

Diog. Laert., in *Vita*.

Stiles's *Serm.*, Lond., 1639.

MDCCCCXLVII.—Magistrates, ministers, &c.; *their rule to walk by.*Joh. Apostol.,
Paravie.De Trugillo, The-
saur. Concional.

THE seamen have a proverb, or rather a riddle, "*Mare ab imbecillibus victum, fortiora vincit*" (That the sea is overcome of things weak, but the strongest are overcome of the sea)," which is thus to be understood: that those sabulous (sandy), dirty, and fenny places about the sea are, by aggregation and access of mire, sand, and other things falling into them, continually enlarged, and so the sea about such places is contracted, restrained, and, as it were, overcome; but the rocky, strong, and hard places are by the sea strongly assaulted, and by little and little so battered and eaten out, that it gets much ground there, and overcomes that stony-hearted opposition. A good rule for magistrates, ministers, and men in power to walk by, to be gentle and loving, and of a yielding disposition to the humble, virtuous, and religious persons, and suffer such to be overcome by them; but to the stubborn, stiff-necked, and proud, rebellious spirits to extend the waves and billows of their justice and power to break down their oppositions, and bring under their aspiring thoughts; but with this proviso, that their sins may be hated, not their persons, and that to be done, too, not with a desire of revenge, but of healing and curing their infirmities.

MDCCCCXLVIII.—Graces of the Spirit *to be made the soul's furniture.*

Neyes, in Flm.

De Mediavilla,
Progressus Celestis.

ALEXANDER having conquered Darius, there was a box brought unto him from the king's cabin, curiously wrought with gold and pearl; and asking of them (who were not ignorant of the Persians' profusedness and vanity) what use there was of so precious a vessel, it was answered, that the king used therein to keep his ointments, which, as soon as he understood, he gave order forthwith that it should be the keeper of a more precious jewel, meaning the *Iliads* of Homer, and he no more called *μυρο-θήκιον*, but *Ὁμηρο-θήκιον* (not the box of ointments, but the box of Homer). Now, how much rather should every Christian make his most precious soul (which hath for a long time been no better than a cage full of unclean birds, the keeper of vice and all kinds of vanity) a temple fit for the Holy Ghost to dwell in, a vessel and preserver of the graces of God's Holy Spirit!

MDCCCCXLIX.—Discretion, *the guide of all religious actions.*Cassian., Collat. I.,
cap. 2.Bern., Serm. in
Cant. xlix."Discretio virtutibus modum imponit, sine qua," &c.—
PET. RAVIS, in
Serm.

Gortan., in Rom. xii.

Augustin., Hæret.,
viii.

THERE is a story how divers ancient fathers came to St. Anthony, inquiring of him what virtue did by a direct line lead to perfection, that so a man might shun the snares of Satan. He bade every one of them speak his opinion: one said, "Watching and sobriety;" another said, "Fasting and discipline;" a third said, "Humble prayer;" a fourth said, "Poverty and obedience;" and another, "Piety and works of mercy:" but when every one had spoken his mind, his answer was, that all these were excellent graces indeed, but discretion was the chief of them all. And so, without all doubt, it is, being the very *auriga virtutum* (the guide of all virtuous and religious actions), the moderator and orderer of all the affections; for whatsoever is done with it, is virtue; and what without it, is vice. An ounce of discretion is said to be worth a pound of learning; as zeal without knowledge is blind, so knowledge without discretion is lame: like a sword in a madman's hand, able to do much, apt to do nothing. "*Tolle hanc et virtus vitium erit* (He that will fast must fast with discretion; he must so mortify that he do not kill his flesh)." He that gives alms to the poor must do it with discretion, "*omni petenti, non omnia petenti* (to every one that doth ask, but not everything that he doth ask);" so likewise pray with discretion, observing place and time—place, lest he be reputed a hypocrite; time, lest he be accounted a heretic. And thus it is that discretion is to be made the guide of all religious performances.

MDCCCCL.—*Humility exalted.*

THE naturalists do observe that the Egyptian fig-tree, being put into the water, presently sinks to the bottom ; but, being well soaked with moisture, contrary to the nature of all other wood, buoys itself up to the top of the water. So we may say of humble-minded men : they keep the lowest place and degree in everything ; but when, in such places, they are soaked with the waters of grace and devotion, with the waters of tears and compunction of heart, with the waters of pity and compassion of other men's miseries, then do they (after death especially) swim up to that incomparable height of glory which God hath assured to the poor in spirit.

Plin., *Hist. Nat.*,
lib. xiii., cap. 7.
Theophrastus.
Dioscorides.

Job xxii.

MDCCCCLI.—*No worldly thing must hinder the service of God.*

It was a good saying out of a wicked man's mouth, when Balak put hard upon Balaam to curse the people of God—"No," says he, "I cannot do it. If Balak would give me his house full of silver and gold I cannot do it—I cannot go beyond the commandment of God to do either good or bad of my own mind ; but what the Lord saith that will I speak." And thus it is that, when a man is put upon any sinful design, such as shall not be agreeable to the Word of God nor suit with the dictates of his own conscience, let him desist with that resolution of Joseph, "How can I do this great wickedness and so sin against God?" Avoid Satan, away with riches, honours, preferments, &c., if they once appear to disengage me from the service of my God. If not only a house full of gold and silver, but all the kingdoms of the world, were to be at my dispose, I would forego them all, forsake them all, that I might stick close unto the service of so good a master as God is.

Venning's *Sermon*,
Lond., 1654.

Numb. xxiv 13.

MDCCCCLII.—*Every man is to make himself sure of heaven and heavenly things.*

It is related of a man, that being upon the point of drowning in a great river, he looked up and saw the rainbow in the clouds, and considering that God had set it there as a sign of His covenant, never more to drown the world by water, makes this sad conclusion to himself : "But what if He save the whole world from a deluge of waters and suffer me to be drowned here in this river, I shall be never the better for that. When I am once gone, all the world is gone with me." Thus it is in the matter of heaven and heavenly things as in the point of calling and election, whereas it is said that many are called but few chosen ; so that if a man cannot make out unto himself that he is none of the many so-called and one of the few that shall be certainly saved, he must needs be but in a sad condition. What is the blood of Christ, though in itself sufficient to save ten thousand worlds, if it be not efficient in the application thereof unto his soul ? He shall be never the better for it. What if the Gospel come to him in word only and not in power, not in the Holy Ghost and full assurance ? It would do him little good. What are promises, if he be not heir of them ? What are mercies, if he be no sharer in them ? What is heaven, if he have no evidence for it ? And what is Christ (though all in all in Himself, yet nothing—nay, the further occasion of damnation to him), if He be not in him ?

Alard, *Aemstel*,
Redami Select,
Similitud.

Matt. xx, 16.

John iii. 19.

MDCCCCLIII.—*The deaths of faithful magistrates, ministers, &c., to be lamented.*

It is reported in the life of St. Ambrose, that when he heard of the death of any holy minister of Christ, he would weep bitterly. The like may be read of Philo, the learned Jew, that when he came to any town or village and heard of the death of any good man

In *Vita*, per Paulum.

Lib. de *Vita Moris*.

Calanby's Preface to
Abi's Sermon, 1654.

there dwelling, he would mourn exceedingly, because of the great loss that that place and the whole Church of Christ had received thereby. How much more cause have we, then, of this nation to lament our sad condition, who have in a few years lost so many reverend, learned, and godly ministers, magistrates, and others. Needs must we languish when the breath of our nostrils is expired; needs must the Church be in a tottering state when her props and supporters are taken away; and such a one is every good magistrate in his place, every painful preacher in his parochial charge, every child of God in the precinct where He dwells. And if the taking away of any of these be not matter of sorrow, I know not what is.

MDCCCCLIV.—Antinomian madness.

Apolodor., *de*
Origine Deorum,
lib. iii.

It is said of Lycurgus, that being cast into a frenzy by Dionysius, in that distemper thinking to have cut down a vine, with the same hatchet slew his own son. So the antinomist, being possessed with a spiritual frenzy, which he calls zeal, when he lifts up his hatchet to cut off some errors, which like luxuriant branches have sprung up about the law, cuts down at unawares the very law itself, both root and branch, making the observation of it arbitrary in respect of salvation, or, as a parenthesis in a sentence, where the sense may be perfect without it; for under colour of advancing God's free grace in man's salvation and affecting Christian liberty, they abrogate the whole moral law, as if it were worthy of no better entertainment among Christians than Jehoiakim gave to Jeremiah's prophecies, when he cut the roll in pieces and threw it into the fire to be consumed.

In the Preface to
Winton on Com-
mandt.

Jer. xxvi. 23.

MDCCCCLV.—The devil's policy to root out learning.

Sozomen, lib. v.,
cap. 5.

Theodoret, lib. iii.,
cap. 7.

Waterhouse's
Apology for Learn-
ing.

It is said of Julian the Apostate, that he might the better root out the name of Christianity, he did disgrace the orthodox bishops, cast an odium upon the honour and office of priesthood, make away Church maintenance and Church privileges, forbade Christian schools and places of learning for instruction of their youth, permitted not the Christians to meet together, not to have any benefit of law, any share in government, or any degree of dignity, and all this, that he might the better advance his own wicked designs. Thus the devil, by such and the like artifices, projecteth the dishonours of learning and learned men, that so, in the dark of ignorance and decay of arts, he may form and complete the model of his own diabolical kingdom, that, having put out the eye of good instruction, he may seduce the poor silly people as captives at his will.

MDCCCCLVI.—The excellency of a good name.

Epist. cxxxv., *ad*
Julianum.

Prov. xxii. 1.

Phil. 18.

Eccles. vii. 1.

Westfield's Sermon,
Lond., 1541.

Cant. i. 3.

THERE is mention made by St. Basil (τέχνη τις περιστερῶν θηρευτικῇ) of a certain art of drawing of pigeons to their dove-houses in those countries, by anointing the wings of one of them with a sweet ointment, and it being sent abroad doth, by the fragrantcy of that ointment (as it were decoy), invite and allure others to that house where itself is a domestic. Thus, as a good name is *bonum utile*, a second patrimony, and *bonum honestum*, one of the requisites that makes up a complete Christian, so it is *bonum jucundum*, better than a precious ointment, than an ointment poured forth, drawing all good men after the savour thereof, so that a preacher well-reported of shall not want hearers, a physician of good report shall not want patients, the lawyer that hath a good report shall not want clients, nor the schoolmaster, scholars; nor the tradesman, customers; nor the poor man, friends—such is the attractive faculty of a good name.

MDCCCCLVII.—Wicked children a great grief to their parents.

ST. AUGUSTINE reports of his mother Monica, that as often as her children did sin against God, so often she did, as it were, travail in birth of them again; every evil report she heard did, as it were, cause a new throe; nay, it is verily thought the pains and pangs of childbirth are not so tedious to the mother as those after-pains that are caused by the lewd conversation of their ungracious children; for those pains, though they be sharp, they are soon over, and there is some comfort in the midst of them, that a child is coming into the world. But when a good Eunice, a careful mother, shall do her best endeavour to train up her children in the fear of God, acquainting them with the Holy Scriptures, which are able to make them wise to salvation, and yet at last shall find all her labour lost, her hopes frustrate, her children carried away with lewd and vicious company into all manner of loose conversation, this must needs bring her gray head with sorrow to the grave.

In Lib. Confess.

2 Tim. i. v.

"Curas parium liberi magnum malum si quid humanitas eis acciderat,"

MDCCCCLVIII.—God's omniscience.

PLERIUS, in his Hieroglyphics, wittily resembles God by the picture of an eye standing upon the top of a staff—the staff being an emblem of His power and sceptre, wherewith He governs, and the eye as an express of His all-searching knowledge, whereby He dives and pierceth into the secrets of all hearts. Thus it is that no man can entertain a sinful thought, though slumbering upon his bed, nor effect a wicked purpose, though bolted in his lodging, when the windows are closed and the curtains drawn, but *ad luna lumina visus erit* (the eye of heaven sees it), knows it, and writes it down in the book of accounts—yea, and at the last day will summon and warn that soul to a reckoning for it.

Cyrillo et Eucherio, lib. xxxiii.

"Totus oculus est Deus," &c.

Virgil, Eclog. vi.

MDCCCCLIX.—The lawful use of human learning in sermons.

QUEEN ELIZABETH, of ever-blessed memory, having heard Dr. Thomas Dove, bishop of Peterborough, preach before her at her manor of Richmond (he being a most eloquent and facetious scholar), said that she thought verily the Holy Ghost was descended again in this Dove. And surely, whatsoever others may think of human learning, as rhetorical figures and tropes, and other artificial ornaments of speech, taken from profane authors, to be but paintings, fitter for wanton strumpets than habits for chaste matrons, more becoming the stage than the pulpit, yet let such know that Judith did attire her head as well as Jezebel, and that, seeing now the extraordinary gifts of tongues and miracles are ceased, and that knowledge is not *infusa*, but *acquisita*, eloquence may serve as a handmaid, and tropes and figures as jewels and ornaments to adorn the chaste matron Divinity.

Sir John Harrington, View of the Church of England.

"Scientia naturalis theologie ancilla," —THO., p. i., q. i.

MDCCCCLX.—God the only Searcher of the secrets of the heart.

ARAM, king of Syria, by the advice of his council, secretly layeth an ambuscade for the host of Israel, but God revealed the whole plot to Elisha the Prophet, and he to the king of Israel, whereby they all escaped—there being not a word spoken in their enemy's bed-chamber, not a thought or intimation of a thought, but God discloseth it for their good. And thus, though the heart of man be seated in a darksome closet, walled round about with flesh, swaddled up and covered with the richest hangings of Nature's wardrobe, so charily attended, so shrouded with veils, that, though he bear it in his bosom, feed it with his own goods, study to delight and please it though it be his own, yet if he would give a world for the sight of it, he could not have it. Yet, neither is the heart so close imprisoned but God

2 Kings vi.

Sutton's Second Summons for England.

1 Kings vii. 39.

1 Chron. xxviii. 9.
Ps. cxxxix.
Heb. iv. 13.

beholds it, nor a thought so privily conceived but He descries it, nor a spark of lust so softly blown and kindled but He discerns it, nor the smallest seed of ungodliness so warily covered but He reveals it.

MDCCCCLXI.—*The devil's cunning to deceive.*

Erasm. *Adagia*.

Aristoph., in *Equit.*

1 Sam. xxviii. 14.

Gen. iii.

It was anciently said of Eucrates (a crafty companion, that would do anything for advantage), "*Vias novit quibus effugiat Eucrates* (Eucrates has more tricks than one; there's no trap will easily catch him)."¹ So may we say of that subtle serpent, the devil (whose agent every godless man is), that *mille habet nocendi artes* (he hath a thousand ways to deceive): he can either *fingere personam*, as when he appeared in Samuel's mantle; or *sumere personam*, when he gave that fatal rout to all mankind; so it may make for his hellish improvement, he can transform himself into any shape whatsoever—nay, he knoweth how to be an angel of light, to deceive (if it were possible) the very elect.

MDCCCCLXII.—*Men seeking after high preferment not fit to be entertained therein.*

Plutarch, *Apophthegm.*

"Nec abnuendum,
si dat imperium
Deus; nec appeten-
dum."—SEN., in
Thyeste.

Luke xiv. 10.

SCIPIO, being made general of the Roman army, was to name as his questor, or treasurer for the wars, whom he thought fit, it being a place in those days, as it is now in these, of great importance. One that looked upon himself to have a special interest in Scipio's favour becomes an earnest suitor for it, but, by the delay, mistrusting he should be answered in the negative, importuned him one day for an answer. "Think not unkindness in me," said Scipio, "that I delay you thus, for I have been as earnest with a friend of mine to take it, and cannot as yet prevail with him;" intimating hereby that high preferments, offices of charge and conscience, are fittest for such as shun them modestly, rather than such as seek them greedily. And, without all doubt, he that hunteth after any place or dignity, whether in Church or commonweal, that doth *omnem movere lapidem* (leave no stone unmoved), no means unattempted, no friend unsolicited, doth but declare himself as one biased to his own, not the public interest, and so a man unfitting; whereas he that lies dormant till preferment awaken him, that humbly carrieth an inferior condition till he hear the governor's voice, "*Friend, sit up higher,*" is the only man fit to be entrusted.

MDCCCCLXIII.—*Prayer and endeavour to be joined together.*

Gyradius, de *Dilect. Syn.*, x.

Porphyrii *Quest. Homer.*

W. Day Winton.

THE Pagans, in their fabulous legend, have a story of Hercules (whom, for his strength, they accounted a god): how a carter, forsooth, had overthrown his cart and sat in the way crying, "Help, Hercules! O Hercules, help me!" At last Hercules, or one in his likeness, came to him, and laid on him with a good cudgel, saying, "Ah, thou silly, lazy fellow, callest thou to me for help and dost nothing thyself? Arise, and set to thy shoulder and heave thy part; then pray to me for help, and I will do the rest." Thus, in the matter of prayer unto God, we must do somewhat on our parts; it is not, as we say, lying in a ditch and crying out, "God help us!" that will bring us out. Shall a scholar pray to God to make him learned and never go to his book? Shall a husbandman pray for a good harvest and throw his plough into the hedge? "No, no," as a reverend bishop said once in a sermon before Queen Elizabeth; "it is not a praying to God, but a tempting of God, to beg His blessing without doing our endeavour also."

MDCCCCLXIV.—*Men to be ready to die for Christ.*

It is reported of an able minister (now with God), that, riding with an intimate friend by Tyburn (which he had not known, or not observed before), demanded what that was; and answer being made, "This is Tyburn, where many malefactors have lost their lives," he stopped his horse, and uttered these words with great affection, "Oh, what a shame is it that so many thousands should die here for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ! Why should not we, in a good cause, and upon a good call, be ready to be hanged for Jesus Christ? It would be everlasting honour, and it is a thousand times better to die for Christ—to be hanged, to be burned—than to die in our beds." And most true it is, that it were every way more glorious to die for Christ than to live without Him. Such was the Christian temper of the blessed apostle, that he was not only willing to be bound, but to die for the Lord Jesus. And after him, those primitive Christians, how ambitious were they of martyrdom in the cause of Christ! And of late, in the times of that Marian persecution, how many cheerfully and willingly laid down their lives, mounting, Elijah-like, to heaven in fiery chariots! And so must every good Christian be ready to do, to die for Christ—willingly to endure the cross, and not to shrink back for any torment whatsoever.

J. Whitaker.

Ash's Sermon, at his Funeral, 1654.

Acts xxi. 13.

Fox's Martyrol.

MDCCCCLXV.—*The generality of men not enduring to hear of death.*

DOCTOR RUDD, then bishop of St. David's, preaching before Queen Elizabeth, A.D. 1596, on Ps. xc. 12, "*O teach us to number our days,*" &c., fell upon some sacred and mystical numbers—as three for the Trinity, three times three for the heavenly hierarchy, seven for the Sabbath, and, at last, upon seven times nine for the grand climacterical year; but the queen, perceiving whitherto it tended, began to be much troubled in her mind, which the bishop discovering, betook himself to treat of some more plausible numbers—as of the number 666, to prove the pope to be antichrist, and of the fatal number of 88, blessing God for hers and the kingdom's deliverance, not doubting but that she would pass her climacterical year also. Sermon being ended, the queen, as the manner was, opened the window, but she was so far from giving him thanks, that she said plainly he should have kept his arithmetic for himself, and so went away for the time discontented, though upon second thought she was pacified. And thus is that the generality of men and women cannot endure to hear of death, or to entertain any thoughts of their latter end. You shall have them cry out upon the miseries of this wretched life, and yet when death appears—be it but in the bare apprehension thereof—they do as little children, who all the day complain, but when the medicine is brought them are nothing sick at all; or as they who all the week run up and down the house with pain of their teeth, and, seeing the barber (the practice of surgery was formerly joined to that of barber) come to pull them out, feel no more torment.

Sir John Harrington, View of the Church of England.

Morney, Of Life and Death.

"Nemo tam imperitus est, ut nesciat sibi quandoque moriendum."—SEN., Ep. lxxviii.

MDCCCCLXVI.—*Wit; how to make a right use thereof.*

IN the Levitical law there are directions for the usage of a captive taken to wife: "*When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest amongst the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.*" Thus, by way of allusion, this captive woman is wit as yet unsanctified, wit without wisdom, wit (as they say) whither wilt thou? When speeches are witty, whilst the behaviour is wicked—when deeds are incongruities, whilst words are apophthegms—what must then be

Deut. xxi. 10-13.

Bishop Hall's Contemplat. Solom. and Queen of Sheba.

done? Shave the hair, pare the nails, take off the abuse of wit, pare off such evils as usually are concomitant—1. Blasphemy, as in jesting with the sacred Scriptures; 2. Lasciviousness, as in wanton discourses; 3. Insolence, as in trampling on men of weaker parts; 4. Contention, as in making policy to eat out piety. This being done, wit is become wisdom; then marry her and use her as thy own.

MDCCCCLXVII.—Ignorant reformers, *whether in Church or state, reprov'd.*

Gauden's *Apology*
for Minist. in
Preface.

HE must needs be looked on as an unskilful chemist who cannot refine from dross without consuming what is precious; and that man is a pitiful empiric who cannot purge without casting into bloody fluxes. And such an one is every ignorant, inexperienced reformer—whether it be in Church or commonweal—who knows not how to shave his father's beard without cutting his throat, nor pare his nails without cropping off his hand; that cannot distinguish between the use and abuse of things, nor moderate the ancient discipline of the Church, nor regulate the wholesome laws of the nation, except he strike at the root and branch of the one and dig up the fundamentals of the other.

MDCCCCLXVIII.—*The devil and a griping usurer compared together.*

Ambros., *de Tobia*,
tom. iv., cap. 4.

ONE of the ancients thought that there was no fitter creature to compare the devil himself to than the griping usurer; for, as the usurer doth make sure to himself and get into bonds the patrimony and inheritance, and so sometimes the very life of the borrower, for a little money, which he lends to satisfy his need for the present, so the devil, for a little fleshly or worldly content, which he lends a man for a moment, gets the very soul of that man into bondage, and makes the poor sinner make over unto his use and service the whole patrimony of the powers of his most precious soul.

MDCCCCLXIX.—*Drinking; the excess thereof reprov'd.*

Hieron. Zanch., *in*
locum.

Hos. vii. 5.

Rodolph. Goclen.,
de Luxa, p. 97.

IT was the complaint of the prophet Hosea, in his time, that the princes upon their king's-day—that is, upon a solemn day of mirth and festivity celebrated for the king—did make him sick with bottles of wine. But if the same prophet were now alive, he would complain that both high and low, men and women, old and young, do not only upon some festival day, but upon every usual day—yea, upon the King of Heaven's day, the blessed Sabbath-day—make both themselves and others drunk with bottles of wine and other strong drinks, abusing those good creatures of God so prodigally, so prodigiously, as if they were born to no other end but thus to abuse themselves and the good blessings together, and as if there were no other heaven or happiness but the pouring of strong drinks into their bodies.

MDCCCCLXX.—*The great danger of relying upon foreign aid and assistance.*

Barlow's *Sermon*, at
St. Paul's on the
next Sunday after
the discovery of the
Gunpowder Treason,
1605.

THERE is a fable how that the horse, being too weak for the stag, required the help of a man, which was easily granted; who, getting upon the horse's back, put the stag to flight; but, after that, "*non equitem dorso, non frantum depulit ore* (he could never quit his back of the rider, nor his mouth from the bridle-bit)." So it is with the helps of all worldly potestates—mere *beneficia viscata*: just like the poor bird that, having escaped the snare,

percheth upon the tree for refuge, and there she finds bird-lime to entangle her, from whence she cannot fly but with the loss of her feathers, if not of her members. And thus it is with the helps of states and nations. Ask their help in time of distress, they will grant it, but, withal, either they exact a tribute, which exhausteth the treasury, or impose conditions which infringe the liberty, or require a future aid, which weakeneth the power, or betray upon advantage, which redoubles the misery, or upbraid the benefit, which exulcerates (wounds) the mind; so that it is matter of danger to make any reliance upon such aid and assistance.

"Ibi fas, ubi maxima merces."
—LUCAN.

MDCCCCLXXI.—*The Christian's growth in grace enjoined.*

THE eagle's emblem is *sublimius* (to fly higher), even to behold the sun in its splendour; the sun's emblem is *celerius* (swifter), as a giant refreshed to run his course; the wheat in the Gospel hath this emblem, *perfectius* (riper), first the blade, then the ear, then full corn; Ezekiel's emblem is *profundius* (deeper), first to the ancles, then to the knees, then to the thighs; Christ's emblem was *superius* (sit up higher); Charles I. had for his emblem, *ulterius* (go on further); the woman with child hath this emblem, *plenius* (fuller, until she bring forth): and so ought every Christian that is not heavy, dull, and sluggish, to mount loftier with the eagle, to run swifter with the sun, to wax riper with the wheat, to wade deeper with Ezekiel, to sit up higher with the guest, to pass on further with the emperor, to wax fuller with the woman, to be still growing in grace till they come to the height of perfection in Christ Jesus.

Price's *Serm.* before
Prince Henry at 41.
Yam's, 1609.
Ps. xix. 5.
Mark iv. 28.
Ezek. xlvii. 4.
Luke xiv. 10.

"Haud est virile
terga fortunæ dare."
—SEN., *Trag.* vi.

MDCCCCLXXII.—*God's blessing upon the means doth all.*

As in a course of physic, a diseased man is prescribed to boil certain medicinable herbs in running water, and then to drink a quantity of that water, and so is cured of his disease; and yet we know that it is not the water, but the decoction or infusion, which cureth the patient: so it is not the bread that nourisheth, nor the abundance of outward things which enricheth or contenteth, but the infusion of God's blessing, which is the staff of life, without which a man may starve for hunger with bread in his mouth, suffer the extremity of cold with good clothes on his back, and die like the children of Israel with the flesh of quails in his mouth.

Swale's *Serm.* at
Court, 1621.

MDCCCCLXXIII.—*Other men's sins the good man's sorrow.*

It is said of Marcellus, a valiant Roman, that when as, after a long and tedious siege, he entered by composition into the great and rich city of Syracuse, the tears trickled down his cheeks to see so famous a place, and such a multitude of inhabitants brought into captivity. This was much to be done by an heathen, and many of the dear servants of God have not been without example in the like kind; nay, Christ Jesus Himself wept for the security of Jerusalem. And whose bowels that hath in him any spark of grace, any drachm of goodness, would not yearn within him? Whose heart would not melt to see whole swarms and millions of people trooping to hell, led as so many bondslaves by the prince of darkness, and not bemoan it? Surely there can be no religion where there is not such compassion.

Plutarch.

Cic., *Orat.* in
Verrem.
1 Sam. xv. 35.
Ezek. ix. 2, 3, 4.
Jer. xlii. 17.
2 Pet. ii. 8.
Acts xvii. 16.
"Pia est tristitia
vitiis alienis tribu-
lari, non implicari."
—AUG., in *Epist.*

MDCCCCLXXIV.—*Husband and wife each other's crown.*

In older times, the Pagans worshipped all the powers of their deities in two images—the one whereof was the image of a man, called Adra, perched aloft; the other of a woman, called Adergidis, seated below. From the image of the man issued sunbeams, after the fashion of a crown, meeting in the head of the woman; and from the image of the woman

Macrobius, *Saturnal.*
lib. i.

Eph. v.
1 Pet. 3.

streamed up goodly rays, in the form also of a crown, collected on the head of the man : all this to hint out unto us how the wife (as civilians speak) shineth in the beams of her husband, and the husband is made glorious in the reflected beams from his wife, both being, as it were, crowns of glory one unto the other.

MDCCCCLXXV.—*The Church's distress and comfort.*

Vitruvius, lib. i.,
cap. 6.

Brooks's Sermon,
London, 1587.

"Nube solet pulsa
candidus ire dies."
—OVID.

It is said of Mitylene, a magnificent stately city near the borders of Phrygia, that it was rarely (finely) builded, but very badly situated—for when the south wind blew the inhabitants grew sick ; when the west wind, they did cough ; but when the north wind blew, they were all well. Thus the Church militant is rarely (finely) builded, but badly situated, as it were, in the unhealthy marshes of Egypt. One while the south wind blows, and it is sick—that is, when heresies spring up with the Gospel, as in the first five hundred years after Christ ; another while the Church cougheth and labours for life under the strength of some violent disease, as in those ten bloody persecutions next following Christ's ascension ; add hereunto the sad distress that she is in at this very time, rent and torn in pieces with sects and schisms, and groaning under the burthen of an insupportable toleration thereof : but the Church's comfort is, that God, the great Physician, will, in His good time, turn about the wind into another corner, that it may be healed.

MDCCCCLXXVI.—*Sin in its original easy to be found.*

In Latin, Aconi.

Ovid, Met.

Crashaw, Parable
of Poison.

1 John iii. 8.

THERE is in Italy, or some part of the Apennine Hills, not far from the hole Avernus, an herb called *Aconitum*, one of the mortallest poisons in the world, and withal so deadly, that the poets held it too bad to be natural, and would have it to come from some supernatural cause or curse, which, not being within their compass to apprehend, they therefore feigned, that when Hercules drew Cerberus out of hell, where the filthy froth and foam fell out of the ugly jaws of his troubled mouth, there grew that deadly herb, the poisonous aconite. Thus do they, poor heathens, make a great deal of do to devise a beginning for the most earthly poisons ; but for sin, the spiritual poison of man's soul, we need not go to fancies and fables to find the original matter of it ; for the Holy Ghost tells us directly, that whosoever committeth sin is of the devil.

MDCCCCLXXVII.—*The commands of God to be obeyed, not questioned.*

Charron, *Trois
Veritez.*

"Imperare prin-
cipis est, et sub-
ditorum obtem-
perare."

Matt. viii. 9.

It was judiciously said by a wise man of later days, that if he were enjoined by his superiors to put forth to sea in a ship which had neither mast nor tackling, nor any other furniture, he would do it ; and being asked what wisdom there were in so doing, answered, "The wisdom must be in him that hath power to command, not in him who is bound to obey." Thus it is that men, having an express commandment in God's Word to do thus and thus, must not gainsay and overthrow all with their own worldly wisdom and fleshly reason. Obedience must be no disputant, no framer of excuses. If the captain command the soldier a piece of service, must he tell him why ? Is it not enough for the centurion to say to his servant, "*Do this, and he doth it*" ? Must the subject obey his prince in nothing, but when he is of his council ? But if with men it were so, yet with God it may not so be, of whom it is sufficient for us but to know that we are commanded to obey whatsoever His will and pleasure is.

MDCCCCLXXVIII.—*Tyrants, infidels, &c., forced to acknowledge the providence of God.*

JULIAN, that wicked apostate, though as politic to obscure as malicious to oppose the truth of Jesus Christ, was yet, in the end, constrained to shut up his tyranny with a "*Vicisti, Galilæe* (Thou hast overcome, O Galilean)!" In like sort we read of Mahomet II., the first emperor of the Turks, that, at the siege of Scodra, against the Christians, in the defence of so small a city against his mighty army, finding God his enemy, he blasphemously asked, by way of scorn, whether God had not enough to do in heaven, that He should interpose Himself in his affairs on earth. And thus the most cruel of tyrants, the most irreligious heathen, through the thick clouds of ignorance, have often espied the glimpse of God's dreadful lightning, and as oft quaked at His thunder; they have felt His finger in their wounds, and acknowledged His strength in their weakness—yea, such is the power of the Almighty God to expose their own wicked actions as a table of their confession, and extort an acknowledgment of His victory out of their blasphemy: for he that will not deny a God must, of necessity, grant a Providence; and whosoever he be that knows himself, and sifts into his own will and actions, must needs acknowledge a supernatural power, which determines them to good or evil.

Eusebii Hist.

Knoles' Hist. of
Turki.

Carpenter, *Achil-
tophel*.

"Nec vox hominis
sonat ô Deus certe."

"Agitante calesci-
mus illo."

MDCCCCLXXIX.—*The wicked politician discovered.*

PLINY, in his "Natural History," maketh mention of a certain beast of Scythia that is able to change itself into all variety of shapes and colours, yet, returning to his own form, expresseth the resemblance of an ass—a good emblem of a wicked politician, who, sitting, as it were, at the stern of state, and holding the helm in his hands, must of necessity vary himself a thousand ways to obey all winds and second all tides; but nature, which is the worst dissembler of guilty actions, will one time or another betray itself to discovery or, at least, plain dealing. Death will strip him naked and lay him open to shame, and leave him as a fool to men's contempt and God's vengeance.

Carpenter, *ut antea*.

MDCCCCLXXX.—*Inconstancy in the ways of God reproved.*

It is said of that *humi repens*, the grasshopper, that it hath wings, but they are such as cannot lift it up from the earth, or, if they do, it is but *per saltum*, not *per volatum* (they only serve them to hop, not to fly withal); no sooner up from the earth, but by-and-by down again. And such are all they whose devotion is soon hot, soon cold again: they could like it well if they might go to heaven *per saltum*, as it were at one jump, without any more ado; but *per volatum* (by flying), by a constant course of well-doing, that is too laborious for them—they cannot, they will not endure it.

Gerson, *Meditat.*
viii. *ch. 11. 2. 11.*
Don.

MDCCCCLXXXI.—*The carnal professor described.*

It is observed of the ostrich, a kind of bird-beast—half a bird of the air and half a beast of the earth—that he hath such a weighty body that he cannot raise up himself to fly aloft, yet flickereth (flapping the wings without flight) in such wise, and moveth so fast by the help of his wings, that he cannot be outgone by some of the swiftest of other creatures. And such are all carnal professors, all holy unholy worldlings, that will needs mingle heaven and earth together, that will seem to have their conversation in heaven when yet their affections weigh them down to the earth; so that, contrary to the apostle's rule, they will *Deo militare et sæculo se implicare* (be God's soldiers and the world's solicitors)—nay, contrary to our Saviour's rule, *Deo et Mammonæ servire* (divide their service betwixt God and Mammon).

Aquino, 1. 2da.,
q. 102, art. 6.

Calvin, in Job
xxxix. 16.

2 Tim. ii.

Matt. vi. 24.

MDCCCCLXXXII.—*Certainty of the good man's reward from God.*

Justinian.

DIONYSIUS, causing musicians to play before him, promised them a great reward; having played a long time, they expected their pay, but he told them they were paid already, since, as they pleased him with musical sounds, so he them with windy hopes of reward. But God deals not so with His servants: He feeds them not with vain hopes, but sure accomplishment of His gracious promises, there being a reward for the righteous, and He faithful that hath promised it, who saith, "*Behold, I come quickly, and My reward is with Me.*"

Rev. XXI. 12.

MDCCCCLXXXIII.—*God only to be served.*

Theophrastus, in Hist.

WHEN the soldiers had chosen Valentinian to be their emperor, they were consulting how they might join a partner with him; to whom Valentinian replied, "It was in your power to give me the empire when I had it not; now I have it, it is not in your power to give me a partner." Thus, if God be our God, Mammon must be our slave; he that is the servant of God must be master of his money; if God be our King, He must be our King only—for the bed and the throne brook no rivals. God must be our God alone. "*Æquum est Deos fingere, ac Deum negare* (It is all one to choose new gods, and to deny the true God)." No; let heathens choose new gods and forsake the true God; but let every good Christian say, "Thou, O Father of mercy, and Lord of heaven and earth, be my God, and my only God for ever and ever!"

"Omniſque potestas
impatiens conſor-
tis."—PLUTARCH.

Augustin.

MDCCCCLXXXIV.—*To be at God's will and disposal is the best condition.*

Speculum Exemplum.

It is storied of a young virgin that, at a great prince's hands, had the choice of three vessels: one whereof was gold, richly wrought and set with precious stones, and on it was written, "Who chooseth me shall have what he deserveth;" the second was of silver, superscribed thus, "Who chooseth me shall have what nature desireth;" the third was of lead, whose motto was this, "Who chooseth me shall have what God hath disposed." The former pleased her eye well, but not her understanding—it offered what she deserved; she knew that was just nothing, therefore refused it. The second considered, offered what nature desires—she thought that could be for no solid good, for nature desires such things as please the carnal lust; this she also refused. The third had a coarse outside, but the sentence pleased her well—offering what God had disposed. So the faithful soul put herself upon God's ordinance, and chose that. The virgin is man's soul; the golden vessel is the world's riches, contentful enough to an avaricious eye. Too, too many choose this, but, being opened, it is full of dead men's bones and a fool's bauble, to set them down for very idiots who cleave to the present world, and at last have all their hopes rewarded with folly. The silver vessel is the lust of the flesh, those fond and vain delights which concupiscence so much hunts after—so saith the motto, it gives what nature desireth; this vessel, opened, is full of wild fire and an iron whip, intimating that God will scourge the lustful with the whip of judgments, as diseases of body, infamy of name, overthrow of estate, and vexation of conscience. The leaden vessel is, as the sense and sentence declares it, the blessing of God; the chooser of it shall have what God hath disposed for him—shall be contented with the providential penny that comes in daily; and in a blessed, happy condition is that soul that makes this election, for, opened, it is found to be full of gold and precious stones, every one more worth than a world, the immortal graces of God's Spirit. The virgin chose this, and she was married to the king's son: and so shall every soul that makes the like choice. No matter, though it seems lead without and glister not with outward vanities, it is rich within; the wealth thereof cannot be valued, though all the arithmetical accountants should make it their design to cast it up.

Leon. de Udinge,
Quadrages. Mal.Adams's Spirit,
Garden.Paul de Wann,
Serm.

MDCCCCLXXXV.—*Neglect in the hearing of God's Word dangerous.*

HERODOTUS hath a merry tale of a piper, how he came to the water-side and piped to the fishes, but they would not dance; then he took his net and caught some of them, and, being thrown upon the land, they began to leap and skip up. "Nay," quoth the piper, "I offered you music before and you would none; now you shall dance without a pipe." Thus it is that most men commonly regard the songs of Sion, the preaching of God's Word, as some men do music heard late at midnight in the streets whilst they are in bed, perhaps they will step to the window and listen to it awhile, and presently to bed again—step from the couch of their lusts to church, hear the sermon, commend the preacher for a good man, and then to bed again, lulling themselves in their former security; but let such know, that if God have given them music and they will not dance, if God have afforded orthodox preachers and they will not hear, as Christ reproved the Jews, they shall mourn in sadness for their obstinate refusal of proffered mirth, and say, with heaviness of spirit, "There was a prophet amongst us."

In *Polymnia*,
lib. vi.

Brown's *Serm.* at
Court, 1627.

"Nec retinent
patulas, commissas
fideliter aures."—
HORAT., in *Arte*
Poet.

MDCCCCLXXXVI.—*How sins may be said to outlive the sinner.*

It is said of a lawyer, that resolving not to be forgotten, he made his will so full of intricate quirks and quillies, that his executors (if for nothing else), for very vexation of law, might have cause to remember him. Thus, the incloser of commons sinneth after he is dead, even so long as the poor are deprived of that benefit. He that robbeth the Church of a due, and so leaves it to his heir, sins after he is dead, even so long as God is made to lose His right. The unjust decree of a partial judge may outlive him, even so long as the judged inheritance remains in a wrongful possession; but, *à contrà*, we say of a charitable good man, that he doth good after he is dead—his alms maintain many poor souls on earth when his soul is happy in heaven.

Adams's *Generat.* of
Serpents.

"Vivit post funera
virtus."

MDCCCCLXXXVII.—*Heaven to be always in our thoughts.*

It is reported of a reverend preacher, that sitting amongst other divines and hearing a sweet concert of music, as if his soul had been borne up to heaven, took occasion to think and say thus: "What music may we think there is in heaven!" Another, taking a serious view of the great pomp and state at court upon a collar-day, spake not without some admiration, "What shall we think of the glory in the courts of the King of Heaven?" And thus must we do: as we read the book of nature, be still translating it into the book of grace; as we plod on in the great volume of God's works, be sure to spell out the word of use, of instruction, of comfort to ourselves. The spiritualizing of earthly things is an excellent art; and that is a happy object and well observed that betters the soul in grace.

R. H.

Adams, *Sinner's*
Par. Bell.

"Quocunque tem-
pore non cogitaveris
Deum, puta illum
diem amissum."

MDCCCCLXXXVIII.—*A non-resident, slothful minister worthily (justly) discouraged.*

THERE was a certain idle monk in Winchester, who, complaining to King Henry II. that the bishop had taken away three of their dishes and left them but ten, the king replied, that the bishop should do well to take away the ten and leave them the three. And it is just with all men, especially ministers of God's Word and Sacraments, that if they have *crimen immane* and *nomen inane*, that they should have *mercedem tenuem* (a slender recompense); if *inertes*, then justly *inopes*, especially *cum valuerint, et non valuerint prædicare* (when they are able and are not willing to preach), then let double honour, which is countenance and maintenance, be kept from them.

Math. Paris.

"Pensate fratres,
quantæ damna-
tionis est, sine la-
bore mercedem la-
boris," &c.—
HIERON.

MDCCCCLXXXIX.—*The true comfort of election*Adams, *Happiness of Church.*

A MAN may have his name set down in the chronicles, yet lost; wrought in durable marble, yet perish; set upon a monument equal to a colossus, yet be ignominious; inscribed on the hospital gates, yet go to hell; written in the front of his own house, yet another come to possess it. All these are but writings in the dust or upon the waters, where the characters perish so soon as they are made; they no more prove a man happy than the fool could prove Pontius Pilate, because his name was written in the creed. But the true comfort is this, when a man, by assurance, can conclude with his own soul, that his name is written in those eternal leaves of heaven, in the book of God's election, which shall never be wrapped up in the cloudy sheets of darkness, but remain legible to all eternity.

Luke x. 20.

MDCCCXC.—*How to be assured of our election.*

T. 4. 11. 12.

A SENATOR relating to his son the great honours decreed to a number of soldiers whose names were written in a book, the son was importunate to see that book. The father shows him the outside; it seemed so glorious that he desired him to open it—"No, by no means; it was sealed by the council." "Then," says the son, "tell me if my name be there." The father replied, "The names are secreted (concealed) to the senate." The son, studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements and worthy acts of valour wherewith they had eternized their names. "Such are written," said he, "and none but such must be written in this book." The son, consulting with his own heart, knew that he had no such trophies to show, but had spent his time in courting ladies rather than encountering knights, that he was better for a dance than a march, that he knew no drum but the tabret, no courage but to be drunk. Hereupon he presently retired (withdrew) himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came to receive their wreaths, he steps in to challenge one for himself; being asked upon what title, he answered, "If honours be given to conquerors, I have gotten the noblest conquest of all." "Wherein?" "These have subdued strange foes, but I have conquered myself." Now, whosoever thou art that desirest to know whose names are written in heaven, who is elected to life eternal, it shall not be told thee this or that individual person, but generally, thus: men so qualified, faithful in Christ and to Christ, obedient to the truth and for the truth, that have subjected their own affections and resigned themselves to the guidance of the heavenly will. These men have made noble conquests, and shall have princely crowns. Find but in thyself this sanctimony (holiness), and thou art sure of thy election. In Rome the *patres conscripti* were distinguished by their robes, as the liveries of London, from the rest of the company: so thy name is enrolled in the legend of God's saints, if thy livery witness it that thy conversation is in heaven.

Zuingerus, in
Theat. Hum. Vita.Adams, *ut antea.*Lud. Fenestral, de
Magistr. Rom.

1 John iii. 16.

MDCCCXCI.—*No time to be misspent.*Zuingerus, *Theat Hum. Vita.*

THERE were three special faults whereof Cato professed himself to have seriously repented: one was passing by water when he might have gone by land; another was trusting a secret in a woman's bosom; but the main one was spending an hour unprofitably. But how many hours, not only on common days, but upon the Lord's-day, that concerns the business of our souls, have and do we still unprofitably lavish? Let us, then, embrace the counsel which Jerome gave to Rusticus: "Be ever doing, *ut quando diabolus veniat, occupatum inveniat* (that when the devil comes with his business, he may find us at our business)." It is the sitting bird that is so easily shot; so long as she is flying in the air the murdering piece is not levelled at her. And let us be going on in good employment, and then we shall not be so fair a mark for the devil to aim at.

MDCCCCXCII.—*The happiness of good government.*

It was a smart invention of him that, having placed the emperor and the pope reconciled on their majestic thrones, he brought in the several states and conditions of the world before them. First came a counsellor of state with this motto, "I advise you two;" then a courtier, "I flatter you three;" then a husbandman, "I feed you four;" then a merchant, "I cozen you five;" then a lawyer, "I rob you six;" then a soldier, "I fight for you seven;" then a physician, "I kill you eight;" lastly, a priest, "I absolve you nine." This was his satire; but happy is both that Church and commonweal where legal authority doth govern in truth and peace: the counsellor advise, the judge censure, the husbandman labour, the merchant traffic, the lawyer plead, the soldier bear arms, the divine preach—all bring forth the fruits of righteousness; so that they become an exemplary encouragement to their neighbours, children may be blessed after them, enemies convinced, aliens converted, Satan confounded, the Gospel adorned, and their souls eternally saved.

The Baron Figures; a Sermon, at St. Paul's Cross, 1623.

"Recta domus ubi vir imperat."—AUG., in *Ep.*

MDCCCCXCIII.—*The laity abused by the Roman clergy in the matter of confession.*

It is mentioned in a fable how the wolf, the fox, and the ass went to shrift together to do penance: the wolf confesseth himself to the fox, who easily absolveth him; the fox doth the like to the wolf, and receiveth the like favour; after this the ass comes to confession, and his fault was, that, being hungry, he had taken one straw from the sheaf of a pilgrim travelling to Rome, whereof he was heartily penitent; but that would not serve: the law was executed severely upon him—he was slain and devoured. By the wolf is meant the pope; by the fox, his cardinals, Jesuits, and priests. These quickly absolve one another, how heinous soever their offences are; but when the poor ass—that is, the Romish-riden laity—come to shrift, though his offence be not the weight and worth of a straw, yet on his back shall the rigour of the law be laid—he shall be sure to pay for all.

In Lib. Vocat. Penitent. Ashit.

"A chi manca un asino faccia metter la cella," &c.

MDCCCCXCIV.—*The want of hospitality reprov'd.*

A GREAT man of the new model had curiously engraven at the gate of his palace the image of Bounty or Hospitality. The needy traveller, with joy spying such a sight, makes his approach thither in hopeful expectation of succour; but still silence or an empty echo answers all his cries and knocks—for Hospitality may stand at the gate, but to be sure there is none in the house. Then comes another, who, having his hungry trust often abused, resolves to pluck down the image, with these words, "If there be neither meat nor drink in the house, what needs there a sign?" Thus, great portals in the country and coloured posts in the city (like so many mock beggars) promise relief, but they are often found but images—dumb and lame signs; for hospitality is not at home. You shall have divinity at their gates, but no humanity; wholesome counsel, but no wholesome food; much exhortation, little compassion; charging the weary traveller's ear, but in no wise overcharging his belly; they have Scripture against begging, but no bread against famishing; the bread of the sanctuary is common with them, but not the bread of the buttery. If the poor can be nourished with the philosophical supper of moral sentences, they shall be prodigally feasted; but if the Bread of Life will not content them, they may be packing.

Adams, on Ep. a Pet.

"Pores habent tritas ut pastorum case."—DIOC.

MDCCCCXCV.—*Multiplicity of law-suits condemned.*

It is related to the honour of Sir Thomas More, then lord chancellor of England, and the charitable constitution of those times wherein he lived (as a thing never seen either since

Stapleton, de Viribus Thomis, in Vita Mori.

or before), that he, having ended a cause then before him, did call for the next to be brought; but answer was returned him that there was never another cause behind, and so, with thanks unto God, the court was dismissed at that time; whereupon, *in perpetuam rei memoriam*, it was ordered that the proceedings of that day should be registered in the rolls of the chancery, as may be seen at this instant. What a charitable disposition! what a peaceable frame of spirit was upon the hearts of men in those darker times! and what a raging torrent of dissension is broke in upon us in days that are far more clear! Every man almost lives like a salamander in the fire of contention. Witness the multiplicity of law-suits, the swarms of lawyers, the shoals of clerks and registrars that are to be found in the midst of us; witness the crowds of clients dancing attendance upon the courts of justice in the several judicatures at Westminster and elsewhere; so that what the apostle said to the Corinthians, "Is there not a wise man amongst you? Why do ye go to law?" may very well be inverted upon us, "We are all mad, or else the lawyers would have less employment."

"Ubi cauidici
multi, ibi lites
multæ."—PLATO.

1 Cor. vi. 7.

MDCCCCXCVI.—*The sin of sacrilege condemned.*

AN Italian signior came with his servant to one of our Lady's images—no matter which, for they do not scan her of number; he threw in an angel of gold; the humble picture, in gratitude, made a courtesy to him. The servant, observing and wondering at her ladyship's plausible carriage, purposed with himself to give somewhat too, that he might have somewhat of her courtesy as well as his master. So he put into the basin sixpence, and, withal, takes out his master's angel; the image makes him loving courtesy, and seems to thank him kindly. Thus it is too, too common now-a-days to take away the clergy's angel and lay down sixpence in the stead thereof; to take away their just maintenance, and put them upon the people's benevolence—like those that steal a goose, and stick down a feather, or those that have undone many, then build a hospital for some few; so they, having made a sad purchase of Church lands, having taken away a talent of Church maintenance, return a mite of popular contribution.

Adams's Exposit.
on Ep. 2 Pet.

"Cum diis pug-
nant sacrilegi."—
G. CURT., lib. vii.

MDCCCCXCVII.—*Truth commended, falsehood condemned.*

PYRRHUS and Ulysses, being sent to Lemnos to take from Philoctetes Hercules' arrows, the two legates advised by what means they might best wrest them out of his hands. Ulysses affirmed that it was best to do it by lying and deceit. "No," said Pyrrhus, "I like not that course, because I never used it, but always loved the truth, as my father and my ancestors have ever done." Whereupon Ulysses replied, that when he was a young man he was of his mind too; but now, being old, he had learnt, by long experience dearly bought, that the surest way and safest art in man's life is *fallere et mentiri* (to lie and cheat). Surely, many of this age are of Ulysses' mind—they speak one thing, intend another; they are all courtesy in promise, no honesty at all in performance. But true Israelites are of Pyrrhus's spirit—"Magna est veritas, et prævalebit (Great is the truth, and will prevail)," is the sweet poesy of their profession, both in themselves and those that relate unto them; and they resolve upon the doctrine of Christ Jesus their Master—that the truth shall make them free.

Sophocles, in
Trag. Philoctetes.

"Tuta frequenque
via," &c.

John viii. 32.

MDCCCCXCVIII.—*Piety and policy not inconsistent.*

FABLES are not without their useful morals. A boy was molested with a dog; the friar taught him to say a Gospel by heart, and warranted this to allay the dog's fury. The mastiff (*alias* maze-thief, in the original Saxon), spying the boy, flies at him; he begins, as it were, to conjure him with his Gospel; the dog, not capable of such Gospel doctrine, approacheth more violently; a neighbour, passing by, bids the boy take up a stone; he did so, and,

Adams's Exposit. on
Ep. 2 Pet.

throwing at the dog, escaped. The friar demands of the lad how he sped with his charm. "Sir," quoth he, "your Gospel was good, but a stone, with the Gospel, did the deed." And most true it is that prayers and tears are good weapons, but not the only weapons of the Church. It is not enough to bend the knee without stirring the hand. Shall war march against us with thunder? and shall we assemble ourselves in the temple, lie prostrate on the pavements, lift up our hands and eyes to heaven, and not our weapons against our enemies? Shall we beat the air with our voices, and not their bosoms with our swords?—only knock our own breasts, and not their pates? Sure, a religious conscience never taught a man to neglect his life, his liberty, his estate, his peace. Piety and policy are not opposites. He that taught us to be harmless as doves bade us also be wise as serpents.

Ambros., *Offic.*,
lib. 1., cap. 27.

"Quam bene c.a-
veniant."

Matt. x. 16.

MDCCCCXCIX.—Progress in piety enjoined.

THE prophet Elijah, after he had travelled a day's journey in the wilderness, sat down and slept under a juniper-tree, and there God calls upon him, "Up, and eat;" and when He found him a second time, "Up, thou hast a journey to go;" and when he had travelled forty days, and was lodged in a cave, "What doest thou here, Elias? Go and return unto the wilderness by Damascus, and do thus and thus." So, whether we be entered in our way or have proceeded in it, whether we be babes in Christ or stronger men, whether carnal or spiritual, we must up and eat and strengthen ourselves, first with milk and then with stronger meat; we have still a greater journey to go: we must walk from grace to grace, from virtue to virtue, from knowledge to knowledge, and always think that we hear a voice that calleth us forward, and saith, "Thou hast yet a greater journey to go; what doest thou here, Elias? Why standest thou here, loitering all the day long?" There is no time of standing in this life; we must still forward, and take notice that every blessing of God bestowed upon us is a further calling on and a greater engagement to duty.

Lud. Granatens,
loc. cit.

"Non progredi est
regredi."

MM.—The service performed unto God *must be personal*.

THERE is an old tale, idle in itself, the use may be good:—A certain man, who would never go to church, when he heard the saints'-bell ring, would say to his wife, "Go thou to church, and pray for thee and me." One night he dreamt that both he and his wife were dead, and that they knocked together at heaven-gate for entrance; St. Peter (by the legend's leave) is porter, and suffered the wife to enter in, but kept the husband out, answering him, "*Illa intravit pro se et te, &c.* (She is gone in both for herself and thee: as thy wife went to church for herself and thee, so she is gone to heaven for herself and thee)." The moral instructs every one to have a personality of faith and a propriety of devotion, not to have their faith pinned upon another's sleeve, not to think to go to heaven upon another's score, but that himself serving God, himself may be blessed of God both here and hereafter.

*Speculum Exem-
plarum.*

MMI.—Saving faith *the only faith*.

As a cunning lapidary that shows the buyer an orient pearl, and, having a little fed his eye with that, outpleaseth him with a sapphire, yet outvalues that with some ruby or chrysolite, wherewith ravished, he doth lastly amaze him with a sparkling diamond, transcending them all; or as drapers show divers colours, yet, at last, for a masterpiece, exceed all with a rich piece of well-dyed scarlet: so there are divers graces and virtues like to jewels, but the most precious of all is faith. And there are divers degrees and sorts of faith, as divers coloured cloths; but the saving faith is arrayed in the scarlet robe, hath dipped

De Rampegolis,
Fig. Bibl.

"Tot sunt fides
quot in cythara."

Rev. vii. 14.

and dyed herself in the blood of Jesus, yet she is white, pure white, as the snow of Lebanon. The faith that believes God's Word to be true is a good faith, but not *illa fides* (that saving faith); the faith that believes many men shall be saved is *vera fides, non illa fides* (a true faith, but not the faith); only that faith which believes a man's own soul redeemed, justified, saved by the merits of Christ Jesus, and that not without works answerable thereunto, is the only faith, and the queen of all other graces.

Chrysost., in Symb. Apost.

MMII.—Covetousness in the clergy condemned.

De Wann, *Serm. de Tempore.*

THERE is a fable of a widow who, being thick-sighted, sent to a certain physician to cure her; he promiseth it to her, and she to him a sum of money for satisfaction. The physician comes and applieth medicines, which, being bound over her eyes, still, as he departs, he carries away with him some of her best goods, so continuing her pains and his labour till he had robbed the house of her best substance. At last he demanded of her, being now cured, his pay agreed upon; she, looking about her house and missing her goods, told him that he had not cured her, for, whereas before she could see some good furniture in her house, now she could perceive none at all—she was erst thick-sighted, now purblind. And are there not such spiritual physicians to be found amongst us, such as, with long or (at least) tedious prayers, prey upon the poor, and devour their houses? The purse is still the white they level at; miserable men, that look to their own good more than the Church's; serving God with their parts, themselves in their hearts; working like those builders in the ark, rather for present gain than future safety; but, as they desire rather *nostra quam nos*, so they preserve rather *sua quam se*—loving, like Demas, the world; losing, like Judas, their own souls.

Hieron., in Homil.

"Sine labore mercedem laboris percipientes," &c.

MMIII.—Riches; how to be used.

Pintus, in Dan.

Look but upon a fly coming to a platter full of sweet and pleasant honey: if she thrust not herself altogether into it, but only touch and taste it with her mouth, and take no more than is necessary and needful, she may safely take wing and fly to another place; but if she wallow and tumble in the honey, then is she limed and taken in it, and whilst she is not able to fly away, she doth there lose her life. Thus, if a man take only so much of his riches as may sustain and honestly maintain his estate, bestowing the rest well and in a Christian manner, then they cannot hold him back or bar him from the kingdom of heaven; but if covetousness shall bewitch him, and prick him to scrape and rake together more and more, then he shall never be satisfied, but fall into many snares and temptations.

"Divitiis utare tuis," &c.—MORI Epigram.

MMIV.—The incorrigible sinner's desperate condition.

Aldrovand., de Quadruped.

It is written of the elephant, that (as if guilty of his own deformity, and therefore not abiding to view his snout in a clear spring) he seeks about for muddy and troubled waters to drink in. Thus the incorrigible sinner, that hates to be reformed: because he knows his wound is deep, he will not suffer the surgeon (surgeon) to search them, willing rather to kill his soul than disquiet it. He refuseth to look into the glass of the Law, or to come to the clear springs of the Gospel, or any perspective that may present his evil conscience to his eyes, but seeks rather to muddy and polluted channels—such as misty taverns, cloudy ale houses, vapouring tobacco shops, societies of sin, and all this to drown the thoughts of former iniquities with floods of new. And if he be enforced to any such reflection, he spurns and tramples that admonition, as apes break the glass that shows their deformity. He runs himself prodigally into so many arrears of debt that he cannot endure to hear of a reckoning; and thus, despairing to pay the old score, he recks not into what new and desperate courses he precipitates himself.

"Qui male agit, odit lucem."

MMV.—Wisdom ; *how to be regulated.*

As God appointed the Jews a measure how much manna they might gather, so St. Paul appointed the Romans a measure how much wisdom they might gather—"Let every man understand according to sobriety." The Jewish measure of manna was as much as an omer would hold ; what they gathered over turned into worms and putrefaction. So the wisdom which men gather beyond sobriety doth no good, but puff them up and corrupt them, and put them upon strains of Machiavellian policy. Wisdom not well regulated is like a dangerous knife in the hands of a madman ; and, to speak truth, there is nothing so much to be feared as knowledge accompanied with injustice and armed with power. Meat indigested, for want of exercise, will rumble in the stomach ; and knowledge, not ballasted with sobriety, will elevate the brain. Serpentine wisdom and dove-like innocence must go hand-in-hand together, or else we shall drown in our own knowledge, like a candle that is quenched in its own tallow.

Weems's *Exercit.*
Exod. xvi.
1 Cor. x.

"Plerique accepta scientia literarum," &c.—CHRYSTOST., de *Sum. Bono*, lib. iii.

Matt. x. 16.

MMVI.—Affectation of novelty, in the way of religion, *reproved.*

THERE is mention made of two men that, meeting at a tavern, fell a-tossing about their religion as merrily as their cups, and much drunken discourse there was about their profession. One protested himself of Dr. Martin's religion ; the other swore he was of Dr. Luther's religion—whereas Martin and Luther were but one man. Thus, some are for this preacher, some for that ; such doctrine as is begot in thunder, full of faction and innovation ; if it smell not of novelty, it shall not concern them ; they regard not heaven so much, whence it comes, as who brings it—such a man or no man ; otherwise, be the doctrine never so wholesome, they spew it out again, as if their conscience were as nice and delicate as that ground of Cologne, where some of St. Ursula's eleven thousand virgins were buried, which will cast up again in the night any that have been interred there in the day, except of that company, though it were a child newly baptized.

Manlii *La. Com.*

"Fidem ex personis, non personarum ex fide existimantes."

Cas. Baronii *Annal.*

MMVII.—*Not to be over-careful for the place of our burial.*

THAT of Monica, the mother of St. Augustine, is worthy of remembrance. She had with great care provided her a sepulchre near unto her husband, who died at Tagasta, in Africa, and was there buried, proposing to lie by him ; but the Lord so disposed that she left her life at Ostia, in Italy, and, being ready to depart, she said unto her son, "*Ponite hoc corpus ubicunque, nihil vos ejus cura conturbet* (Bury my body where you think good ; take no great care for it) ;" and being asked if it grieved her not to leave her body so far off from her own city, she gave this answer, "*Nihil longè est à Deo ; neque timendum est ne ille agnoscat in fine sæculi unde me resuscitet* (No place is nearer to God than other ; neither am I to fear lest the Lord should not as well raise me up in this place as in my own city)." Thus, let none be troubled with the thoughts of their burial-place. What though the distance be great betwixt them and them to whom they are more especially related, and without great charge and expense they cannot be buried near together, all places are alike unto God : He can raise them up as well out of country clay as out of finer city dust, and bring them and all their kindred and acquaintance together in a comfortable resurrection.

Spondanus, de *Re Sepulchrali.*

Aug., *Confes.*, lib. ix., cap. 7.

"Ubiqumque sepellamur ; Dominus est terra et plenitudo,"—CHRYSTOST.

MMVIII.—*The Christian's claim to heaven ; what it is.*

OUR common law distinguisheth between two manner of freeholds—a freehold in deed, when a man hath made his entry upon lands, and is thereof really seized ; a freehold in law, when a man hath right to possession, but hath not yet made his actual entry. So the

Littleton de *Tenures.*

kingdom of heaven is ours, not in *re*, but in *spe*; ours *tenore juris*, though not yet *jure tenoris*; ours in the inheritance of the possession, though not in the possession of the inheritance—*habemus jus ad rem, nondum in re* (we are heirs to it, though now we be but wards). Our minority bids and binds us to be servants, but when we come to full years—a perfect growth in godliness—then we shall have a plenary possession.

Ca. iv. 1.

MMIX.—*How the devil makes use of the world to destroy man.*

Morrison's *Travels*.

"Facilis descensus
Averni."

IT is reported of the Irish that they dig deep trenches in the ground and pave the surface over with green turf, that their suspectless enemies may think it firm ground, and so fall in to their utter ruin. Thus, the devil makes this world his fatal vault, which he strews over with pleasures and delights; the way seems smooth, but is slippery: his intention is mischievous, *ut lapsu graviore ruant*, that man may have the surer and the sooner fall. Then doth he laugh to see a knot of gallants lie all along on their backs that have run headlong at pride, a corporation of citizens that have run at riches, a rabble of drunkards that ran apace to the tavern, a crew of cheaters that posted as fast to the gallows—all of them sinking to the bottomless pit of destruction.

MMX.—*Not to repine at a great charge of children.*

De Utino's *Serm.*,
Quadragesim.

Ps. cxiv. 15.

THERE is a story of a certain worldly, distrustful, rich woman, that, being at a poor woman's labour, the child being new-born and nothing to be had for the comfort of it, "See," said she, without any pity or compassion, "here is the mouth, but where is the meat?" Not long after it so fell out that the same woman, drawing near her time, was delivered of a dead child, which being well observed by another woman that was then present at her labour, "See," said she, "here is meat enough, but where is the mouth?" Let none therefore grudge or repine at their issue, be it never so numerous, nor grumble at the greatness of their charge: God never sent a mouth, but He sent meat for that mouth—He can as well feed many as few; make the poor man's penny go as far as the rich man's pound. He is the great housekeeper, that giveth every living thing meat in due season; and if so, then those little ones that bear His image are by no means excluded.

MMXI.—*The least of sin to be resisted.*

Roffensi's *Parable*
to King Henry VIII.

Adams's *Serm.* of
the Contagion of Sin.

"Turpius ejicitur,"
&c.

THE trees of the forest held a solemn parliament, wherein they consulted of the innumerable wrongs which the axe had done them; they therefore made an act that no tree should hereafter lend the axe an helve, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, oak, ash, elm, even of the poplar; not one would lend him a chip. At last he desired so much as would serve him to cut down the briers and bushes, alleging that such shrubs as they did but suck away the juice of the ground and hinder the growth and obscure the glory of the fair and goodly trees. Hereon they were all content to afford him so much; he pretends a thorough reformation, but behold a sad deformation; for when he had got his helve, down went cedar, oak, ash, elm, and all that did but stand in his way. Such are the subtle reaches of sins and sinful men. Give but a little advantage on their fair promises to remove the troubles of the body, and they will cut down the soul also. Therefore *obsta principiis*, crush the cockatrice in the egg, refuse all iniquity at the first, in what extenuation of quantity or colour of quality soever it be offered; for if Satan cannot get leave for his whole army of lusts, yet he will beg hard for his weak ones—his little ones—sins of weakness and infirmity, which, if once admitted, will soon unbolt the doors of the heart, let in all the rest of their company, and so make a surprisal of the soul and endanger it to all eternity.

MMXII.—*Not to admit of delays in religious performances.*

EXCELLENT is that comparison of St. Ambrose: "If," saith he, "I should offer thee gold, thou wouldst not say, 'I will come to-morrow and fetch it,' but thou wilt be sure to take it out of hand; yet *redemptio animæ promittitur, nemo festinat* (the redemption of our precious souls, more worth than thousands of gold and silver, is daily offered, and no man hasteneth to lay hold thereon)." How true may this speech of the father be returned upon the cunctators, such as procrastinate in the matters of religion. For earthly things, no man will take time till to-morrow, but is very hot in the pursuit, never resting till he have one way or other compassed them; yet for spiritual things, such as accompany salvation, most men's states are weak, and, like men ready to break, are taking order for two, three, four, six months' time, and so as far from making satisfaction as ever.

Con. in Lucam,
lib. vii.

"Tolle moras,
semper nocuit
differre."—SE-
NECA.

MMXIII.—*Humility appeaseth the wrath of God incensed.*

It is recorded of an English king, Edward I., that being exceeding angry with a servant of his in the sport of hawking, he threatened him sharply. The gentleman answered, that it was well there was a river betwixt them. Hereat the king, more incensed, spurred his horse into the depth of the river, not without extreme danger of his life, the water being deep and the banks too steep and high for his ascending; yet at last, recovering land, with his sword drawn, he pursues the servant, who rode as fast from him; but finding himself too ill-horsed to outride the angry king, he reined, lighted on his knees, and exposed his neck to the blow of the king's sword. The king no sooner saw this, but he puts up his sword and would not touch him: a dangerous water could not hold him from violence, yet *satis est prostrasse*, his servant's submission pacified him. Thus, whilst man flies stubbornly from God, He that rides upon the wings of the wind posts after him, with the sword of vengeance drawn; but when poor dust and ashes humbles itself, and stands to mercy, the wrath of God, though ever so much incensed, is soon appeased.

Stowe's Chron.

"Armatura tutis-
sima, animi modes-
tia."—EVAGRIUS

MMXIV.—*A faint-hearted Christian described.*

A CERTAIN collier passing through Smithfield, and seeing some on the one side hanging, he demands the cause; answer was made, "For denying the king's supremacy;" on the other side some burning, he, asking the cause, was answered, "For denying the real presence in the Sacrament." "Some," quoth he, "hanged for Papistry, and some burnt for Protestantism? Hoity-toity on a God's name—chil be nere nother!" Such an one is every timorous, faint-hearted Christian, another Gallio, a new Nicodemus, that would fain steal to heaven, if nobody might see him; one that owes God some good will, but dares not show it; his religion is primarily his prince's, subordinately his landlord's; whilst Christ stands on the battlements of heaven, and beckons him thither by His Word, his heart answers, "Lord, I would fain be there, but that there is a lion or a bear, some trouble in the way." All his care is for a *ne noceat*; let him but sleep in a whole skin, then *omnia bene*—whether right or wrong, all is one to him.

Fox, Actr and
Monuments.

Prov. xxii. 13.

MMXV.—*The devil's hard dealing with the ensnared sinner.*

It is not unknown how the Spanish Index deals with Velcurio, who, commenting on Livy, saith that the fifth age was decrepit under the popes and the emperors. The Index favourably takes out the popes, and leaves the emperors wholly obnoxious to the imputation. Thus the devil winds out himself at the last from the wicked, refusing to carry the burthen any longer, but leaves it wholly to their supportation; he that flattered them

Index Hisp. Faber,
civilis.

before with the paucity of their sins now takes them in the lurch and over-reckons them; he that kept them so long in the beautiful gallery of Hope now takes them aside and shows them the dark dungeon of Despair, and, engrossing all their iniquities in great text-letters, hangs them on the curtain of their bed's feet, to the wracking amazement of their distracted and distempered souls.

*Acontii Strata-
gemata Satana.*

MMXVI.—*The great folly of costly apparel.*

*Whitaker's Serm.,
Lond., 1649.*

Look upon a man that dwells but in a borrowed house, expecting every hour when he shall have warning to avoid (evacuate), he doth not trouble himself to bestow any cost either in repairing or trimming up thereof, because he hath no time in it, no lease for term of years to come. Such is the condition of every living man: his body is but, as it were, a house lent unto the soul, from whence it looketh daily and hourly to depart. Why should he, then, be so careful to clothe this body with rich and brave apparel, when (God knows how soon) it must be laid down in the earth, there to rot and perish, and, in the meantime, neglect to adorn and beautify his precious soul with heavenly graces, which is immortal?

MMXVII.—*How the wounded sinner is to be cured.*

*Jo Wann, Serm.,
de Tempore.*

*Speculum Exempli-
tum.*

THERE is a story (nothing worth but for the moral) of a great king that married his daughter to a poor gentleman that loved her, but his grant had a condition annexed unto it: that whensoever the gentleman's side looked black, or he lost his wedding ring, he should not only lose his wife, but his life also. One day, pursuing his sports, he fell into a quarrel, where at once he received a bruise on his left breast and lost his ring in the scuffle. The tumult over, he perceived the danger whereunto his own heedlessness had brought him, and, in bitterness of soul, shed many tears. In his sorrow he spied a book, which, opening, he found therein his ring again, and the first words he read was a medicine for a bruised side; it directed him to those herbs whereof a plaster applied would not fail to heal him: he did so, was cured, was secured. Thus applied:—The great King of Heaven marries to man, poor man, His own daughter, Mercy, or everlasting kindness, but threatens him that his side must not look black, his heart must not be polluted with spiritual idolatry, nor must he lose his wedding ring, love to God and His saints, lest he forfeit both God's mercy and his own salvation. Man, in pursuit of worldly affairs, quarrels with his neighbours, and scuffles with Contention; so his heart gets a bruise, looks black with hatred, and charity, his wedding ring, is lost in these wilful turbulences and vexations. What should we do but mourn? Lo! God, in His goodness, directs him to a Book, the holy Gospel; then the Spirit helps him to his ring again, his former love; and, to heal his bruise, prescribes him these special herbs of grace, repentance, thankfulness, and meekness, which, being well applied, will keep his ring of faith sure from losing, and his heart from the self-procured blows of contention, and so hold for ever his dear espoused wife, the beautiful daughter of the King, God's everlasting goodness and mercy.

MMXVIII.—*Minding of the day of judgment an excellent means to prevent sin.*

*Marshall's Serm., at
Fait.*

It is reported of a certain Christian king of Hungary, who, being on a time marvellous sad and heavy, his brother, who was a resolute courtier, would needs know what he ailed: "Oh, brother," quoth he, "I have been a great sinner against God, and I know not how I shall appear before Him when He comes to judgment." "These are," said his brother, "melancholy fits!" and so he makes a toy of them, as gallants use to do. The king replies nothing for the present, but the custom of that country was, that if the executioner of justice

came and sounded a trumpet before any man's door, the man was presently, without any more ado, to be had to execution. The king, in the dead of the night, sends for his death's-man, and causeth him to sound his trumpet before his brother's door, who, seeing and hearing the messenger of death, springs in pale and trembling into his brother's presence, and beseeches the king to tell him wherein he had offended him. "Oh, brother," replies the king, "thou hast loved me and never offended me, and is the sight of my executioner so dreadful to thee? and shall not so great a sinner as I fear to be brought to the judgment-seat of God?" Thus, did but men stand in St. Jerome's posture, always hearing the trumpet sounding in their ears, "*Surgite mortui, venite ad judicium*," they would make more conscience of their ways; they would then strike upon their thigh, and cry out, "*Quid faciam* (What shall I do)?" And thus, in all their doings remembering their latter end, they would never do amiss.

MMXIX.—Man and wife *to bespeak one another kindly*

SUCH was the spiritual hatred of the Jews to the Lord Jesus, that they would not vouchsafe to give Him His name when they talked of Him or with Him; and, to show the utter dislike they had of Him, they used to say, "Is this He?" "Art Thou He that wilt do such a thing?" "Whither will He go that we shall not find Him?" They would not say, "Is this Jesus Christ? or the Son of God?" This, now, was a spiteful kind of speaking, and did bewray abundance of malice that lay hidden in their hearts. And so it sometimes falleth out betwixt man and wife: contempt, disdain, anger, and malice will not suffer the one to afford unto the other their names and titles, lest they should be put in mind of such duties as those names and titles require; whereas the very names of husband and wife doth greatly help to persuade the mind and to win the affections—yea, the very mention of these names doth oftentimes leave a print of duty behind in the conscience.

Burrough's Gospel
Light.

John vii. 11, 15, 35.

MMXX.—The experimental Christian *the undaunted Christian*.

HE that hath been at sea and often escaped the many dangers of wind and weather (even then when both conspired to make a wreck of himself and the ship he went in) is the bolder and readier to entertain a new voyage. And why? Because he hath, by the assistance of his God, made way for deliverance in times of such imminent danger. Such an experimental, bold, logical Christian was David, when he made a lion his major, a bear his minor: "*He that delivered me from the lion and the bear will also deliver me from this uncircumcised Philistine*." And such are all good Christians upon whom the cross hath lain the heaviest, upon whose shoulders the persecuting ploughers have made the deepest furrows, whose feet have been often in the stocks, and into whose souls the irons have made a deep impression: they, having had from time to time the experience of God's deliverance from, and assistance in, the time of their trouble, are as bold as lions, and ready to meet death in the face, though it come in the most ghastly figure or shape that may be conceived.

1 Sam. xvii. 34.

MMXXI.—Sin; *the strange nature thereof*.

IT may seem strange that is written of the nature of thunder and lightning, that it bruise the tree, yet breaks not the bark; it cracketh the blade, yet never hurteth the scabbard; melteth the money in a man's purse, yet never toucheth his person. Such a thing and of such a nature is sin: it will bruise and wound the heart, but never harm the eyes, or the ears, or hands; it will pierce and afflict the conscience, but never hurt the outward man; it is even a plague unto the soul, yet a pleasure to the body.

Magici Physica.

MMXXII.—God's goodness, *man's unthankfulness.*

Westfield's *Serm.*,
 Lond., 1619.

It is observable that there are but three main rivers in this land, whereof that of Thames is held the best; insomuch that, when a courtier gave it out that Queen Mary, being displeased with the city of London, threatened to remove the term and parliament to Oxford, an alderman asked whether she meant to turn the channel of Thames thither or not: "If not," saith he, "by God's grace we shall do well enough." And, in truth, that river is such a prosperity to that city, it is such a loving Meander, that it winds itself about, and shows its silver arms upon her sides, ebbing slowly eight, but flowing merrily four hours, as if she longed to embrace her beloved city with rich presents of merchandise; but what return doth the city make? what thanks for all this love? She sweeps all the dirt of her streets in her face, and chokes her up with soil and rubbish. This is man's case: God crowneth him with blessings, protecteth him with His power, carries him on from mercy to mercy, &c., *sed ubi fructus?* The swelling river of God's favours, by the surfeit of a tide, doth no sooner bring in the increase of outward things, but that increase doth breed in his mind another swelling, and in his body another surfeiting; he swells in pride and surfeits in wantonness: and thus peace breeding wealth, wealth breeds pride, and pride makes contention, and contention kills peace, and by this means a civil war is raised, to the ruin both of Church and commonwealth.

"Pertusum vas
 est ingratus homin-
 cio."—CORNARIUS.

MMXXIII.—Popish miracles *condemned.*

Chron. Rob
 Amesburiensis.

It is recorded that at Amesbury, in Wiltshire, when Queen Eleanor, the wife of King Henry III., lay there, a man, that feigned himself to have been long blind, came to her and told her that he had now his sight restored at the tomb of the king, her deceased husband. The mother easily believed it, but her son, King Edward I., knowing this man—that he had ever been a dissolute wretch and a vile impostor—dissuaded her from giving faith unto it, protesting that he knew so well the justice of his father, that, if he were living, he would sooner put out both the dissembler's eyes than restore sight to either of them. So, without doubt, those saints, to the virtue of whose dead bones they of the Church of Rome attribute the glory of conversion, and enlightening, and restoring of limbs, would (if they were living) rather say, "These men had no eyes of grace at all, no lineaments of piety, than that any light was given them, any health restored out of their dead dusts or painted resemblances."

"Qui expectat
 miraculum,
 miraculum ipse,"
 —AUG.

MMXXIV.—*The great danger of the least sin.*

Adams, *Contagion
 of Sin.*
 James iii. 5.

A DRAM of poison diffuseth itself to all parts till it strangle the vital spirits and turn out the soul from the body: how great a matter a little fire kindleth! It is all one whether a man be killed with the prick of a little thorn or with the hewing of a broadsword, so he be killed. We have seen a whole arm imposthumated with the prick of a little finger; a little postern opened may betray the greatest city. Thus, a little sin infects a great deal of righteousness: if Satan can but wound our heel (as the poets feign of Achilles), he will make shift to kill us there—even from the heel to send death to the heart; if the serpent can but wriggle in his tail by an ill thought, he will soon get in his head by a worse action. Hence is it that Christ calls hatred murder, a wanton eye adultery; because that, besides the possibility of the act, they are the same in the intention of the heart. Let no tang of corruption come to the least part, if thou desirest to preserve the whole.

"Nolite contem-
 nere venialia, quia
 minima sunt, sed
 timeo, quia
 plura."—AUG., de
 Decem. Eboridis.

MMXXV.—The heart of man *the very seed-plot of all sin.*

Sibbe's *Cordial.*

THAT which we call gunpowder is made of the salt and fatter earth; in the ground are the materials, which, when art hath concocted, chymed, prepared, charged, and discharged,

it overturns towns and towers, forts and cities. So the heart of man is the seminary of all mischief—the seeds of all sins are naturally in us; not so much as treason, murder, perjury, but are in us *quoad potentiam*, yea, *quoad naturam et propensionem* (there is in our nature a proclivity to them). Nay, the heart is so apt ground to produce and mature these *innata mala* (inbred seeds) to actuals, that, without the preventing grace of God—unless the reason of a man and religion of a Christian keep them under from eruption—there is no avoiding them,

“Plura machi-
natur cor uno
momento.”—
HUGO, *de Anima*,
lib. i.

MMXXVI.—*The vanity of man in seeking after great things condemned.*

WHEN Pyrrhus, king of Epirus, was solicited by the Tarentines and other people of Italy to be the head of their league against the Romans, whilst he sat musing on these affairs, Cineas, his great favourite, came in upon him, and, desiring to be acquainted with his thoughts, to which he was never made a stranger, Pyrrhus gives him notice of the embassy of the Tarentines, and asketh his advice; yet his purpose was to join with them against the Romans, and doubted not but to prevail. The orator demands, if he should have the battle, what would he do then. He answered that then Sicilia and Sardinia would be at his command. The other consented, but still asked what then should be done. He then replies that Africa could not hold out, but might be easily conquered; but Cineas still pursued him with his old question, what he would do then. He again answered, that when all these countries were subdued, Græcia would soon come in; but, being again demanded what he proposed to do then, he, apprehending the orator's intention, and smiling, replied, “Then, Cineas, we will rest and be merry.” The orator answered that he might do so presently, without any trouble to himself or others, if he would sit down and be contented with his own. This heathen, by the light of nature and reason, easily saw and excellently taught the miserable folly of wicked men, who, projecting beyond the moon, seeking great things, and vexing themselves and thousands of others by their wicked engagements, at length, with much fishing, catch a frog, and attain no more than what they might have long enjoyed with less labour and trouble to themselves and others.

Plutarch, in *Vita*

Sabel., lib. viii.

Æneid, iv.

“Nec tibi reg-
nandi veniet tam
dura cupido.”—
VIRG., in *Eclog.*

MMXXVII.—*All sin must be hated; and why so.*

THERE is mention made by a good old Christian of a certain dog, whose master being slain by one of his enemies, he lay by him all the night with great lamentation—howling and barking. In the morning many came to see the dead corpse; amongst the rest he also came that slew his master. The dog no sooner saw the homicide, but he made at him and held him fast, whereby the wickedness of so close a murder was discovered. See here the love, the faithfulness of a poor brutish creature for a piece of bread, that was so incensed against the murderer of his master. And shall poor, sinful man make much of those enemies, those sins that killed his Lord and Master, Christ Jesus; cherish those that apprehended Him, that bound Him, that scourged Him, that violently drew Him to the cross, and there murdered Him? It was neither Pilate nor the Jews nor the soldiers that could have done Him the least hurt, had not our sins, like so many butchers and hangmen, come in to their assistance. Let, therefore, our fury be whetted against all sin; let that be the object of our hatred; be sure to be the death of that that hath been the death of so good a Master, and will, if not prevented, be the death of thy poor soul to all eternity.

Ambros., in
Hexameron,
lib. vi., cap. 4.

“Agnosce homo
quam gravia sint
vulnera,” &c.

MMXXVIII.—*The sad condition of borrowing upon usury.*

Look but upon a silly sheep, how it makes for succour and shelter under a thorny bush in the midst of stormy and tempestuous weather, but still, as she goeth away, she leaveth part of her fleece behind, and the oftener she goeth the barer and nakeder she is, so that at last

Arn. Pontani,
*Bibliothecæ, Com-
scianum*.

"Curas curis
accumulat," &c.—
GREG. NYSS.

she is able to abide neither bush nor storm. Such a bush of thorns is every griping usurer to the poor borrower: he will leave him at length no fleece on his back, no house over his head, no money in his purse, no bed to rest upon, no flesh on his bones, no credit with the world.

MMXXIX.—Christians to walk worthy the name of Christ.

Plutarch, in *Vita*.

IT is said of Alexander the Great, that spying in his army a lusty, proper fellow, yet when he came to trial he proved a very coward, he asked him what was his name. He answered, "Alexander." "Nay, then," said Alexander, "either deny thy name or by some valorous exploit or other redeem thy credit; I will not have a coward of my name." Thus it may be said of many Christians, such as by outward profession are so accounted, "If ye be Christians, why are ye drunk? Why are ye covetous? Why are ye proud, envious, malicious, uncharitable? *Aut occuletur nomen aut mutantur mores* (Either waive your names or change your manners in life and conversation)."

Raworth's *Serm.*,
Lond.

MMXXX.—Afflictions, God's love-tokens.

A GENTLEMAN hath a hawk which he prizeth highly; he feeds her with his own hand, is very careful in the pluming of her feathers, sets her upon his fist, and taketh great delight in the sight of her; but for all this he puts vervels upon her legs and a dark hood upon her head. "*Et quare capitulum? quare compedes?*" saith the father. ("Why is she hoodwinked? why fettered?") Lest she should fly away; he would not by any means have her out of call; but that she might be always within the lure. Thus God deals with His children. There cannot be a more evident sign of His love than when He chastiseth them, nor a greater evidence of His hatred and rejection than when He gives men over to do what they list, to go on and prosper in all wicked and licentious courses. When He lets men neglect all duties without controlment, He makes it manifest that His purpose is to turn them out of service; and when He lets them feed at will in the pleasant pastures of sin, it is more than probable that He hath destinated them to the slaughter.

Bernard.

"Præsens indulgentia futuram penam accersit."
—ISIDOR, PELUSIOT.

MMXXXI.—God not the author of sin.

As a man that cutteth with a dull knife is the cause of cutting, but not of the ill-cutting and hacking of the knife—the knife is the cause of that; or if a man strike upon an instrument that is out of tune, he is the cause of the sound, but not of the jarring sound—that is the fault of the untuned strings; or as a man riding upon a lame horse stirs him—the man is the cause of the motion, but the horse himself of the halting motion: thus, God is the author of every action, but not of the evil of that action—that is from man. He that makes instruments and tools of iron or other metal, he maketh not the rust and canker which corrupteth them, that is from another cause; nor doth that heavenly workman, God Almighty, bring in sin and iniquity; nor can He be justly blamed if His creatures do soil and besmear themselves with the foulness of sin, for He made them good.

De Carbo, *Inter
Homs*.

"Delectanda et ab
hominanda est
opinio quæ Deum
cujusquam malæ
actionis credit
authorem."—AUG.,
Respons. ad Ar.,
Job xxxiv. 11.
Ps. v. 4.

MMXXXII.—The appropriation of faith is all in all.

Judges vii. 20.

1 Chron. xxvi. 30.

Matt. xxv. 4.

IN Gideon's camp every heart had his own pitcher; amongst Solomon's men of valour every man wore his sword; the five wise virgins had every one oil in her lamp; Luther was wont to say there lay a great deal of divinity couched up in pronouns—as *meum, tuum, suum* (his, mine, thine, his). Thus, faith appropriated is all in all:

a bird shall as soon fly with another's wings as thy soul mount to heaven by another's faith. Whosoever will go to God, whether it be in prayer or in any religious performances, he must have a faith of his own; it must be *fides tua* (thy faith). It is not enough to say, "Lord, Lord!" but to say, with David, "My Lord!" with Job, "My Redeemer!" with the blessed Virgin, "My Saviour!" not to say, "*Credimus*," but "*Credo*"—not "We believe," but "I believe in God." Every man must possess and be accountable for his own faith. When a man believes his own reconciliation by the merits of Christ Jesus, and strengthens this belief by a desire of pleasing God, this is *fides sua*, the right appropriation of faith.

August., *de Fide*.

Matt. vii. 22.

Ps. xviii.

MMXXXIII.—God's judgment and man's *not concurrent*.

It is observable, that when the moon is lightest to the earth, she is darkest to heaven; and when lightest to heaven, the darkest to earth. Thus, they that seem best to the world are often the worst to God, they that are best to God seem worst to the world, and men most glorious to the world are obscurest to the Divine approbation; others obscure to the world's acknowledgment are principally respected in God's favour. The Samaritans were condemned by the Jews, yet nine Jews are condemned by one Samaritan. The Jews thought, that if but two men were saved in the world, the one should be a Scribe, the other a Pharisee; but Christ saith that neither of them both shall come into the kingdom of heaven. Samuel was mistaken in Eliab, Abinadab, and Shammah, for the Lord had chosen David. Isaac preferreth Esau, but God sets up Jacob—all this to justify that God's judgment is not as man's judgment; His thoughts not as man's thoughts, neither are His ways as man's ways.

Adams's *Contagion of Sin*.

Luke xvii. 13-28.

1 Sam. xvi.

Isa. lv. 8.

MMXXXIV.—The uncharitable Christian *described*.

DIOGENES, a witty beggar, would usually walk in a place where earthen statues were erected in honour of some that died for their country; to them he would pray, to them reach out his hand, bow, and beg; being asked the reason, he answered, "*Nihil aliud quam repulsam meditor* (I think of nothing but a repulse or denial)." We have many such living statues in these strait-laced times of ours—mere idols, that have mouths and speak not, eyes and pity not, hands and give not; the poor are sure of nothing but a repulse. They are just like St. Peter's fish, it had money in the mouth but not a hand to give it. Like Dives' dogs, they can lick a poor man with their tongues, else give him no relief. The Papists will rather lose a penny than a paternoster; these will give ten paternosters before one penny. They give the words of Naphtali—pleasant words, but no meat: as if the poor were like Ephraim, to be fed with the wind; or as if their words were *Verbum Domini* (the Word of God), that men might live by it.

Diog. Laert., *in Vita*.

"Deus emit sanguine servos; Mercuri exiguus nos piget ære Deum." —BILLIUS, Hos. xii. 1. Matt. iv. 4.

MMXXXV.—The great danger and disgrace of lying under the guilt of one eminent sin.

WHEN one commended Alexander for his many noble acts, another objected against him, that he killed Calisthenes. He was valiant and successful in the wars: true, but he killed Calisthenes. He overcame the great Darius: so, but he killed Calisthenes. His meaning was, that this one unjust act poisoned all his better deeds. And there was Naaman, the Syrian, a man plentifully commended. When he was cured and converted by Elisha, first, he is charitable, offers gold and garments, but he excepts bowing in the house of Rimmon; he is devout and begs earth for sacrifice, but excepts Rimmon; he is religious and promiseth to offer to no one but the Lord, yet excepts Rimmon. This Rimmon, like the fly in the alabaster-box, spoiled all the good intentions. Thus, one

Quin. Curt.

Plutarch., *in Vita*.

2 Kings v. 1.

"In facie plus offendit nævus," &c.—PLUTARCH, *in Moral*.

spot on the face spoils all the beauty, one vice in the soul disgraceth a great deal of virtue : "Oh, such a man is an honest man—a good man, but—" Let every man take heed : this is that "but" which the devil aims at. It is true we must hate all sin, and every sin sours, but to the repentant Christian it shall not be damnable. There is in all corruption, to most affliction, to none damnation that are in Christ. One sin may disgrace us and sour us, but, to our comfort, upon true repentance we are made sweet again by the all-perfuming blood of our Saviour.

MMXXXVI.—*The sinfulness of sin.*

Bromiardi Summa
*radicans.

THERE was a great prince, who, intending travel into a far country, left his daughter to the tuition of a servant ; him he made chief, and set under him a controller and five serviceable guardians. The prince was no sooner gone, but the servant falls to lust and riot, forceth the lady, the controller, and the guardians to the like intemperance, which they refusing, he despoils her of all her robes and jewels, them of their weapons, and turns them out, by beggary or pillage, to seek their lives in the wide world. This servant is man, God is the prince, his daughter the soul, the controller is reason, and the five senses the guardians : whilst these hinder man from spoiling his soul with riot and excess, he abuseth them, turns reason to madness, and makes all his senses but as so many instruments of wickedness ; but woe to that servant who, when his Lord cometh, He shall find so doing !

MMXXXVII.—*The several degrees of faith.*

Adams's Faith's
Encouragement.

As meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart : so faith is, in the brain, knowledge ; in the reason, assent ; in the heart, application. As the child in the womb hath first a vegetative life, then a sensitive, lastly, a rational : so faith, as mere knowledge, hath but a vegetation ; as allowance, but sense ; only the application and apportioning the merits of Christ to the soul by it, this is the rational, the very life of it. To exemplify this similitude yet further : the vegetative soul is the soul of plants, and it is a true soul in the kind, though it have neither sense nor reason ; the sensitive soul is the soul of beasts—a true soul, includes vegetation, but is void of reason ; the rational soul is the soul of man—a distinct soul by itself, comprehends both vegetation and sense, having added to them both the perfection of reason. So there are three kinds or degrees of faith :—1. To believe there is a God—this is the faith of Pagans ; and it is a true faith, though it believe neither the Word of God ; nor mercy from God. 2. To believe what God says is true—this is the faith of devils and reprobates ; and a true faith, including the faith of Pagans, and going beyond it, yet it apprehends no mercy. 3. To believe on God, to rely upon His mercy in Christ—this is the faith of the elect ; comprehends both the former, yet is a distinct faith by itself.

"Interrogo te, utrum credas ; dicis, Credo : fac tu quod dicis, et fides est."
—AUG., in John.

MMXXXVIII.—*The uncertain comfort in riches.*

Lightfoot's Sermon,
Uttoxeter, 1624.

"Nil prodest
pondus mihi divitiis
auri."—TIBULL.,
lib. iii.

CAST but your eye upon a vagrant fellow, whom, because he is big-boned and well-limbed, and able to go through his work, a man takes in at his doors and cherisheth ; it may so be that for a while he takes pains and plies his work, but when he spies opportunity the fugitive servant is gone, and takes away with him more than all his service came to. Thus, the riches and preferments of this world may seem to stand a man in some stead for a season, but at last they irrecoverably run away, and carry with them all his joys and worldly comforts : as Jacob stole away Laban's idols, so they take away the peace and content of heart and leave him desperate.

MMXXXIX.—*As to beware of all sins, so especially of beloved sins.*

Look upon a city besieged, how wise governors will take care of every postern-door and of every part of the wall, and repair the least decays thereof, but if one gate be more likely to be entered than another, or if any part of the wall be weaker or more easily to be thrown down than another, they will be sure to set the strongest watch in that place where the danger is most. And so it is, or should be, with us in respect of our most precious souls : we have here a fort to keep, which is every day assaulted by our enemies, and we have a diseased soul of our own, distempered with many spiritual maladies ; but some of them are worse than others, and some parts of the fort are weaker and more in danger than others are—that is, there are some sins, as sins whereunto by constitution of body we are most inclined, such as are Delilah, bosom-beloved sins, by which the devil more easily surpriseth and captivateth our souls ; and therefore, as we should set diligent watch against all sins, so we should especially bend our forces against those that do or may in a more especial manner breed our harm and hinder our salvation.

Marshall's *Serm.*
Westm.

"Gravius est pec-
catum diligere quam
perpetrare."—
HIERON., in *Ep*

MMXL.—*The uncertainty of man's life.*

It hath been usual with cathedral churches, and is still in use with colleges, to let leases of houses and lands for the term of three lives, so that the purchaser knows the certainty of his time, and that if one life will not hold another shall. But it is not so betwixt God and man : there is no man but is God's tenant-at-will. He may put him out of house and home when He list ; He never deviseth any tenement longer than for one life, the which being expired, shall never be renewed again ; nor will He suffer us to dwell any longer in the best and strongest of His houses than above seventy years. If, haply, some continue eighty, their term is exceeding long ; and yet, of all this time, they cannot be secured of one half-hour nor the peaceable possession of one moment—so many and so mighty are the enemies that waylay them—

"Brevis est vita, et
ipsa brevis incerta."—AUG., de *Verbo*,
Dom., *Serm.* xvi.

"*Ferro, peste, fame, vinclis, algore, calore,
Mille modis miseros Mors rapit una viros.*"

("By sword, plague, famine, by bonds, by heat, and cold,
And a thousand other ways, Death brings us to his fold.")

What, then, remains ? Since that our enemies are so strong, our earthly houses so weak, the coming of our Landlord unknown, and the term of our lease so uncertain, let us be sober and watching in prayer, and then happy shall that servant be who, when his Master cometh, He shall find so doing.

MMXLI.—*The biting usurer described.*

SAD was the condition of the Egyptians when the plague of flies was upon them ; they did so bite and sting them, that they were weary of their lives. Such are all biting usurers, that gorge themselves with the spoil of their poorer brethren, the suckers of their sap, the bibbers of their blood, the pinchers of their hearts, and the stingers and the wringers of their very souls, who, with *noverint universi*, &c. (make a universal ruin of many a man's estate), and so fetch him still within the condition of the obligation, that in the end his state is woeful, and his heart breaketh with the bitter grief of "Be it known unto all men."

Exod. viii. 24.

Price's *Serm.*,
Lond.

"Similis est pecunia
usurarii morsui as-
pidis."—BRYAN,
in *Matt.*

MMXLII.—*How to deal with sin, being once committed.*

AMNON, when he had deflowered his sister Tamar, forthwith hated her, and that in a far more exceeding manner than he loved her before ; then puts her out of doors, and locks

Shute's *Serm.*,
Lond.

the door after her, lest she should return again. Thus must we deal with sin : being once committed, hate it with a deadly hate—put it far from us, lock up the doors of our hearts, shut up the windows of our eyes, and take up a resolution of never sinning again.

2 Sam. xiii. 13.

MMXLIII.—*How to make a right use of the doctrine of predestination.*

Fuller's *Serm.*,
Lond.

CARDINAL POLE, a good man, though a Papist, being desired by one to tell him how he might come to understand the former part of St. Paul's epistles, which are for the most part doctrinal positions, made this answer : " By a careful practising of the latter part of the same epistles, which consist much in precepts and directions how to lead a life in all godliness and holiness of conversation." And thus, if any man desire to know the former part of predestination—whether his name be written in the Book of Life, whether he be of the election of grace, whether he be predestinated to life eternal—let him but look into the latter part of predestination, the means as well as the end of predestination, whether his conversation be in heaven, whether his life be suitable to the profession of the Gospel of Christ, and though he meet with many rubs in the way, and through frailty stumble and fall, yet riseth again and presseth on to the mark of the high calling of God in Christ Jesus. Thus, if a man do, he may conclude himself to be within the number of the elect. And this is the right use that is to be made of the doctrine of predestination. But it is otherwise with too, too many in these all-questioning days of ours : for whereas St. Paul presents us with a chain let down from heaven, election and predestination at one end of the chain, and glorification at the other end thereof, both which ends God keepeth fast in His hand. As for the middle links of the chain, calling and justification, those He leaves for them to lay hold on ; but they cannot be quiet, but must be tugging and labouring to wrest those parts out of God's hands, and so miss of the right use and comfort that is to be found in the abstruse, yet sweet doctrine of predestination.

Rom. viii. 29, 30.

MMXLIV.—*The relation of parents, wife, children, to be slighted if they once appear in competition with the commandments of God.*

In *Vita ejus*, per
Anonym.

It was a pious (though erroneous) spirit that lodged in the breast of Sir Thomas More, once Lord Chancellor of England, being at that time a prisoner in the Tower of London, merely upon the account of denying the king's supremacy, who regarded not the prayers and passed by the tears of his loving and tender wife when she persuaded him with the forfeiture of his conscience to endeavour the restoration of his liberty. And thus it is that the relation of parents, wife, children, &c., are to be slighted when they once appear in competition with the commandments of God. "*Pietas est impium esse pro Domino* (It is piety towards God to be unnatural to our friends)"—nay, which is a more harsh expression, to hate them. Strange, that love itself should require hatred, but yet just—not in an absolute, but a comparative sense. We must not love father or mother more than God—yea, when their desires come in competition with His will, we must hate them for His sake ; we must say as Levi, "*Nescio vos* (I know you not) ;" or with Christ to His mother, "*Quid mihi tecum* (What have I to do with thee) ?" trampling under foot all natural relations which would hinder us from obedience to Divine injunctions.

Jerome.

Matt. x. 37.

Hardy's *Serm.*,
1648.

MMXLV.—*The sincere, upright man described.*

Niceph., *Hist.*,
lib. ix., cap. 14.

It is said of Pachomius, a religious abbot, that, digesting (arranging) his numerous monks into various classes, according to the letters in the Greek alphabet, suited the names he gave

them to the natures he observed in them: as, for those whom he found politicians and dissemblers, he compared them to the letters ζ and ξ, which are full of crooked turnings; those whom he observed to be plain-hearted and upright, to the letter ι, which is carried right upward without any obliquity at all. And thus it is that the sincere, upright man is carried in a straight line to the performance of all religious duties; he levels all his actions to a right end; the loadstone of his soul is not self-interest, but God's honour; he casts no squint eye at by-respects, but looks directly forward at his Creator's glory.

Cassiani Annot. in
Pacemii Regulam.

"Integer viam sce-
lerisque purus."—
HORAT., Car. i.

MMXLVI.—Wives to be beloved of their husbands as wives.

WHEN Martia, Cato's youngest daughter, had buried her husband, it was, after some competent time, demanded why she did not marry again. She made answer, "*Non se invenire virum,*" &c. (She could not find a man that would love her more than hers). Thus, it is heartily to be wished that this might not be charged on too many men: they love only with their eyes and their fingers, because of the beauty they see in, or the money they receive with, their wives, not with their hearts, out of an ingenuous, or rather pious, respect to that relation of a wife, wherein they belong to them.

Hieron., *Adversus
Jovin.*, lib. i.

"Facies, non uxo-
amatur."—JUVE-
NAL., *Sat.*, vi.

MMXLVII.—Ignorant, upstart preachers reproved.

PLUTARCH tells us that the virgins which were to attend Diana's temple were for many years, as it were, brought up in a school, and called *μελλιερεῖς* (such as should administer sacred rites), and then, being sufficiently instructed, they were called *ιερεῖς* (admitted to their divine mysteries), and afterwards they became *παιτερεῖς* (instructors of others). Then, surely, if the light of nature taught them to use so much care in educating those who were to perform the worship of a false goddess, how shameful is the blindness of those Christians who think some natural abilities of memory and elocution sufficient to qualify a priest of the true and Most High God—such who, whilst they can lay no just claim to an immediate inspiration, suddenly and unpreparedly enter upon so high employment; *sacerdotes momentanei* (such as in a day, in a moment, turn priests); *modo idiota, mox clericus* (now laics, anon clerks); such as skip from the shopboard to the pulpit, and owe more sacrifices for their own than the people's ignorance.

In Lib. Moral.

Hardy's *Serm.*
Lond., 1653.

Leo apud Gratian.

Greg. Naz., *Orat.*
xxii.

MMXLVIII.—Men or women painting themselves condemned.

WHEN a carpenter or joiner hath made some accurate piece of work, he will not think well that any one should discommend or rend and deface it; and can it be otherwise than a great disgrace when God hath, in a wonderful manner, framed and fashioned both men and women, but they must needs be tampering, and overlay His work with the devil's colours? What is this but in a sort to make Christ a liar; for whereas He saith, "Ye cannot make one hair white or black," they have a way to make them all of what colour they please.

Cyprian.

Lille's *Serm.*, 1619.

"Delet pictoriam
Dei, qui vultum
summi materiali ab-
linit."—AMBROS.,
in *Hexamer.*

Matt. v. 36.

MMXLIX.—Neutrality in religion reproved.

THE bat, like the woman with the adulterous eye, watcheth for the twilight; such are all equivocating hermaphrodite Christians, religious neuters, who love the twilight of truth better than the noonlight, whose religion may well enough be declined with the article *hac*, for it

Prov. vii. 9.

Hist. Nat., lib.
xxxv., cap. 9.

Ephes. vi. 16.
Rawlinson's *Serm.*
at Court, 1625.

is of the neuter gender. Not much unlike him in Pliny whose picture was so ambiguously drawn by Polygnotus Thasius, a cunning painter, that it was doubted whether he had painted him climbing upward or going downward with his shield. And so silly do these utrinquetaries (persons who appear to be on both sides) carry their shield of faith (as the apostle calls it), that it justly may be doubted whether it be to defend us or our adversaries: they have one foot within the gates of Sion, another within the gates of Babylon; one within the Church of England, another within the Church of Rome; one wing to fly to us, another to fly from us, upon the least advantage that may be.

MML.—*To be careful in the keeping of our vow made in baptism.*

Justus Lipsius, de
Milit., lib. i.,
dialogue 6.

Pet. Lillie, *ut antea*.

"Cultor Dei me-
mento fontis et
lavacri rorem
subisse sanctum."
—PRUDENT.

THE Romans, in times past, when they pressed any soldiers, ministered an oath of fidelity unto them, which they called *sacramentum militare* (the oath of their military service), without which oath they made a scruple to bear arms; and we, when we take up soldiers, do not always swear them, but they receive press-money, which binds them sufficiently. What, then, is to be thought of a soldier that, after he is admitted into pay and enrolled in the muster-book, shall forsake the camp without leave of his general, or perhaps revolt and run to the enemy, or, staying in the camp, entertain private conference with the enemy, and, as opportunity serves, betray the trust committed to his charge, as divers in our times perfidiously and basely have done; or if he do none of these, yet, either out of cowardice or contempt, never fights a blow nor performs any duty commanded? Do not such soldiers deserve punishment greater than if they had refused to serve, notwithstanding their allegiance doth bind them? So it is in the matter of religion: we receive God's press-money, then we begin to be His soldiers, and by that mystery do bind ourselves as fast as any vow or oath can tie us; and, being thus bound, if we be *desertores militiæ* (forsakers of our Christian profession), and become apostates or disobedient soldiers, whose standing is in God's camp, but fight the devil's battles; or such as carry God's mark in their foreheads, but are the devil's servants in their actions; or such as, under the pretence of fighting God's battles, betray the whole army to the enemy,—then we are more guilty than if we had never contracted with God to serve Him.

MMLI.—*Men and women to be knowing in the Scriptures.*

Vives, de *Verit.*
Fidei, lib. ii., cap.
de "Vet. Test."
Conf., lib. iii.,
cap. 5.

2 Tim. iii. 15;

Acts xviii. 24.

White's *Serm.*,
Oxon, 1628.

It is said of Angelus Politianus, that he would not vouchsafe (condescend to) the reading of the Scriptures, as not containing elegancies suitable to his wit and style—as if he meant to be saved by criticisms and quainter phrases; and St. Augustine (whilst unconverted) valued Tully above all comparison, as worthier of his study than any of the inspired authors—a sad choice, God wot! But let all of us be heartily affected with the excellency of the Scriptures above all other writings whatsoever; let us be such as Timothy, to know the Scriptures from our youth; such as Apollos, mighty in the Scriptures, much learned and versed in them, even to the stopping of the mouths of all gainsayers, and not to suffer ourselves to be bewitched with such authors with whom Aristotle is more frequent than St. Paul, making them our solemnest and devoutest studies and the Bible only read at some by-hours, rather because we would not be altogether ignorant than that we should be very skilful in it.

MMLII.—*The vanity of an unguided multitude.*

Willan's *Serm.*,
Westm., 1622.
"Multitudo non
ratione ducitur
sed impetu."—
SILV.

It was a good emblem of Cardinal Farnese, describing the bootless attempts of an unguided multitude, a beech-tree with the top off—the motto, "*Ruina relinquitur* (I am left in ruin);" for as that tree withers when it is lopped, so multitudes vanish without leaders,

whose power, being not directed, is at the best but armed folly; so that they suddenly, upon the first opposal, become a burthen to themselves and a prey unto those that pursue them.

MMLIII.—A wife and no wife.

As a learned man said sometimes of Rome, having been some while there, that a man might seek Rome in Rome, and yet not find it there—Rome was so much altered from what it had been; or as the orator said of Sicily after Verres had governed there, that men sought Sicily in Sicily—it was by him so impoverished; or as a reverend prelate of ours said of Bellarmine's later works, that many missed Bellarmine in Bellarmine—they were so much unlike unto and came so far short of his former: so may a man find much want of a wife in a wife, much miss of a wife in a wife, if he maketh his choice amiss, and so consequently do himself great wrong, embracing, with Ixion, a cloud instead of Juno, or, with Paris, a shadow without substance—a sorry help, a cold comfort, a wife and yet no wife in regard of any joy or comfort in her, in regard of any help or assistance from her; so that it were much better to be altogether without: for what can be more miserable than to have a wife as covetous wretches have wealth, to have the burthen of a wife and want the blessing of a wife, to have the care and not the comfort; whereas the man that liveth single, as he misseth of the one, so he is yet, withal, freed from and eased of the other.

Jos. Scaliger.

Cicero, in *Verrem*, iii.
Winton, *Apolog. adv.*, Bellarmine.

Erasmus, *Adag.*

Euripid., *Helena*.

Plutarch, de *Avaritia*.

MMLIV.—The bountiful goodness of God to His children.

It is said of Cyrus, the great monarch of Persia, that he never sat down at the table to eat, but whatsoever dish liked him best he would send part of it to his friends or such as deserved best of him, *semeos anseres*, *semeos panes* (sometimes the meat off his trencher, and sometimes the bread that himself did taste of), with this kind and loving salutation, "The king sends you this because he likes it best himself, and holds it choice and dainty." But God entertains His friends, His children, and servants after another manner: He makes them eat and drink at His table, or rather makes Himself their meat and drink, who is the Bread of Life and Well-spring of salvation. There is nothing so dear to Him but they shall have part with Him—His own joy, His own secret, His own sweetness, His own comfort, His own robe, His own justice, His own clothing, His own righteousness; nay, they shall have His very life and spirit as a seal and pledge of extraordinary grace and favour.

"Cyrus tibi ista," &c.—XENOPH., de *Institut. Cyri*, lib. xiii.

Wall's *Serm.*, Westm., 1623.

MMLV.—Graces of God's Spirit, though seemingly lost, yet found at last.

THERE is a story of a poor man that served God faithfully and yet was oppressed cruelly, having all his goods taken from him by an exacting knight, whereupon, in a melancholy humour, he persuaded himself that God was dead, who had formerly been so faithful to him, and now (as he thought) had left him. An old man met him and desired him to deliver a letter into the hands of his oppressor, upon receipt and perusal of which the knight was so convinced, that immediately he confessed his fault and restored the goods, which made the poor man say, "Now I see that God may seem to sleep, but can never die." Thus it is that God, in the dispensation of His graces, may withdraw Himself for a time, yet He will return at last; He may, in His great wisdom, for a time hide His face, yet at last He will in mercy lift up the light of His countenance, to the great joy of that poor soul that seems to be deserted, and make bare the arm of His power for comfort.

Speculum Exemplorum.

Hardy's *Serm.*, 1653.

Isa. liv.

MMLVI.—Men to be active in regaining their lost souls.

Plutarch, in *Vita
Themistocl.*

Rowlandson's
Serm., 1623.

It is said of Xerxes, the greatest of the Persian princes, that when the Grecians had taken from him Sardis, a famous city in Asia the less (in St. John's time one of the seven Churches), he charged, that every day at dinner, some one or other, speaking with a loud voice, should remember (remind) him that the Grecians had taken the city of Sardis from him. But what shall poor sinners do that have lost more than a city, even their precious souls, which are of more worth than all the world besides? Let them, then, give their Redeemer no rest, by incessant prayers, till He deliver them and repair their ruins; let them still be calling upon Him to remember His loss and theirs (for theirs are His) till they have regained by Him that which was at first taken from them by the enemy, even the image of their God, after which they were created.

MMLVII.—Hypocrites discovering their own shame.

Fulgent, *Mytholog.*
Job xxxix. 13.

Rawlinson's *Serm.*
at Court, 1625.

Matt. vi. 1.

It is said of the peacock, that his pleasant wings (as holy Job calls them) are more for ostentation than for use, for whilst he spreads out his gaudy plumes he displays the ugliness of his hinder parts. Such are many hypocritical, dissembling wretches at this day, who yet differ from the peacock in this, that whereas he is said to have Argus's eyes in his tail, they (it should seem) have them in their heads, else how could they espy so many faults in others, none in themselves; yet whilst they spread out their gay plumes, whilst they simper it devoutly, and rail Jesuitically against Church and state, whilst they hear sermons, pray, give alms, make a sour Lenten face—all to be seen of men—what do they else but discover their own shame, show the ugliness of their hinder parts, bewray the fearfulness of their latter end?

MMLVIII.—Sin the chief cause of a nation or city's ruin.

Bodin, on *Gov.*
Weal.

Greut's *Serm.*,
Lond., 1627.

PHYSICIANS make the threescore-and-third year of a man's life a dangerous climacterical year to the body natural, and statists make the five hundredth year of a city or kingdom as dangerous to the body politic, beyond which (say they) cities and kingdoms cannot stand. But (which is matter of wonder) who hath ever felt a city's languishing pulse? Who hath discerned the fatal diseases of a kingdom?—found out their critical days? Do they wax weak and heavy, and old and shrivelled, and pine away with years, as the body of man? No; they may flourish still and grow green, they may continue as the days of heaven, and be as the sun before the Almighty, if His wrath be not provoked by their wickedness. So that it is not any divine aspect of the heavens, any malignant conjunction of stars and planets, but the people's loose manners, ungracious lives, and enormous sins, which are both the chief cause and symptom of a kingdom or city's sickness, and they, indeed, soon bring them to a fearful end and utter desolation.

MMLIX.—Wherein the poisonous nature of sin consisteth.

Joseph Scaliger, in
*Theophrast. de
Plantis.*

Crashaw's *Parable
of Poison.*

It is credibly reported that, in some parts of Italy, there are spiders of so poisonous a nature as will kill him that treads upon them, and break a glass if they do but creep over it. This shows clearly that the force of this poison is not in measure, by the quantity, but in the nature, by the quality thereof; and even so the force of sin consists, not in the greatness of the subject or object of it, but in the poisonous nature of it, for that it is the breach of the law, violation of the justice, and a provocation of the wrath of God, and is a present poison and damnation to men's souls; therefore, as the least poison, as poison, being deadly to the body, is detested, so the least sin, as sin, being mortal to the soul, is to be abhorred.

MMLX.—*Our own natural corruption the cause of sin.*

As corruption and infection could not, by the heat of the air ambient, enter into our bodies if our bodies did not consist of such a nature as hath in itself the causes of corruption, no more could sin, which is a general rot and corruption of the soul, enter into us, through the allurements or provocation of outward things, if our souls had not first, of themselves, received that inward hurt by which their desire is made subject to sin, as the woman's desire was made subject to her husband, and (as the philosophers say) the matter to the form. The causes of sin are to be ascribed to our own concupiscence; the root is from our own hearts. It is confessed that Satan may instil his poison and kindle a fire of evil desires in us, yet it is our own flesh that is the first mover and our own will which sets the faculties of the soul in combustion.

Bastard's *Serm.*,
1612.

Gen. iii. 15.

James i. 13.

MMLXI.—*Death of the soul more to be lamented than the death of the body.*

ST. AUGUSTINE confesseth that in his youth (as many wantons do) he read that amorous discourse of Æneas and Dido with great affection, and when he came to the death of Dido he wept for pure compassion. "But, *O me miserum!*" saith the good father, "I bewailed (miserable man that I was!) the fabulous death of Dido, forsaken of Æneas, and did not bewail the true death of my soul, forsaken of her Jesus." Thus it is that many unhallowed tears are sacrificed to the idols of our eyes, which yet are as dry as pumices in regard of our souls. We bewail a body forsaken of the soul, and do not grieve for the soul abandoned by God. Hence we are to learn, from every corpse that is buried, what the daughters of Israel were to learn from Christ crucified, "*Weep not for Me, but weep for yourselves!*" not so much for the loss of your bodies as for the death of your immortal souls.

Confess., lib. i.,
cap. 13.

A *Serm.*, 1616.

Luke xxiii. 28.

MMLXII.—*Not to wait God's good pleasure in times of affliction very dangerous.*

A MAN that is unskilful in swimming, having ventured past his depth, and so in danger of drowning, hastily and inconsiderately catcheth at what comes next to hand to save himself withal; but it so happeneth that he often layeth hold on sedgy weeds, that do but entangle him and draw him deeper under water, and there keep him down from ever getting up again, till he be (by that whereby he thought to save himself) drowned indeed. Thus it is that, whilst many, through weakness of faith and want of patience, are loth to wait God's good pleasure, and, being desirous to be rid in all haste of the present affliction, they put their hand oft to such courses as procure fearful effects, and use such sorry shifts for the relieving of themselves as do but plunge them further and deeper into such a labyrinth of evils, out of which they seldom or never get out again.

Cyril. Alex., *Ep.*
xxix.

Gataker's *Serm.*,
1623

MMLXIII.—*The great benefit of timely accounting with God.*

A MERCHANT or tradesman that at leisure times casteth up and balanceth his accounts, and brings all to one entire sum, is at any time ready if, on a sudden, he be called to a reckoning, though he have not time or leisure then, amidst many distractions otherwise, to run over accounts or to cast up the particulars; yet, to tell how things stand with him, it requires no more than the bare reading; he needs not stand to recount it, being sure it was well and truly cast up before. So he that hath beforetime truly examined his own estate, and made up the account betwixt God and his own soul, may thereby know how it standeth

Isaiah, ad
Demonic.

Gataker's *Serm.*,
1623.

with him in regard of God, by calling to mind only the issue of his former examination, when, by reason of disturbance and distraction through the violence of temptation, he shall have small liberty and less leisure to take any exact trial or proof of it at the present.

MMLXIV.—Ignorance, especially in the ways of God, reproved.

Maxim., *Serm.* xvii.

Bourne's *Serm.*,
 Lond., 1622.

SOCRATES being asked what was the most beautiful creature in the world, he answered, "A man decked and garnished with learning." And Diogenes being demanded what burthen the earth did bear most heavy, replied, "An ignorant and illiterate man." Now, if these philosophers did thus judge of the excellency of knowledge and vileness of ignorance, how should Christians blush, for very shame, that, having lived so long in the school of Christ, trod so often upon the threshold of God's sanctuary, and sat so many years under the droppings of Gospel dispensations, they should yet be found ignorant of Christ and of the ways to everlasting happiness.

MMLXV.—All the creatures subservient to the good will and pleasure of God.

De Urretta, *Hist. de*
Ethiopia, lib. 1,
 cap. 20.

Sandy's *Travels*.

Rowlandson, *ut*
antea.

"Cui cuncta assist-
 unt acta et agenda
 simul." PROSPER.,
in Sentent.

It is reported of the river Nile, that it makes the land barren if, in ordinary places, it either flow under fifteen cubits or above seventeen, and therefore that Prester John (through whose country it runneth, and in which it ariseth from the hills called the Mountains of the Moon) can, at his pleasure, drown a great part of Egypt, by letting into the river certain vast ponds and sluices, the receptacles of the melted snow from the mountains; which, that he may not do, the Turks, who are now the lords of Egypt, pay a great tribute unto him, as the princes of that land have done time out of mind—which tribute, when the great Turk denied to pay, till by experience he found this to be true, he was afterwards forced with a greater sum of money to renew his peace with that governor of the Abyssinians, and to continue his ancient pay. The truth of this relation may be questionable, but this we are all bound to believe, that the great Emperor of heaven and earth, who sits above us, can, at His pleasure, make our land and all the region of the earth fruitful or barren by restraining or letting loose the influences of His blessings from above: at His command the winds blow and again are hushed; the air pours down rain, or sends mildews upon the earth; and it rests in His power to make our land barren, if we continue disobedient, or to fructify it more and more, if we repent; He hath dams and ponds—yea, an ocean of judgments in store—which He can (when it seems Him good) let down upon us to make both the land fruitless and the soul itself accursed that rebelleth; not only fire, or hail, or lightning, or thunder, or vapours, or snow, or stormy winds, blasting or mildews, but even whole volleys or volumes of curses, more than can be numbered, are pressed to do His will, to afflict and vex them that grieve His Holy Spirit by their sins and daily provocations.

MMLXVI.—Heaven a place of holiness.

Diog. Laert., *in*
Vita.

Wall's *Serm.*,
 Westm., 1623.

It was a good inscription which a bad man set upon the door of his house, "*Per me nihil intret mali* (Let not evil pass through me)." Whereupon said Diogenes, "*Quomodo ingreditur dominus* (How, then, shall the master get into his own house)?" A pertinent and ready answer! How it agrees with our mansions upon earth, let every man look to that. But most sure it is that no unclean thing can enter into heaven: whatsoever is there is holy—the angels holy, the saints holy, the patriarchs holy, the confessors, martyrs, all holy; but the Lord Himself most holy and blessed, to Whom all of them, as it were, in a divine anthem, sing and say, "*Holy, holy, holy, Lord God Almighty; heaven and earth are full of the majesty of Thy glory!*"

MMLXVII.—God a sure, fast Friend.

It is usual with men to make towards a sun-dial whilst only the sun shineth; and with women, to make much of flowers, and to put them in their bosoms whilst they are green and flourishing, but, when once withered, they cast them upon the dunghill. But the Almighty deals not so with His friends—yea, when their danger is greatest, His help is nearest; and though oftentimes the case is so desperate, that friends' society can only afford pity, not succour; they may look on, they cannot take off; but the presence of God is ever active and powerful; and whereas most faithful friends part at death, this Friend will not leave us. David knew He would be with him in the shadow of death; and St. Paul assureth us that neither death nor life shall separate His love, not only when we walk through the pleasant meadow of prosperity, but when we go through the salt waters of affliction—nay, when we pass *mare mortuum* (the sea of death), He will be with us. It is the deriding question which the saints' enemies put to them in the time of affliction, "*Ubi Deus* (Where is now thy God)?" but they may return a confident answer, "*Hic Deus* (Our God is here: nigh unto us, round about us, in the midst of us)." It was His promise to Joshua then, and is since repeated by St. Paul, as belonging to all the faithful, "*I will never leave thee, nor forsake thee.*"

Hardy's *Serm.*,
1691.

Ps. lxxix, 10.

Joshua i. 5.

Heb. xiii. 5.

MMLXVIII.—To rely upon God's blessing, notwithstanding all opposition.

WHEN an alderman of London was given to understand by a courtier, that the king, in his displeasure against the city, threatened thence to divert both term and parliament to Oxford, he asked whether he would turn thither the channel of the Thames or no. "If not," said he, "by the grace of God we shall do well enough." Thus, when either envy of meaner men repineth, or the anger of greater persons rageth against our lawful thriving, we shall do well to remember that there is a river which shall make glad the city of God—a current (I mean) of God's blessings which, whilst He vouchsafeth to our honest labours and legal callings, no malice of man or devil shall be able to stop or avert; for whilst this blessed river of God keeps its course, we shall do well enough; but if His hand, for our sins, turn it aside, as it were, into another channel, no wonder then if we thrive backwards, if we prosper not in the labour of our hands.

Richard III.

Rowlandson, *ut*
anted.

Ps. xvi. 4.

MMLXIX.—Regeneration; the excellency thereof.

ST. AUGUSTINE maketh this observation of Demosthenes, who, being asked what was the first and chiefest amongst the precepts of rhetoric, he answered, "Elocution" (or good utterance); what the second, he answered, "Elocution;" what the third, he answered still, "Elocution." "After the same manner," saith the good father, "if you ask me what is the first, the second, or the third among the precepts of Christian religion, I must answer—Humility." And what St. Augustine attributes to humility, in the praise and commendations thereof, may justly be given to regeneration, or the new creature, and to the excellency and dignity of that. If it be asked what was the first, or the second, or the third amongst the graces of God's Holy Spirit, the answer will be, *καὶνὴ κτίσις* (Our new creation); and good reason too, for without this new creation there is no freedom from damnation, no happiness to be obtained. If any man be in his natural condition, and would have any benefit by the death of Christ, he must be a new creature.

Augustin., *Ep. ad*
Dionisium, lvi.

Bourne, *ut antea.*

MMLXX.—Ignorance, especially in the ways of God, condemned.

It is related of Bion, the philosopher, that, meeting with one of his friends, who was somewhat too curiously busied to have his picture hewed out to the life in a piece of stone,

Ptolemaeus, *Apophi*
thegm.

but over-careless in the study of learning, he reproved on this manner, "*Tu ut tibi similis lapis fieret, &c.* (Hast thou been careful that the stone might be made like thee, and art thou not as careful that thou by thy ignorance be not like unto the stone)?" The like may be said of all the sons of vanity, such as are stocks and stones rather than men, than Christian men, that are careful to fulfil their lusts, which will prove their destruction, and negligent to be filled with divine knowledge, which will bring them to eternal happiness.

MMLXXI.—*A caveat for bloody-minded men.*

Evagrii Hist., cap.
iii.

"Ab nimium faciles
qui tristia crimina
candis," &c.—OVID.,
Fast.

Wallei Prethum
Mundl.

It was a Christian-like, gallant resolution of Anastasius, the emperor, "*Quod nihil vellet aggredi,*" &c. (that he would adventure on no exploit, though never so honourable and glorious, if he thought it might cost him a drop of blood). Then, let all such know, that wallow in flesh and blood, the blood of their sins and the blood of their iniquities—that delight in blood, and make no conscience how they spill innocent Christian blood, that are set upon miracles and labour to convert water into blood, colour seas, dye rivers, as if they would sail and swim to heaven through the hearts'-blood of their enemies—that Christ's blood may witness against them and charge them with the blood of their slain, *quocunque sub axe*, whether it were at home or abroad; that, as His blood calls for pardon, so theirs for vengeance, and may one day come upon the desperate malefactor, without repentance, to his ruin and confusion.

MMLXXII.—*Sincere, upright men; the scarcity of them.*

Diog. Laert., in
Vita.

Jer. v. 1.

Ps. xxxvii. 37.

Hardy's Sermon,
1649.

Ps. xii. 1.

It is storied of Diogenes, that at noonday he went about the streets with a candle lighted, and being asked why he did so, returned this answer, "*Hominem quæro* (I seek for a man)," meaning one that might deserve the name of man, but all in vain. It is the same with us at this day: God commanded the prophet that he should run to and fro through the streets of Jerusalem, and seek in the broad places thereof to find a man that executed judgment. And the prophet David bids us behold the upright; but where shall we find one upright man to behold? Pretenders to perfection, professors of sanctity, this age swarms with, but few practisers; facings of religion were never more in fashion, but the linings of piety and goodness never more out of request; so that we may well take up that of the Psalmist, "*Help, Lord, for there is not one godly man left.*"

MMLXXIII.—*The borrower's duty and comfort.*

2 Kings vi. 5.

Cottesford, Sovereign Oil to Restore Debtors.

"Domus aut famulitium abjiciendum ut ere liberemur alieno."—PLUT., Moral.

A POOR labourer being taken to fell timber for the building of a house for the children of the prophets, as he was felling of a tree, the iron fell from the helve into the water; then he cried and said unto Elisha, "Alas! master; it was borrowed;" as if the poor man should say, "The loss of the axe head doth not so much grieve me, as that I borrowed it and must restore it again." Just thus it must be betwixt the borrower and the lender: the borrower's care must be how to make restitution; if he have not wherewithal, and therein if he speak simply from his heart, then *si non effectu tamen affectu*—if he cannot come anything near to pay the whole debt, yet come as near as he can—he must show his readiness out of that little that is remaining, if not anything near to a full, yet towards satisfaction; and then, however, perhaps, it will not please men, yet, in having a good conscience, God will be well pleased.

MMLXXIV.—*The time and place of a man's spiritual calling very uncertain to be known.*

HE that is locked up in a dungeon, or otherwise immured within some darksome place, can and may easily discover the very moment of time when either the least beam of the sun or glimmer of sky-light shall break in upon him; whereas, on the other side, he that is in the open air is very sensible that the day is broke, that the sun is up, but cannot make out any certain account of the springing of the one or rising of the other. Thus it is in the matter of our spiritual calling: it is possible that a man may know the very time and moment when the Day-spring from on high did visit him, when it was the good pleasure of God to dart into his soul the graces of His blessed Spirit, as in the case of St. Paul, the good centurion, the jailor, the Jewish converts, and some others; but this is not ordinary: the wind bloweth where it listeth (yea, and when it listeth too), even so the Spirit, both time and place uncertain. Some are called at the first hour—that is, in their infancy or childhood, as Samuel, Jeremiah, and John the Baptist; some in the third hour—that is, in their youth, as Daniel the prophet and John the evangelist; others at the sixth hour—in their middle age, as Peter and Andrew; others at the eleventh hour—in their old age, as Gamaliel and Joseph of Arimathea; and some again, not only in the last hour of the day, but even in the last minute of that hour, as the thief upon the cross. Again, our calling is uncertain in respect of place, for God calls some from their ships, some from their shops, and some from under the hedges, and others from the market; so that, if a man can but make out unto his soul that he is certainly called, it matters not much for the time when nor the place where, both of them being so uncertain.

Præd. hominud. Scripta.

Acts ii. 27.

Boy's Postils.

Luke xxiii. 42.

Matt. ix. 9.

Luke xiv. 23.

Matt. xx. 3.

MMLXXV.—*The minister's calling full of labour and toil.*

THE vocation of a husbandman admits of little or no vacation from his daily labour; the end of one work is but the beginning of another; every season of the year bringeth its several travail with it. And the harvest labourers are, of all other, the sorest labourers; no labour more toilsome than theirs. Such is the calling of every faithful minister. Hath he broke up the fallow ground of his people's hearts, then must he sow the precious seed therein. Hath he sowed seed, then he must water what he hath set and sowed—yea, tares and weeds will grow and soon sprout up, sleep he never so little, and therefore great need of daily weeding: so that, surely, the sweat of the ministry (be it followed as it ought) exceeds the sweat of other callings, and with the sorest labour doth the minister eat his bread in the sweat of his brows. His calling is not easy, but painful and laborious; as it is an honour, so it is a burthen, and such an one, too, as requireth the strength of angels to bear it.

Rogers's *Serm.* on 2 Cor. xiii. 11.

"Nihil est in hac vita difficilius, laboriosius, periculosius," &c. "Presbyteria vita."—AUG., de Verb., Dom.

"Onus humeris angelorum non leve."—ST. CHRYSOSTOM,

MMLXXVI.—*True brotherly love scarce to be found.*

HISTORIES make mention of one Ursinus, a Christian physician, who, being to suffer martyrdom for the Gospel of Christ, began to waver and faint; which, when Vitalis, a holy man, saw, he stepped to him, and, though he knew it would cost him his life, comforted and encouraged him, saying, "What, have you been heretofore so industrious to preserve men's bodies, and will you now shrink at the saving of your own soul? Be courageous!" &c. For which faithful counsel he also was condemned to death, and suffered accordingly. But now so it is, that brethren have forgot that they are brethren, and almost every man stands aloof when necessity requires his succour; they flinch away as Demas and others did from Paul, leaving him to answer for himself. Few such friends as Vitalis are to be found, that will lay down their lives or hazard them to the relief of their distressed brother.

Hieron. Rubet Hist. Ravennat.

Nich. de Lyra, in loc.

"Fratrum quoque gratia rara est."—OVID, Met.

MMLXXVII.—*Men to be compassionate one towards another ; and why so ?*

Plin., *Nat. Hist.*,
lib. xi., cap. 17.

"Cujus pectus tam
ferreum, cor tam
lapideum, ut pa-
tientis non com-
patiatur."

1 Cor. xii. 26.

Junius, *de Utilit.*
Condit. Humanæ.

Annal. Minist.
Dixot. V. l. c.

Job vi. 14.

It is observed of the bees, that *agrotante una lamentantur omnes* (when one is sick they all mourn) ; and of the sheep, that if one of them be faint, the rest of the flock will stand between it and the sun until it be revived. Thus it is that God hath hewn us all out of one rock, tempered all our bodies of one clay, and spirited all our souls of one breath. We are all sons of one Father, members of one body, and heirs of one kingdom, in respect of which near-linking together there should be compassion and sympathy betwixt us. If one member do but grieve, all suffer with it. When a thorn is got into the foot, how is it that the back bows, the eyes pry into the hurt, and the hands are busied to pluck out the cause of the anguish? And we, being members of one another, should bear with and forbear one the other, the not doing whereof will stick as a brand upon our souls, that we are of the number of them that have forsaken the fear of the Almighty.

MMLXXVIII.—*Men to be at peace one with another.*

Suidæ *Hist.*

Plutarch, *in Laco-
nicks.*

Rogers, *ut antea.*

"Candela nax
homines, trux decet
ira foras."—OVID,
Amor. 1.

It is reported of two noble Lacedemonians, that being at mortal hatred, were met by Archidamus, their king, in the temple of Minerva. He requires them to put the matter to an indifferent umpire. They choose the king himself. He makes them swear to abide his order, which, accordingly, they do. "Now," saith the king, "I order that you shall not go out of this temple until you be friends." And so they parted friends (for an oath taken in that temple was unlawful to be broken). Now, it were heartily to be wished that we who are the temple of God, and such as usually meet in the temple of God, and there partake the holy things of God, would keep the unity of the Spirit in the bond of peace—not to be unpeaceable with the peaceable, which argues a devilish mind ; nor unpeaceable with the unpeaceable, which argues a corrupt mind ; nor yet content ourselves in that we are peaceable with the peaceable, which argues but a civil mind ; but if it be possible, and as much as in us lieth, to be peaceable with the unpeaceable, which is that that argues only a true Christian and heroical mind. And so should we make it good that we are endowed with true grace, and are true subjects of that kingdom which is the kingdom of peace, whose King is peace.

MMLXXIX.—*Men to labour that they be regenerated.*

Lib. viii., cap. 6,
de Christ. Deit. et in
Ps. lvi.

Matt. x. 16.

ST. AUGUSTINE relateth of the serpent, that when she groweth old, she draweth herself through a narrow hole, and by this means, stripping off her old skin, she reneweth her age. Thus it is our Saviour's directions to be as wise as serpents, and if in anything, then sure it is in this, that we should follow their wisdom, that forsaking the broad ways of vices, we may pass through the narrow and strait way of repentance, and, leaving off our old coat of sin, we may be clothed anew with the rich garments of righteousness, and so become new men in Christ Jesus.

MMLXXX.—*The minister's and magistrate's duty in the suppression of vice.*

In Lib. de Spirit.
Sancit. cap. ult.

"Sævis inter se
conuenit uris."

It was a good Christian resolution of St. Basil, who, writing to Amphilochius, bishop of Iconium, hath these words : *'Αναρχία δε τις δεινή* (The people, through ambition, are fallen into grievous anarchy), whence it comes to pass, that all the exhortations of the rulers are in vain ; no man will submit, but all would reign, being puffed up with pride growing from ignorance. Shall I, then, keep silence? I may not, though some supplant, others insult over me being down, and the rest applaud them that do insult. How can it be other-

wise, since charity is decayed? Hence some sit no less implacable and bitter examiners of things amiss, than unjust and malevolent judges of things well done, so that we are become more brute than the very beasts, for they are quiet amongst themselves, but we wage cruel war against each other: Shall I, then, hold my peace? Charity will not suffer me. The children in Babylon discharged their duty, though they were but three. Having God, then, for my patron and protector, I will not be silent, &c. And thus it is that both minister and magistrate, in their respective places, are to beat down the vices of the time. Where the reins of government lie slack upon the people's shoulders, there they must needs be straitened; where wickedness and sin have put on a whore's forehead, it is high time to unmask them; nay, if God's people and the house of Jacob will be doing that which is not right, it is the minister's duty to set up his throat and tell the one of their sins and the other of their transgressions.

"Parcere subjectis
et debellare super-
bos."—VIRGIL.

Isa. lviii. 1.

MMLXXXI.—Peace *linking the Church and commonweal together.*

THE secretaries of nature (naturalists) say that the solsequey, or marigold, opens with the sun and shuts with the shade. Even so, when the sunbeams of peace shine upon the commonwealth, then, by the reflection of those beams, the Church dilates and spreads itself. And, on the other side, when the country's glory is once eclipsed, then is the Church's beauty clouded, as all men (whom the god of this world hath not blinded) must of necessity confess—the Church and commonwealth being so closely linked together, that the peace or distraction of the one doth redound to the welfare or ruin of the other.

Plin., Discorid.,
Theophrast.

Acts ix. 31.

Griffith's *Serm.*
Peace, Lond.,
1642.

MMLXXXII.—*A caveat for flatterers.*

It was a significant and well-deserved punish ment that Alexander Severus allotted to Turinus, a fawning flatterer—one that could lick a mouth in a gnathonical (deceitful), sordid way—to be tied to a stake and stifed with smoke, with an herald standing by and proclaiming to all the people, "*Fumo punitur qui fumum vendidit* (He lived by smoke, blinding men's eyes, and by smoke let him die)!" A good caveat for those that think to purchase and preserve love and favour by deifying the undeserved, and crystallizing dusty, sordid actions. They may chance plead that he that will not flatter shall hang under the wheel; that he that dares to tell a great man he is not just, or a general that he is not valiant, or a lady that she is neither beautiful nor virtuous, shall never be counsellor, commander, or courtier; but Solomon—a wiser man—is rather to be believed, who bids us take it on his word, that he that rebukes a man (though for the present he may storm) shall afterwards find more favour than he that flattereth with his tongue.

Lampridius, in
Vita.

Price's *Serm.*,
Lond., 1642.

"Isto maxime
tempore regnat
vitium adula-
tionis," &c.—
TUL., *ad Celsam*.
Prov. xxviii. 23.

MMXLXXXIII.—*The non-performance of vows, promises, &c., condemned.*

It is said of Andreas, one of the kings of Hungary, that, having engaged himself by promise to go to the Holy Wars (as they then called them), went with all his forces, and, coming to Jerusalem, only bathed himself there, as one that had washed off his promise, and so returned back again without striking one blow. Such is the case with many men at present: their promises, covenants, and agreements with others (though sealed and subscribed) prove too, too often as brittle as the glasses they drink in; no bounds will hold them. They rob the Grecians of their proverb, and own it themselves; for, let but the worst of men say they will do this or that, it is as much as if they had sworn they would not do it, unless it be when they embark themselves in some unwarrantable actions, and the sun may sooner be thrust out of his sphere than they diverted from their adamantine resolutions.

Car. Bonfinius,
de Reb. Hungaricis.

"Ut mundus sic
sunt mundi
promissa," &c.—
JAC. BIL., *Anthol.*

"Græca fides,"—
ERASMI *Adagia*.

MMLXXXIV.—Justice duly administered; *the people's benefit thereby.*

Jean. de Serres,
Hist.

Price, *ut antea*.

It is said of Francis I. of France, that, when a woman kneeled to him to beg justice, he bade her stand up, for said he, "Woman, it is justice that I owe thee, and justice thou shalt have; if thou beg anything of me, let it be mercy." A happy place and people, surely, where justice (as it seemeth) was not extorted, but dropped as kindly as honey from the comb; where there was no sale of offices, no exhausting of fees, no subtleties of delay, no trucking for expedition, no making snares of petty, penal statutes; where Justice had scales in her hand, not to weigh gold, but equity; where judges and magistrates were as Noah's ark, to take in weary doves, and, as the horns of the altar, for oppressed innocency to betake itself unto; where lawyers, advocates, pleaders, did not call evil good, and good evil, bitter sweet, &c.; where plaintiffs or accusers did not inform or prosecute through malice, envy, or for advantage; where subordinate officers durst not help potent delinquents out of the briars, nor suffer poor men, tempest-tossed in law, to languish in their business within ken of harbour for want of giving a sop to Cerberus or sacrificing to the great Diana of expedition; where those setting-dogs, such as base-promoting informers, were not countenanced, and severely punished upon any false, unjust, or malicious information; to close up all, where the magistrate owed justice to the people and paid it, where the people begged for mercy and had it.

MMLXXXV.—*The state-politician's religion.*

Athenei Delpno-
soph., lib. ii., cap. 6.

Advers. Hæresi-
lib. ii.

Modern Policy.

THERE is mention made of a river in Spain whose upper waters are sweet and pleasant, but towards the bottom very salt and brackish. And such is every wicked state-politician: he is only superficial, whilst others are fundamental Christians; he likes the humour of the Samseans in Epiphanius, that were neither Jews, Gentiles, nor Christians, but preserving a commodious correspondence with all; whatsoever he acts in reference to heaven is merely theatrical, and done in subordination to some other interest; it is to himself indifferent whether the religion he personates be true or false, so it be but popular; and, like the strictness of that notable thief, who always, before he went about the work of his calling—for so he called thieving—went to prayer, that God would bless and prosper him, so he says grace to his design, be it never so wicked, and gives thanks for his success, be it never so bloody.

MMLXXXVI.—*The evil of excess.*

Columnella, de Re
Rust.

"Omne nimium
vertitur in
vitium."

Aristotle.

Maurit. Bohem.,
Medit. Matut., Loc.
Script., Select.

HONEY is very sweet and comfortable, but too much honey causeth gripings in the belly, breedeth choler, and bringeth diseases; fragrant flowers are sweet to smell to, and much refresh the brain if used moderately, but too much smelling of them causeth pain in the head, as experience testifieth; how delightful is the light to our eyes, but too much staring into the sunbeams is the dazzling of the eyes, if not the blinding of them. Thus it is that the excess, even of good and lawful things, may be evil and unlawful; we may take of the good creatures of God (as it were upon a knife's point, or a spoonful at a time—that is, a stinted, moderate quantity) in due measure, but if we fall a-grasping with both hands, eat great morsels, or drink down great draughts at once, we may easily surfeit unto death, unless we evacuate one way or other after our exceedings. And the rule in philosophy holds true, "*Vehemens sensibile lædit sensorium* (Moderate sounds, such as in music, may much affect the ear with delight, but vehement sounds, as in ringing of bells near at hand, beating of drums, rattling of guns, or blowing of trumpets, dulls the hearing). Thus it is that moderate joys and delights are ever best, least hurtful, most contentful, and comfortable to our spirits; whereas intemperance, immoderateness, and excess mars all pleasures and delight, though themselves never so pleasant and delightful.

MMLXXXVII.—*The state-politician siding with all parties.*

THERE is mention made of Marquis Paulet, of Winchester, who, having successfully served four princes, and still in the room of favour, unshaken with the vicissitudes he had run through, being asked by one by what means he preserved his fortune, he replied that he was made *ex salice, non ex quercu* (of the pliant willow, not the stubborn oak)—always of the prevailing religion and a zealous professor. Thus it is that the wicked state-politician sides with all parties. If religion be fashionable, you can scarce distinguish him from a saint—he will not only reverence godly ministers, but (if need be) he will preach himself; if cunctation (delay) prevail, he acts Fabius; if the buckler must be changed for a sword, he personates Marcellus; if mildness be useful, Soderini of Venice was not more a lamb than he; if severities are requisite, Nero's butcheries are sanctities compared with his. Thus, like a subtle Proteus, he assumes that shape which is most in grace and of most profitable conducement to his ends, only he hath so much advantage of the cameleon, that he can turn himself into white, for he is often to be found wearing the vest of innocency to conceal the ugliness and blackness of his attempts,

Nanton's *Fragm. Regal.*

"Paratus ad omni quare."—*Observata, ex Machiavel., Borgia, &c.*

"Simulata sanctitas."

MMLXXXVIII.—*Tyrants raising themselves by a seeming compliance with the people.*

ATHENEUS tells a pretty story of one Athenion, born obscurely, who, as long as he was private and poor, excelled in a soft and tractable disposition, but when, by juggling, he had obtained the Athenian government, there was none more odious for a cruel, barbarous, covetous tyrant. Nero's quinquennium (five years) will never be forgotten, nor that which is reported of Caligula, that there was never a better servant and a worse master. Thus it is, by woeful experience, made out that tyrannically-minded men personate goodness till they have accomplished their ends, make a show of all goodness till they have wrought themselves into the good liking of all those whom they intend to deceive, and then off goes the vizard of dissimulation, and they appear in their native colours what indeed they are—bloody, barbarous, inhuman.

Dipsinoph., lib. vi., cap. 13.

Sueton,

Modern Poltev.

MMLXXXIX.—*True obedience.*

IT is reported of the old kings of Peru, that they were wont to use a tassel, or fringe, made of red wool, which they wore upon their heads, and when they sent any governor to rule as viceroy in any part of their country, they delivered unto him one of the threads of their tassel, and, for one of those simple threads, he was as much obeyed as if he had been the king himself—yea, it hath so happened that the king hath sent a governor only with this thread to slay men and women of a whole province, without any further commission; for of such power and authority was the king's tassel with them, that they willingly submitted thereunto, even at the sight of one thread of it. Now, it is to be hoped that, if one thread shall be so forcible to draw infidel obedience, there will be no need of cart-ropes to haul on that which is Christian. Exemplary was that obedience of the Romans, which was said to have come abroad to all men. And certainly Gospel obedience is a grace of much worth, and of great force upon the whole man, for when it is once wrought in the heart, it worketh a conformity to all God's will; be it for life or death, one word from God will command the whole soul as soon as obedience hath found admittance into the heart.

Lev. Apollon., *de Regno Peruano.*

Bohem., *ut antea.*
Rom. xvi. 19.

MMXC.—*The true improvement of peace.*

IT is observable in Scripture, that Moses' altar was but five cubits in length, and five in breadth, and three in height; but Solomon's altar was much larger. Now, the reason

Exod. xxvii. 1.
3 Chron. iv. 1.

Borhaſus, in *lucum*.M. B., *A Christian's Delight*.

hereof seems to be this, because Moses was in a warfare, in an unsettled condition, in the wilderness, in continual travel, full of troubles, and could not conveniently carry about an altar of that bigness; but Solomon was on his throne, in a tranquil estate, settled in quiet possession of his kingdom, and as his name was, so was he a true Solomon—that is, peaceable. Thus it ought to be with all good men, that, when they have more peace and prosperity than others, their service of God should be proportionable. Solomon's temple must outstrip Moses' tabernacle in beauty and glory, and Solomon's altar must exceed the bigness of Moses' altar. In their peace and plenty, their holiness should outshine others that are in want and misery; when God lays not so much sorrow upon them as upon others, they should lay the more duty upon themselves; if God send them fewer crosses and more comforts, they are to return more service and commit less evil.

MMXCI.—*The true Christian's confidence and contempt of death.*

I Sam. xv. 32.

De Mendoza, in *loc*.P. c. Martyr, in *loc*.

"Non potest male
mori qui bene
vixit."—AUG., *de
Doctrina Christi*.

I Cor. xv. 55.

Phil. i. 21.

OBSERVABLE is that speech of King Agag, when Samuel sent for him, "*Surely the bitterness of death is past.*" Now, the ground of this speech was either his false hope, as thinking that the worst was past, because he was fetched off the king's guard of soldiers and brought to Samuel the prophet, who was *vir togatus* (a man of peace); or else, if them essengers did tell him why he was sent for, then he set a bold face upon it, and spake out of stomach, intimating his resoluteness and contempt of death, that he was resolved to die bravely, and like himself. This, now, was carnal gallantry; and thus many a man may, Agag-like, condemn death and all God's judgments out of stoutness and stiffness of heart; but all true-believing Christians may and do graciously despise death, and say thus, from a principle of faith and certain hopes of heaven, "*Surely the bitterness of death is past!*" Certainly, Christ, by His death, hath taken away the bitterness of death, and hath sweetly perfumed our graves by the burial of His own blessed body, so that we shall taste nothing but the sweetness of death, and may now courageously and triumphingly sing and say, not as Agag did, "*Surely the bitterness of death is past!*" but as St. Paul did, "*O death, where is thy sting?*" &c., and "*To me to die is gain!*"

MMXCII.—*Man's nothingness.*

In Lib. de Hon.
Excellent.

Leo, Heb., *Dial.
de Amore*,
Pythagoras.

Gen. xxii. 10.

Ps. xxxix. 5.

JOSEPHUS PHAVORINUS, a learned physician of Italy, marvelled at nothing in the world but man, and at nothing in man but his mind; and Abdala, the Saracen king of Toledo, being asked what he most wondered at upon the stage of the world, answered, "Man." One calls God an immortal Man, and man an immortal god; another sets him out as *μικρόκοσμος* (a little world), and the world *μεγάνθρωπος* (a great man). Now, these men were not certainly so well-knowing of God's Word and man's sin, and of the matter that man was made of, as they should have been; whereas such as know God in His most excellent glory, and man in his best estate to be but vanity, turned from his innocence to iniquity, must and do acknowledge themselves to be less than the least of God's mercies, such as He created being nothing, recreated being worse than nothing, and, without great mercy on His part, are like to fall again to nothing.

MMXCIII.—*Men of corrupt judgments.*

Fernelius, *de
Hæmorib.*, lib. vi.

As those that have the jaundice see all things yellow by reason of the humour of that disease corrupting the sight, by the overflowing of the gall over the whole body: so men of corrupt judgments misapply matters and persons, and are not able to give a right judgment according to truth, but run on according as their fancy leads them—just like a blind man that can see no more light at noonday than at midnight, and must needs there misjudge day for night and night for day.

MMXCIV.—Wanton hearers of the Word *reproved*.

SUCH as have weak and sickly stomachs are always finding fault with the carter, cook, or carver, and think they could feed a great deal better if there were better provision. And thus there are some queasy, wanton hearers of God's Word, such as find fault with their pastor, and think they could edify much better by such or such another, wherein they say they know not what; for it is neither Paul nor Apollos that can edify—that is, give increase, make the Word effectual. God hath reserved that work to Himself, that so His ordinance, not the gifts, His blessing, not the commendations of the preacher, might be regarded; that the treasure might not be esteemed for the vessel, but the vessel for the treasure, and so neither Paul magnified nor Apollos despised, nor either or both relied upon, and God Himself neglected; nor hearing severed from prayer, for that makes hearing unprofitable, but that, both being joined together, our obedience in hearing may make our prayers accepted, and our fervency in praying may procure our hearing to be blessed.

Croke's *Pitt.*
Serm., Bath, 1615.

"Nisi Spiritus
sanctus auditorum
corda replicat, ad
aures corporum vox
doctoris incessum
sonat," &c.—
GREG., in *Pastore*.

MMXCV.—*The vast difference betwixt the power of God and man.*

IN matters of arithmetical accounts, set one against ten, ten against a hundred, a hundred against a thousand, a thousand against ten thousand, although there be great odds, yet there is some comparison; but if a man could set down an infinite number, then there could be no comparison at all, because the one is finite, the other infinite. So it is betwixt the power of God and man: set all the princes and powers of the earth in opposition to God, they shall never be able to withstand Him. It was once the saying of Pompey, that with one stamp of His foot He could raise all Italy up in arms; and the mighty men of the world may have nations, kingdoms, and commonwealths at their command, but yet God is more powerful than them all. If He do but arise, they shall all of them fly before Him. If He once fall to fettering of princes, it shall be done so sure, that no flesh shall be able to knock off their bolts again. If He but once make fast the bars of our city gates, we may trust to it, they shall be so fast, that no invader shall be able to break them open. So infinite is His power, that in David's thoughts it was not to be matched.

Gosson's *Serm.*,
Lond., 1598.

Plutarch, in *Vita*
Pomp.

Ps. lxviii. 8.

Ps. cxlix. 8.

Ps. lxxxix. 6.

MMXCVI.—*The great danger of apostasy.*

IN the affairs of this life it is a shame for a man to begin an enterprise and not to go through; to begin a piece of work, and leave it off in the middle; it will give just occasion for every man to point at him with his finger, deride and jeer him, saying, "This man began to build and was not able to finish; that he hath taken a great deal of pains to no other purpose but to leave a monument of folly and vanity for the world to laugh at." And thus he that hath received the common graces of God, and many good gifts of His Spirit, which have enabled him to do much good and faithful service, and then takes the grace of God and turns it into wantonness, and smothered and quenches the Spirit; or, having been in a fair way to heaven, having some time walked on religiously and faithfully, till he come within some sense of his reward, and within view of the crown prepared for him, then to turn out of the way and apostatize in the broad way, what is it else but to tread in a path that, without repentance, will lead to utter destruction?

Jay's *Serm.* at
Court, 1632.

"Tunc vir aposto-
licus nunc vilis
apostata factus."—
SEDUL., de *Juda*
Prodit.

Heb. vi. 1-8.

MMXCVII.—Wicked thoughts *to be carefully washed off from the heart.*

IT is the part of a skilful surgeon or physician, not only to take away any appearing ulcer, or to cool the heat of a burning fever with outward applications, but to look into the

Maverick's *Serm.*,
Lond., 1617.

Matt. xv. 19.

Jer. iv. 14.

Aquini Sum. Part,
2da, 2da. Quæst.
154.

inward causes and malignity of the disease, and so to to order the matter, that the cause being taken away, the effect may necessarily follow. Now, it is well known that the seed of all sins and the well-spring of all wickedness ariseth from the heart of man. The heart is, therefore, to be washed, as from all wickedness, so from all wicked thoughts, they being the source and originals of all unrighteousness; not that they are all so, for they may be some time accompanied with horror and detestation of sin, or cast into our hearts by Satan, yet not consented unto. But men think too little of such thoughts. The thoughts, therefore, that are to be thought on and cleansed from the heart are such as proceed from our own corrupt nature, or suggested into our minds by the malice of Satan, whereunto we give consent and liking, or else they be the allurements of the world, which we cherish and delight in.

MMXCVIII.—*The high price of man's redemption.*

Wolfgang. Lazius,
de Repub. Rom.Maurit. Bohemus,
de Iis. Christ.

1 Pet. i. 18, 19.

AMONGST the Romans, those their proper goods and estates which men had gotten in the wars, with hazard of their lives, were called *peculium castrense* (or a field-purchase). Well, then, may the Church and every true member therein be called Christ's *peculium castrense*—His purchase, gotten not only by the jeopardy of His life, but with the loss of His life and blood. And if it were possible, He would rather lose His life a second time ere He would lose the least limb for which His life was so laid down.

MMXCIX.—*God's great tenders of mercy to repentant sinners.*

Hill's Penitent Sin-
ner's Entertain-
ment."Poenitentia est
spes salutis, per
quam Deus ad
misericordiam pro-
vocatur," &c.—
ISIDORUS, de Sum.
Bonis.
Rom. viii. 17.

If a judge of an assize should say to a felon, or some malefactor in the gaol, "Confess but your faults and become an honest man, I will pardon you; and not only so, but you shall be made a justice of peace, or some great man, whereby you shall have power to judge and examine others!" surely, he would, upon this promise, be moved quickly to confess the felony and forego his theft. Thus it is that the Judge of all the world makes great tenders of mercy, that if a sinner will truly and from his heart confess his sins, and resolve to leave them, he shall have pardon; and not only so, but he shall be made a king and priest unto God the Father, an heir of God, and joint-heir with Christ Jesus.

MMC.—*The fullness of reward reserved till after this life.*

In Lib. de Consolat.
ad Apollon. ex
Homero.Oldmayn's Sermon,
1636.

PLUTARCH, though an heathen, yet of honourable esteem even to this day amongst us, hath a story how that, upon a time, a complaint was sent from the Islands of the Blessed to the judges of the superior courts about certain persons sent thither who formerly had lived impiously, humbly entreating that this abuse thus offered unto them might speedily be redressed; whereupon these impartial judges, taking the business into their considerations, found not only the complaint to be true, but withal the reason and cause thereof, which was, that judgment and sentence was passed upon them here below in this life, whereupon it oft fell out that many persons clothed with honourable titles, riches, nobility, and other like dignities and preferments brought many witnesses with them, who solemnly swore, in their behalf, that they deserved to be sent to the Islands of the Blessed, when the truth was they deserved the contrary; to avoid which inconveniency, it was decreed by an eternal doom, that for the time to come no judgment should be passed till after death; and that by spirits only, who alone do see and plainly perceive the spirits and naked souls of such upon whom their sentence and judgment was to pass, that so, of what estate and condition soever they were, they might receive according to their works. Here, now, was a great deal of light in a dark vault, the divine eye of a mere natural man discovering a heavenly truth,

which is, that definitive sentence is not to be passed upon any here below, nor that any whosoever shall receive his full reward of what he hath done, whether it be good or bad, till after this life be ended.

MMCI.—*Good meanings of bad men destructive.*

THE poets prate much of Pluto's ferry-boat, that never rested to carry men through the infernal river to the infernal place; so that what was then feigned is now verified; for, if there be any ferry-boat to hell, it is the thing that men call a good meaning. This is that which carries men and women down to hell by multitudes, by millions. There cannot be found so many passengers in all the boats upon any river as there are in this one wherry wafted down to the pit of perdition. Many in all ages have had their good meanings, and to this day the Jews, Turks, Pagans, Papists—the worst of them all—do not want for good meanings. It is the good meanings of bad men that brings them to an evil end: they think they do God good service by abusing His people, but they are sure to find and feel one day what disservice they have done to God and their own souls for ever, and that their good meanings before man shall never excuse their bad actings before God.

Maurit. Bohem.,
Medit. in Loc.
Select. Script.

MMCII.—*God's readiness to maintain the cause of His Church.*

As in public theatres, when any notable show passeth over the stage, you shall have all the spectators rise up off their seats and stand upright with delight and eagerness, that so they might take the better notice of the same: thus it is that, though by an article of our faith we are bound to believe that Christ sitteth at the right hand of God, the Father Almighty, as a Judge to pronounce sentence, yet He is said in the Scripture to stand upright at the sufferings of His people—as at the stoning of St. Stephen—either as an Advocate to plead the Church's cause, or as One in a posture of readiness to take revenge upon all her enemies.

S. Gerson, ut
antra.

Mark xvi. 19.

Acts vii. 56.
Ambros., lib. x.,
ep. 82.

MMCIII.—*Men not to be proud of honours and preferments.*

It is Pliny's observation of the pigeons, that, taking a pride in the excellency of their feathers and the height of their flying, they tower it in the air so long that at last they become a prey to the hawk; whereas otherwise, if they would but fly outright, they are swifter of wing than any other bird. Thus, men that take a pride in the height of that honour whereunto they are advanced are many times made a prey to the devil and a laughing-stock to men; whereas, did they but moderate their flight and make a right use of their preferments, they might become serviceable to God and their country.

Nat. Hist., lib. x.,
cap. 36.

MMCIV.—*Moderation the forerunner of peace.*

It is the observation of St. Hilary, that salt containeth in itself the element both of fire and water, "and is indeed," saith he, "a third thing compacted out of both." It is water, lest we should too much be incensed unto heat and passion; it is fire, lest we should grow too remiss and chill with neglect and carelessness. Hence is that advice of our Saviour to His disciples, "*Have salt in yourselves, and peace one with another*,"—that is, as St. Paul interprets, "*Let your speech be always with grace, seasoned with salt*;" let it not be rancid or unsavoury, larded with bitter and unchristian invectives, but tempered always with sobriety, meekness, and temperance; and then, when the salt is first set upon the table, peace, as the best and choicest dish, will follow after.

In Matt., can. iv.

Mark ix. 50.

Col. iv. 6.

Sciator's Remedy of
Schim.

MMC.V.—*The saints' infirmities.*

Croke, *The Waking
Sleepers; a Sermon*,
1615.

"Non arcum
semper tendit."—
APOLLO.

As all men dwelling in houses of clay, and carrying about them the earthly tabernacles of their bodies, between whiles (will they, nill they) sleep, by reason of bodily infirmity, and by a kind of unwelcome heaviness nod towards the earth, as it were pointing at their natural element, whereunto they must, in a short process of time, be reduced: so even the best of God's children, compassed with flesh and blood, cannot but at times bewray their folly and unsteadfastness. The best artist hath not always his wits about him—*quandoque bonus dormitat Homerus*—and the most watchful, circumspect Christian doth not always stand so fast upon his guard of faith and a good conscience, but he may at one time or other, be taken napping.

MMC.VI.—*God only to be trusted unto in time of distress.*

Gosson, *ut antea*.

Isa. xxx. 3.

Jer. vii. 4.

Jer. xvii. 5.
1 Tim. iv. 10.
2 Sam. xv. 31.

As when little children do first learn to go alone, and, feeling the weakness of their feet, nature teacheth them to thrust out the hand to the wall, and trust it only for a stay unto them: thus it is that, especially in times of distress, nature and religion teach us to trust to a stronger than ourselves, that we shall have help at God's hands, and that without Him there is no real, true help at all—none in the smooth tongue of man, nor in his fair looks; not in the strength of man, nor in his riches; not in the wit of man, that may be turned into foolishness; but in God alone, who is able and willing to relieve His people in the time of their distress.

MMC.VII.—*The great heat of ambition.*

Coc. Sabel.,
Emend 6, lib. v.

"Regnandi dira
cupido, Quid
non f!"

C. Tacit., *Annal.*,
lib. xiv.

It is reported of Julius Cæsar, that, as he passed over the Alps in his journey to Spain, he took up his quarters one night in a little, poor, inconsiderable village, where one of his company came unto him and asked him merrily if he thought there would be any contention in that place for the sovereignty; whereunto he made this stout answer, "I had rather be the first man here than the second at Rome." Now, it is much to be feared that there are many at this day thus affected, that they had rather be kings, though it were but of a molehill, than to be in subjection unto any; yea, such is the heat of their ambition, that the intemperancy of Nero's mother may seem to be revived again, who, being very desirous that her son might be emperor, and being certified by the soothsayer that, if he were so, he should kill her, she broke out into this unstayed and outrageous speech, "*Occidat, dum imperet* (Let him kill me, and spare not, so he may be emperor)!" so they stick not to say, "Let us perish, so we may but bear rule and sway over others!"

MMC.VIII.—*Dead men soon forgotten.*

Matth. Paris, *Hist.*

Oldmaye, *ut antea*.

"Mortuus etiam
grati sermones de-
serunt."—MENAN.

Ps. lxxxviii. 5.

It is a memorable example, amongst many others that we have, of William the Conqueror's successor, who, being unhappily killed as he was hunting in New Forest, all his nobles and courtiers forsook him; only some few that remained laid his body in a collier's cart, which, being drawn with one silly, lean beast through a very foul and filthy way, the cart broke, and there lay the spectacle of worldly glory, both pitifully gored and also bemired. Now, if this were the portion of so mighty a prince, whom immediately before so glorious a troop attended, what, then, must others of meaner rank expect and look for but, only with Death's closing up of their eyes, to have all their friends excluded, and no sooner gone, but to be as suddenly forgotten? hence is it that Oblivion and Neglect are the two handmaids of Death, and her kingdom where she principally tyrannizeth is *terra oblivionis* (the land of forgetfulness).

MMCIX.—*Man by nature lawless and ill-advised.*

ORPHEUS, in the poet, had no sooner tuned his instrument, but all the birds and beasts assembled, and, forgetting their several appetites, though some were of prey, some of game, some of quarrel, yet they stood all together in a sociable manner, listening unto the sweetness of the music, the sound whereof was no sooner ceased or drowned by some louder noise, but every beast returned to his nature, ready to devour and to be devoured one of the other. Such is the nature and condition of man: lawless and ill-advised, full of savage and unreclaimable desires of profit, lust, power, and revenge; yet, as long as he gives ear to precepts, laws, and religion, sweetly touched with eloquence and divine persuasions, so long is society and peace maintained; but if these instruments be silent, or that sedition and tumult make them not audible, then all things dissolve into anarchy and mere confusion.

Ovid, *Met.*, lib. 2.

"Gens humana ruik
in vetitum nefas."

Bacon, *de Augment.*
Scient., lib. 1.

MMCX.—*God the only object of His people's trust in time of distress.*

THE fish distressed slides into the water, and is relieved; the bird flies to the dam, and is shrouded under her wings; the child runs to its parents; strike the dog, and he runs to his master; wound the soldier, and he flies to the army; and, by way of antiperistasis (the opposition of a contrary quality, by which the quality opposed acquires strength), cold makes the heat retire into the fire, and the force thereof is greater. Thus, if mere natural causes, whose goodness is finite, do cherish their effects, how much more shall God, whose goodness is infinite! It is He, and He only, that is the object of His people's trust in the midst of their distress—He is the first Cause of all things, and all things have recourse unto Him.

Gosson's *Serm.*
Lond., 1598.

"Tu vita, et genitor
vitæ, tuncque pro-
fundæ, tu lux vera
Deus," &c.—MAR.
VICTOR.

Ps. cxlv. 15.

MMCXI.—*How it is that God is more powerful than all the creatures.*

IT is a rule in philosophy, that that is most active which is most separated from earthly parts, most elevated *à materia*; the physician distils his simples into waters, he makes his extractions and quintessences, that the more they be elevated *à materia* the more they might be active, and work the better. Hence is it that water is stronger than earth, fire stronger than water, angels stronger than men, God stronger than them all. And why? But because He is *actus purus* (above and over all), so full of activity, that none is able to inflict the least of passion upon Him.

Beda, *Axiomate*
Philosoph.

"Imbecilis est om-
nis homo, si cum
Dei manibus confe-
ratur."—CONST.,
Annal.

MMCXII.—*In the apprehension of fear and courage, man's mistaking of the object spoils all.*

HE that stands below and looks up to the top of St. Paul's, London, or some such high place, they that are upon the top of the steeple appear to be but of small stature, though in themselves they be tall and great, and they that are at hand upon the same flat seem to be great, and all this by reason of the distance of the one and the nearness of the other; but, *è contrario*, if a man stood upon the top of St. Paul's, and should look down, then they that are above would seem great and they that are below would seem little. So it is with men in time of trouble: if their eyes be fastened upon the earth, their enemies will appear to be great and mighty, and God, who is higher than the highest heavens, small and impotent; but if their eyes be in heaven, as Jehoshaphat's were, and that they look down from thence upon their enemies, then God will appear strong and mighty and the enemy weak and withered. It is the misapprehension of the object that makes many living creatures here below do and suffer many things more than they need to do: the sheep, at the first sight of the wolf, apprehends him for a terrible object of fear, whereas the lion passeth by him and all other beasts of the forest with an honourable scorn and disdain. As for men, the three

2 Chron. xx. 12.

"Animalia multa
agunt," &c.—
ARISTOT.

Numb. xlii. 10.

Jaggard's *Serm.*,
1635.

2 Kings vii. 1.

1 Esdras iv. 1

Isa. xl. 22.

spies that were sent out to discover the Land of Promise, having a sheep's eye. spied out more danger than they needed, whereas Caleb, having a lion's heart, apprehended no terror at all. The nobleman upon whom the king leaned in the siege of Samaria had so base an eye, that, looking upon the present miseries, he took them to be greater than God, and persuaded himself that although God should rain victuals out of heaven the famine could not speedily be removed; but Elisha had his eyes in heaven, and, looking down from thence, despised the present calamities in respect of the present help of God, who by next day would make the price of corn stoop so low at the gates of Samaria that it should be there at a very easy rate, and the siege removed. And there was a flattering courtier, who, looking upon the royal person of the king, held a paradox, that the king is the strongest thing in the world; but the good old prophet saw no such great matter in kings and princes: when they be compared with God, they were in his esteem but as so many grasshoppers skipping and leaping up and down the field. By all which may easily be concluded, that, in the apprehension of fear and courage, man's eye mistaking of the object spoils all.

MMCXIII.—Ministers *to be men of knowledge and understanding.*

De Wann's *Serm.*
de Tempore.

"Oportet ut prædicatoribus sint fortes in præceptis, terribiles in minis," &c.—
GREG., *Moral.* in
560.

THE archer first takes a view of his mark, then considers the distance of the ground, after that he carries his eye over all the shafts in his quiver; he pulls out and puts in one after another, until he have made choice of his arrow; then he proves it with his finger and judges by his ear whether it be fit to fly to the mark; then he considers how the wind sits, whether to help him or to hinder him; when he hath put his arrow into the bow and begun to draw, if there come a gust of contradiction in his way, he hath the discretion to bear with it till it have spent itself; when the blast is over, he sets his foot to the ground, draws his arrow up to the head, and sticks it up to the feathers. Thus it is that preaching is a kind of artillery exercise that requireth strength and knowledge, ministers a kind of archers, and the souls of men are the fairest marks that can be shot at; but it so cometh to pass that many, for want of growth to draw the bow of the prophets and apostles, or want of skill to shoot, or care to shoot when they have taken their aim, many times miss the mark, being either short or wide, and so become despised.

MMCXIV.—Christ *to be made our example in bearing the cross.*

Quin. Curt., lib. v.

"Te pater Æneâs
et avunculus ex-
citet Hector."—
VIRG.
1 Pet. ii. 21.

WHEN Alexander the Great marched through Persia, his way was stopped with ice and snow, insomuch that his soldiers, being tired out with hard marches, were discouraged and would have gone no further, which he perceiving, dismounted his horse, and went on foot through the midst of them all, making himself a way with a pickaxe; whereat they all being ashamed, first his friends, then the captains of his army, and, last of all, the common soldiers, followed him. So should all men follow Christ their Saviour by that rough and unpleasant way of the cross that He hath gone before them—He having drank unto them in the cup of His passion, they are to pledge Him when occasion is offered; He having left them an example of His suffering, they are to follow Him in the self-same steps of sorrow.

MMCXV.—*The slavery of sin.*

Petrarch, *de Vita
Solitaria.*

It is the observation of a learned, facetious Italian, that they who lead a servile life—as bodily servants in princes' courts, and menials in other houses—who, being occupied in other men's business, are ruled by the will of another man's beck, and learn in another man's countenance what they must do—all that they have is another man's: another man's threshold, another man's house, another man's sleep, another man's meat, and, which is

worst of all, another man's mind; they neither weep nor laugh at their own pleasure, but they cast off their own and put on another man's affections; besides, they do another man's business, think another man's thoughts, and live another man's life. Such and worse is the slavery of sin and Satan. Never was there any vassal endured greater villany and drudgery, though never so hard and cruel, than every impenitent sinner doth under sin and the devil, who hath them at such command, that, if he bid them but go, they are ready to run; he leads them as a dog in a chain, he ruleth over them like a prince, and worketh in their hearts as in a shop, causing them to fulfil the will of the flesh.

Pemberton's *Serm.*,
1653.

"Malusetsi regnat
servus est; nec
unius hominis, sed
quod gravius est,
tot dominorum
quot vitorum."—
AUG., *de Civit.*
Dei, lib. iv.
Eph. ii. 3.

MMCXVI.—*The great danger of not keeping close to God's Word.*

It is a thing very well known in the great and populous city of London, that when children, or some of bigger growth newly come out of the country, and so not well acquainted with the streets, are either lost or found straying from their home, there is a sort of lewd, wicked people (commonly called "spirits") that presently fasten upon them, and, by falsehood and fair language, draw them further out of their way, then sell them to foreign plantations, to the great grief of their parents and friends, who, in all likelihood, never afterwards hear what is become of them. Thus it is that, when men and women are found straggling from God their Father, the Church their mother, and refuse to be led by the good guidance of the Blessed Spirit—when they keep not to the Law and to the Testimony, nor stick close to the Word of God, which is in itself a lantern to their feet and a light unto their paths—then no marvel if they meet with wicked spirits, seducers and false teachers, that lead them captive at their will, and that, not receiving the Truth in the love of the Truth, God gives them over to strong delusions, to believe a lie.

Marshall's *Serm.*,
Westm., 1651.

John xlii. 16.

Isa. viii. 20.

Ps. cxix. 105.

2 Thess. ii. 11.

MMCXVII.—*How it is that men fail so much in the true service of God.*

THE sunbeams collected in a burning-glass kindle a fire upon certain conditions—viz., that the object be combustible and apt to take fire, that the glass be held still and steady, and that it be in a just distance—neither too far off nor yet too near, but so as the beams may best unite their force. Such a burning-glass is Christ. Through Him God's fatherly love shineth upon us; He standeth as Mediator betwixt God and us, receiving the beams of His Father as His natural Son, and transfusing them altogether upon us, His adopted brethren. Being, then, in so clear a sunshine, and having so perfect a burning-glass, how comes it to pass that so many of us continue so cold, so key-cold (lifeless), so much failing in the true service of God? Surely there is some defect in the conditions. Some hold the glass too far off, and think of the mercies of God in Christ but slightly and confusedly; some hold it too near, and, being all upon "Mercy, mercy!" make remission of sins a plaster for presumption in sinning; some hold it not still, by steady and fixed meditations, but superficially glance upon it, by spurts and flashes; and some others are not of such combustible matter, not so fit to be fired by the heat of His mercies as to be feared (made to fear) by the fire of His judgments.

Luke xii. 49.

Bery's *Serm.*,
Exeter, 1615.

Plin., *Nat. Hist.*,
lib. xi., cap. 17.

Hill's *Serm.*,
London, 1649.

MMCXVIII.—*Dissension the forerunner of confusion.*

It is observed, that when sheep fall a-butting one against another, a storm follows not long after; and they say of bees, that when they stir and strive amongst themselves, it is a sign that their queen is about to remove and leave the hive. Surely, then, prodigious must needs be all intestine enmity. When the sheep of Christ are so malignant one against another, it is a fearful presage of an ensuing ruin; when there are such stirs and schisms in the Church, such tumults and hurly-burlys in the state, it may be justly feared that God is about to remove from us.

MMCXIX.—Hypocrisy *discovering itself in the end.*

Bond's *Serm. before the Assembly of Divines*, 1646.

"Nemo potest personam fictam diu ferre," &c.—SEN., in *Ep. ad Neronem*.

COUNTERFEIT diamonds may sparkle and glitter, and make a great show for some time, but their lustre will not last long; and experience shows that an apple, if it be rotten at the core, though it have a fair and shining outside, yet rottenness will not stay long, but will taint the outside also. It is the nature of things unsound that the corruption stays not where it began, but putrifieth and corrupteth more and more till all be alike. Thus it is that sincerity tells the Christian, "*Nil fictum est diuturnum* (Nothing counterfeit will last long)," and that man that hath a rotten heart towards God, his want of sincerity will in time be discovered, and his outside be made as rotten as his inside. Fraud and guile cannot go long unspied, dissembling will not always be dissembled, and hypocrisy will discover itself in the end.

MMCXX.—*The devil's rage an argument of the day of judgment near at hand.*

Peck's *Serm.*, Exeter, 1632.

"Sævitia diaboli prodromus est judicii extremi,"—BERN., in *Serm. Quodam*.

As some ill-minded tenant, whom, if you should see to make havoc and spoil of everything upon the tenement he holds—as to fell the trees, rack out the ground, grub up the hedges, tear down the gates, rife the house—would you not be ready to think, "Surely, this man's lease is almost expired, else he would never play such wreck as he doth." So, now that the devil so ruffles abroad, stirs up contentions, conspiracies, tumults, wars, labours to bring all kind of sin into fashion, to convert the world all into pride, drunkenness, whoredom, epicurism, atheism, and attempts, above all former wont, to do do all the villany and mischief that he can, what implies it but that the date of his time is even almost out, his lease very near out, and Christ near at hand, to judgment?

MMCXXI.—*The simonist discovered.*

Strabo, *Geograph.*, lib. 7.
Plin., lib. ii., cap. 7, 16.

Rawlinson's *Serm.*, at Court, 1611.

THERE is mention made of a certain sort of Indian people near unto the river Ganges, called Astomi, who have no mouths, but a kind of hole instead thereof, whereby they receive the sweet scent of flowers, which is all the sustenance they receive for the support of nature. And just such are all simonists and simoniacal parties, who have no mouths to show forth the praises of God, but only a tongueless hole, by which they suck up the sweetness of Church livings, purchased by bribery at Steeple-fair; such as make their profession a mere mechanic trade or occupation, and their ministry a ladder only to climb to preferment; mercenaries, no true pastors; creepers in through the window, no true preachers; men easily to be known by their works, for they seek their own, not Christ's: they feed upon the fat of the flock, and clothe themselves with the wool, but suffer the sheep to starve for want of food, the people to perish for want of due instruction.

MMCXXII.—*The excellency of justice.*

Patricius, *de Regno*, lib. viii., cit. i., et *Nigid. Figula*.

"Omnes virtutum species uno justitie nomine continentur."—HIERON., *ad Damas.*

THE sages of elder times seated the Virgin Justice amongst the constellations of heaven, betwixt the signs of the Lion and the Balance—1. Power and Equity—receiving the comforter of the world, the sun in harvest-time, and bearing in her hand an ear of corn, in token of plenty to the husbandman. And before her walks or stalks Bootes, the herd or pastureman, holding up one hand as triumphing and blessing his security under the protection of Justice, and with the other guarding the crown against the Giant and the Serpent—2. Violence and Treachery—wisely showing, as by an emblem, visible to the eye of the world, that justice, laws, and magistracy are divine and heavenly things, mothers and nurses of piety, security, felicity—justice being the very life-breath which many thousands draw, who

else would be a very burthen to themselves and a prey unto others. Do but take away justice, and what are great kingdoms but great thieveries? Justice is that which tames and bridles the fiercest, defends and strengthens the weakest, keeps all quiet, secure, peaceable, happy.

Augustin., *de Civit. Dei*, lib. iv., cap. 4.

MMCXXIII.—*God predestineth to the means as well as to the end.*

THERE is mention made of one Ludovicus, who was a learned man of Italy, yet wanting the guidance of God's Spirit, and so, never considering advisedly of the means of His salvation, grew at last to this resolution: "*Si salvabor, salvabor, &c.* (It is no matter what I do or how I live, for if I be saved I am saved; if I be predestinated to life I am sure of salvation; if otherwise, I cannot help it)." Thus bewitched with this desperate opinion, he continued a long time, till at length he grew very dangerously sick, whereupon he sent for a skilful physician, and earnestly requested his help. The physician, aforehand made acquainted with his former lewd assertion, how he would usually say, "If I am saved I am saved," directed his speech to the same purpose, and said, "Surely it will be altogether needless to use any means for your recovery, neither do I purpose to administer anything unto you; for if the time of your death be now come, it is impossible to avoid it." Ludovicus, musing in his bed of the matter, and taking the physician's speech into serious consideration, makes out this conclusion to himself:—That if means were to be used for the health of the body, then much more had God also ordained means for the salvation of men's souls. And so, upon further conference (with shame and grief), he recanted his former opinion, took physic, and was happily cured both of soul and body together. Thus it is that the determinate counsel of God, in the matter of predestination, doth not take away the nature and property of secondary causes, nor exclude the means of salvation, but rather sets them in order and disposes of them to their proper end. And common sense and reason teach, that in every action the end and the means of the end must go together. Now, the end which every one of us doth aim at is, eternal life. We must be sure, then, to lay hold upon calling and justification as the means ordained to come to this end; for God hath chosen us from everlasting. There is predestination; yet there He doth not leave us: but then He doth teach us by His Word. There is calling. This Word (through His Spirit) engendereth faith. There is justification; and faith lifts up unto God. There is the ultimate of all, glorification.

Maxey's *Serm.*, on *Rom.* viii. 30.

Beyerlinck, in *Theatre Magna* *Candienat.*

Aristot., *Rhet.*, lib. vii.

"Hac inur ad astra."

MMCXXIV.—*Man, by refusing the tenders of grace, becomes the cause of his own destruction.*

AMAN being sick and like to die, the physician, knowing his case, takes with him some preservative to comfort him, and coming to the door falls a-knocking. Now, if he either will not or be not able to let him in, he must of necessity perish, and the cause cannot properly lie at the physician's door, who was ready and willing to relieve him, but in himself, that is not willing to be relieved. Thus it is that sin is a disease whereof we are all sick. We have all sinned. Now, Christ is the great Physician of our souls: He came down formerly from heaven on purpose to heal us, and He comes down daily to the door of our hearts, and there He knocks. He bringeth with Him *ἄρτον τῆς ζωῆς* (the Bread of Life), His eternal Word, to comfort us, and if we but open the door of our hearts He will come in and sup with us, as He did with Mary, and forgive all our sins; but if we will not let Him in, or, through long contagion of sin, be not able to let Him in, we must of necessity die in our sins; and the case is evident, not because He doth not offer grace, but because we receive it not when it is offered.

Gab. *Inchini Scala* *Calt.*

ἐμπόριον νόσημα.—*PLATO*, *de Leg.*, x.

Rev. iii. 20. *Augustin.*, in *Matt.* ix. 12.

Luke x. 42. *Musculus*, in *Matt.*

MMCXXV.—*Otherwise thus.*

Maxey, *ut antea*.

"Mari justè comparatur hic mundus."—CASSIOD., *super Ps.* xliv.

John iii. 19.

Luke xiv. 24.

In the fourteenth chapter of St. Matthew's Gospel, our Saviour, walking on the sea, bade St. Peter come unto Him, who, being not anything acquainted with such a slippery path, and seeing a great storm arise, his heart failed him, and he began to sink, but, crying out for help, Christ, who only was able to give it, stretched forth His hand, took him into the ship, and saved him. This world (we know, by experience) is a sea of trouble and misery. Our Saviour, as He did to Peter, so He most lovingly willeth every one of us to come unto Him ; but as we walk towards Him, storms and tempests do arise, so that, through frailty of our flesh and the weakness of our faith, we begin to sink. Christ stretcheth forth His hand ; He giveth us *ὄργανον ὄργανῶν* (His Word, His Sacraments), the good motions of His Spirit, to save us from sinning, to keep us in the ship of the Church. If we refuse these means, we perish, we sink in our sins. And why so ? Not because Christ doth not most kindly put forth His hand unto us, but because, in want and distress, we lay not hold upon Him. It is He that invites all men to His great Supper ; but if they make excuses, or wilfully refuse to come, He may justly pronounce, "None of them that were bidden shall ever taste of My Supper."

MMCXXVI.—*The giddy, uncertain disposition of the multitude, or common people.*

Philostratus.

Plin , lib. viii.,
cap. 53.

Solinus.

Acts xxviii. 3.

Ezra iii. 12.

Westfield's *Serm.*,
Lond., 1634.

"Populi turba rerum novarum avida."—LIV., *Dec. i.*

It is said of the roes and hinds, that they are most tender and fearful of all beasts, affrighted with any noise, checked with the least foil, turned out of course with the snapping of a stick, presently make head another way, and when they are once out of their wonted walk, *erranti in via nullus est terminus* (they run they know not whither, even to their own death). Such is the natural disposition of the multitude, or common people : soon stirred up, quickly awry, sometimes running full head one way, on a sudden turned as much another, easily set agog, delighted with novelties, full of alteration and change, one day crying, "Hosanna !" the next day, "Crucify Him !" Whilst the viper is upon St. Paul's hand, he is a murderer ; but no sooner off, in the turning of a hand, a god. One while the people wept because they had no temple, and when the temple was built again, they wept as fast, because the glory of the second was not like the first. In the sad time of Queen Mary, there was lamentation and crying out that idolatry was set up, the Church polluted, and the Gospel taken away ; afterwards, in the time of that famous Queen Elizabeth, when, through the great mercy of God, the Gospel was advanced, and the light thereof did comfortably shine throughout the whole kingdom, then they murmured and cried out as fast again that we had no Church, no ministry, truth was wrapped up in ceremonies, and all was anti-christian. So giddy and uncertain—nay, such is the madness of the people.

MMCXXVII.—*Sectarian, schismatical seducers ; their company to be avoided.*

Clark's *Serm.*,
Lincoln, 1645.

"Melius est habere
malorum edium
quam consortium."
—ISID., *Scolioqu.*

Acts xxiv. 5.

As a man that travelleth with a great charge of money in a way where many robbers haunt, or happens to be in some great market or fair where many cheaters and cutpurses resort, had need look well about him, be very wary and circumspect ; or in times and places of the pestilence, where many be infected, shut up, and die of the plague, had need be very careful of himself in the provision of antidotes to comfort and preserve his spirits, and corroborate (strengthen) the vitals : so had every sober, humble, discreet Christian, that carrieth in him a precious, immortal, invaluable soul, bless himself out of he company, and carefully avoid all contagious, schismatical seducers, who truly are what Tertullus falsely said St. Paul was *λοιμοὶ ἄνδρες* (pestilent fellows).

MMCXXVIII.—Sin's *lethargy*.

It is said of those that are fallen into a lethargy, that their bodies are subject to a continual drowsiness, and their memories so shaken off, that they do not remember anything of what either they speak or do—nay, they forget the very necessary actions of life. So deals sin with the soul of man : it draws upon it such a deadly and fearful sleep, that it makes men to forget the most necessary thing, the *unum necessarium*, that which in a special manner concerns them, even all the ways of God, all reverent fear and obedience to His majesty, all peace of conscience, all salvation of their souls, all eternal joy and felicity—in a word, all consideration of their lamentable estate and condition.

Ægineta Trallianus.

Ressoldi *Serm. de Peccati Contagione.*

MMCXXIX.—The glass of the Law *truly showing men what they are*.

As it is with some old, foul, and wrinkled dame, that is soothed up by her parasites in an admiration of her beauty, to whom no glass is allowed but the picturer's, that flatters with a smooth, fair, and young image : let such a one come casually to the view of a true glass, she falls out first with that mirror, and cries out of the false representation ; but after, when, upon stricter examination, she finds the fault in herself, she becomes as much out of love with herself as ever her flatterers seemed to be enamoured on her. It is no otherwise with us : we easily run away with the conceit of our spiritual beauty, of our innocent integrity, everything feeds us in our overweening opinion ; but let the glass of the Law be brought once and set before us, we shall then see the shameful wrinkles and foul morphews (scurfs) of our souls, and shall say with the prophet, "*We lie down in our shame, and our confusion covereth us ; for we have sinned against the Lord our God.*"

Hall's *Exon. Serm. on Prov. xxix. 23.*

"*Index peccati lex est.*"—BILLIUS, *Antholog.*

Jer. iii. 25.

MMCXXX.—The great danger of *cherishing* wicked thoughts.

As the stream in the river Jordan doth carry the fish swimming and playing till, on a sudden, they fall into the Dead Sea, where, by reason of the brimstone and other bituminous matter wherewith that sea is infested, they presently die ; so there are many in the world that suffer themselves to be carried away so long with vicious thoughts and wicked imaginations, that on a sudden the powers of the mind become generally tainted and infected. It may seem a small matter to lend the devil an evil thought, but it is very dangerous so to do ; for he dares not tempt any one into murder, treason, or any such grievous sin, till he hath sent an evil thought before, to try whether he shall be welcome.

Joseph., in *Lib. contra Apion.*
Plin., *Nat. Hist.*
lib. v., cap. 15.

MMCXXXI.—Custom in sin *not easily removed*.

If a man take, in the spring, three or four plants, and set them altogether at one time, if he come by-and-by, or within a while after, he may easily pull up one of them ; if he stay a fortnight or a month, he may pull up another, but it will be somewhat harder ; if he stay a year or two, till it have taken deep root, then he may pull and pull his heart out, his labour is all in vain, he shall never be able to move it. And thus it is that one sin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away ; and if we let that one go on to two or three, yet, with unfeigned repentance, with bleeding tears, with incessant outcries to a gracious God, they may be razed out and wiped away, but with greater difficulty ; but if a man give up himself unto sin, accustom himself to do evil, so that it take deep root in the heart and be settled in the soul, he shall never be able to pull it up, nor arise from the death of sin, which hath so fast seized on him.

Simson's *Serm.*
Lond., 1629.

"*Longaque alit asuetudine flammæ.*"
—OVID, *Mét.* lib. x.

MMCXXXII.—Sectarian subtlety, *diabolical delusion*.Hooker's *Ecler.*
Falt., in *Preface*.

2 Pet. ii. 1.

Edwards's *Antitypes*,
log., p. 296.Pagett's *Heresiograph*,
Eph. vi. 11.

Rev. ii. 24.

As common drunkards, when they get in a temperate man upon their alehouse bench, entice him, tempt him, tole (allure) him on, first to taste, then to pledge them, then, when he is well whittled (sharpened) and come on, cup after cup, this health and that health, till he be fully fuddled and his brains intoxicated: thus the subtle sectarians are modest at the first, and very maiden-like. They will not force upon their proselytes a full carouse of their Circean cups, but by degrees, by little and little, they wind into their hearts and privily bring in damnable heresies; they do not violently rush, but slyly creep into houses, and there they begin at the apron strings, with illiterate mechanics, silly women, such as are led more by affection than judgment; then they let fall an apple to see if Atalanta will take it up, some general received truth, but withal they secretly foist in some erroneous opinion or poisonous principle, scatter some sparks of their wild fire, to see whether they will heat or inflame; and having their methods and ways, *μεθοδείας τοῦ διαβόλου* (rules to go by), they grammar and ground their deluded followers, at their first admission, in general and fundamental principles of their black art, but let them not see at what they drive—acquaint them not at the first dash with the mystery of iniquity, the depths of Satan.

MMCXXXIII.—Men not to be proud of their lands and livings.

Æliani *Var. Hist.*Hall, *Exon. Sermon*,
at Court, 1632."Quid superbia
terra ac cinis?"—
BERN., in *Sermon*.

WHEN Socrates saw Alcibiades proud of his spacious fields and wide inheritance, he calls for a map of the world, looks for Greece, and, finding it, asks Alcibiades whereabouts his lands lay. When he answered, they were not set forth in the map, "Why," saith Socrates, "art thou proud of that which is no part of the earth?" And, to speak truth, why should any man bear himself high upon the greatness of his revenue, the largeness of his demesnes; for if the dominion of a king be but a poor spot of earth, what a nothing must the possession of a subject be—some small parcel of a shire, not worth the notice of a chorographer? And had he, with Lycinius, as much as a kite could fly over—yea, if all the whole globe were his—six or seven feet would be enough to serve his turn in the conclusion.

MMCXXXIV.—Repentance to be universal.

Jores, *Sermon*, Isle
of Wight, 1633.

Prov. iv. 25.

"Universalis debet
esse penitentia,"
&c.

If a ship spring three leaks, and only two be stopped, the third will sink the ship; and if a man have two grievous wounds in his body, and take order to cure only one, that which is neglected will kill him. Even so if we, having divers lusts which fight against our souls, do mortify but some of them, it is to no purpose; if the guilt of many sins lie upon us (as in many things we sin all), and we repent but of some of them, it will not avail us anything. Hence is that counsel of Solomon, "*Let all thy ways be ordered.*" He that will make a true search must search all his ways and try all his thoughts, words, and deeds, repent of all sin; for he that favours himself in any one sin, be it never so small, that man hates no sin perfectly, what show soever he makes to the contrary.

MMCXXXV.—Wicked men see the miseries, but not the joys of God's people.

Needler's *Sermon*,
London, 1655.

As a man, standing upon the sea-shore, sees a great heap of waters, one wave riding on the back of another, and hears, too (especially if it be in stormy weather), the loud roarings thereof, but all this while, though he see the waters, he doth not see the wealth, the gold and silver, the infinite riches that lie buried in the bottom thereof: so it is that wicked men see the want, but not the wealth of God's people—their conflicts, but not their comforts. They

easily take notice of the miseries and troubles that usually attend upon the bodies of the children of God, but they cannot possibly discover the joys and rejoicings of the Spirit that are in their souls; neither indeed can they, for they are spiritually discerned.

"Gaudium est quod non datur impiis, nec ab impiis videtur."—
ISID., de Sum. Bon.
1 Cor. ii. 14.

MMCXXXVI.—*Magistrates and great men not to raise themselves by the ruin of the Church.*

It is reported of Sabbacus, a king of Ethiopia, who, being by dreams admonished that he could not possess himself of the kingdom of Egypt otherwise than by sacrilege and the slaying of the priests, he chose rather to lay aside his claim and advantages of war which he had gotten, and to refer the government of that country to twelve wise men, who erected to that prince's piety one of the stateliest pyramids of Egypt, which yet remains. How much more will it become Christians, in any way of power and magistracy, not to make their way upon the spoils, nor lay the foundations or carry on the fabric of their greatness and dominion upon the carcasses and ruins of any, much less of the Church and Churchmen—such as are able, true, and faithful ministers of the true God and the Lord Jesus Christ!

Herodotus Clis.

Servilius, de Mirandis.

Gauden's Apology for the Ministry.

MMLCXXXVII.—*How it is that the sweet fruits of grace come to grow on the bitter root of nature.*

It is a question put by Plutarch, how it comes to pass that the fig-tree, being of that extreme bitterness—the root, the branches, the leaves, the stock and stem, being all of them so bitter—the fruit should be so sweet and pleasant to the taste. The like may be proposed, how it is that the sweet fruits of the Spirit should ever grow upon the bitter stock of nature; how man, by nature being in the very gall of bitterness, should ever become a sweet-smelling savour in the nostrils of his God. Surely, no otherwise but that, by faith and repentance, being ingrafted into the stock Christ Jesus, he sucks in juicy sweetness from thence, and so is made a tree of righteousness in God's garden.

Symptiac., Quest. 9, lib. vi.

Du Moulin, Traicté de l'Amour de Dieu.

MMCXXXVIII.—*How it is that afflictions lie oftentimes so heavy.*

It is said of Hagar, that when her bottle of water was spent, she sat down and fell a-weeping, as if she had been utterly undone; her provision and her patience, her bottle and her hope, were both out together. Oh, what must she do? What? Why, there was upon the very place, and that near at hand, comfort enough—a well of water to refresh her—had she but had her eyes open to have seen it. Thus it is that, in the midst of afflictions and distress, men whine and repine as if they were quite lost; they eye the empty bottle, the cross that is at present upon them, but, for want of spiritual sight, they see not the Fountain of Living Waters, Christ Jesus, with the open arms of His mercy ready to relieve them; they, as it were, groan under the heavy burthen of oppression, but, for want of coming to Christ and believing on Him, they miss of that speedy refreshing which otherwise they might happily enjoy.

T. W., A Fast-Serm., Lond., 1655.

Gen. xxi. 19.

"Jugum Christi grave cum tuleris, leve cum tulit."—

MMCXXXIX.—*The supernatural workings of the Spirit.*

PHILOSOPHERS observe that the ebbing and flowing of the sea is by virtue of the moon: she flings her fainting beams into the sea, and, being not able to exhale them as the sun doth, she leaves them there and goes away, and that draws them, and when they grow wet,

Aristotle.

Isaac Ambros., de Regenerat.

they return again, so that the sea ebbs and flows, not from any principle in itself, but by virtue of the moon. Thus, the heart of every poor creature is like the water, unable to move towards heaven, to think a good thought, much less to act anything that is good, till the Holy Spirit of grace bring in its beams and leave a supernatural virtue by them upon the soul, and thereby draws it up to itself.

MM CXL.—Afflictions; *not to be altogether taken up with the sense of them.*

It is very observable of Jacob, that when his wife died in child-birth, she called the child Benoni—that is, a son of sorrows. But Jacob, in all probability, thought thus with himself: “If I should call this child Benoni, every time that I name him it would put me in mind of the death of my dear wife, which will be a continual affliction to me, and therefore I will not have my child of that name, but will from henceforth call him Benjamin—that is, the son of my right hand.” And this of Jacob may serve to show us thus much: that when afflictions befall us, we should not give way to have our thoughts continually upon them, always poring on them, ever thinking and speaking of them, but rather to have our thoughts on those things that may comfort us, or that may stir up our thankfulness to God for mercies, even in the very midst of our afflictions afforded unto us.

MMCXLI.—*To suffer anything for the cause of Christ.*

It is said of Hormisda, a nobleman of great eminency in the king of Persia's court, that, because he would not deny Christ, he was degraded of all his honours, stripped out of his lordly habit, clothed with sordid rags, and so turned out to keep the camels. After a long time, the king seeing him in that base, slavish condition, and remembering his former estate, took pity on him, caused him to be brought into his palace, suited him like himself in rich attire, and then persuadeth him to deny Christ; at which he rent his silken clothes, and said, “If for these silly things you think to have me to deny my faith in Christ, take them again; I will none of them.” And so, with great scorn and reproach, he was the second time cast out. Thus it is that all of us should be ready to suffer anything for the cause of Christ, be contented to be made a by-word and laughing-stock for Christ, and to bear with willing shoulders the most disgraceful things that can, by the malice of men and devils, be put upon us for Christ—nay, to bear up our spirits though all the world should frown upon us, cast us off, scorn us, and account us as a disgrace unto them.

MMCXLII.—*The sins of our religious duties corrected by Christ and then presented to God the Father.*

As a child that is willing to present his father with something or other that might please him, as a posy or nosegay, goes into the garden, and there, for want of judgment, gathers sweet-smelling flowers and noisome stinking weeds together, but coming to his mother, she picks out the weeds and binds up the flowers by themselves, and so it is presented to the father: and thus it is, that whether we pray unto God, or hear God speak unto us in His Word, or are otherwise employed in the performance of any religious action, Christ comes and picks out the weeds, takes away the iniquity of our holy things, observes what evil or failing there is in duty, and draws it out, and so presents nothing but flowers, nothing but what is pleasing and acceptable to God His Father.

Gen. xxxv. 18.

Isaac Ambrose, *ut supra.*

“Tu ne cede malis sed contra audentior ito, quâ tua te fortuna sinet.”—VIRGIL.

“Si me hujus causa pietat,” &c.—THEODORET, *Hist. Eccles.*, lib. v., cap. 28.

“Perfer et obdura; dolor hic tibi proderit olim.”—OVID, *Amer* iii.

Isaac Ambrose, *Media.*

“Pro nobis apud Patrem interpellans ut Advocatus noster,” &c.

Rom. viii. 34.

MMCXLIII.—*The comfortable sight of Christ Jesus crucified to the poor repentant sinner.*

IMAGINE that you saw some malefactor led along to the place of execution, wailing and weeping for his misspent time, for his bloody acts, for his heinous crimes, and that his wallings and his weepings were so bitter, that they were able to force tears from others, and to make all eyes shoot and water that did but look upon him ; but then, if this man, in this case, should suddenly see his king running and riding towards him with a pardon in his hand, what a sight would this be ! Surely, none like it. Thus, thus it is with man : sorrowing and repenting for sin, whilst he is weeping over the sadness of his condition, and confessing what a little step there is betwixt him and damnation (as if he were even dropping into hell), in amaze he looks up unto Christ, whom he sees with a spear in His side, with thorns in His head, with nails in His feet, and a pardon in His hands. This were a sight, indeed—a most pleasant, ravishing, heavenly sight—such as not all the rich and curious sights on earth nor all those glittering spangles in heaven could afford the like.

Isaac Ambrose, *ut supra*.

“Christi passio, solatium in tribulatione, internæ devotionis exercitium,” &c.—THO. A KEMPIS.

MMCXLIV.—*Heart-communication ; the want thereof deplorable.*

It was the ingenuous confession of a learned divine, sensible of his neglect, but more especially of the difficulty of the duty of heart-communication : “I have lived,” said he, “forty years and somewhat more, and carried my heart in my bosom all this while, and yet my heart and I are great strangers, and as utterly unacquainted as if we had never come near one another—nay, I know not my own heart ; I have forgotten my heart. Ah, my bowels, my bowels ! I could be grieved at the very heart, that my poor heart and I have been so unacquainted !” Thus he then, in a pious and conscientious manner expressing himself ; but, *mutato nomine*, it is the condition of most men now, in this Athenian age of ours, such as spend their time in nothing more than in telling and hearing news—how are things here ? how there ? how in this place ? how in that ?—none almost inquiring how things are with their poor hearts, few or none debating the matter, nor holding a serious communication, clear intelligence, and acquaintance with their own hearts, saying, “Heart, how doest thou ? How is it with thee for thy spiritual estate ? Heart, how wilt thou do—or what doest thou think will become of thee, when thou and I must part, and never have the happiness to talk with one another again ?”

R. J. Lightfoot, *In a Sermon, before the House of Commons on Fr. iv. 4*

“Aut nihil aut, male, aut aliud agendo.”

“Redi ad cor tuum, et subtiliter discute teipsum, considera unde venis, quò tendis,” &c.—HUGO, *de Anima*, lib. iii.

MMCXLV.—*A faithful soul and an unbeliever ; their difference in relying upon God.*

LOOK how it is with two watermen : the one hales his boat about the shore and cannot get off, but tugs and pulls hard, yet never puts her forth to the tide ; the other, having more skill, puts off presently, sets up his sail, and then sits still, committing himself to wind and tide, which easily carry him whither he is to go. Just thus it is with a faithful soul and an unbeliever : all the care of the one is to put himself upon the stream of God’s providence, to set up the sail of hope, to take the gale of God’s mercy ; and so he goes on cheerfully. And why, but because he is not moved by any external principle. It is faith in Christ Jesus that puts him on ; it is by faith that he hath got a skill and a kind of flight to put over all cares to another ; and though he take up the Cross, yet he hurls all the care upon Christ, and then it is an easy matter to lie under the burthen when another bears the weight. But the unfaithful, unbelieving soul, thinking, by his own wit and power, to bring things about, tugs and pulls hard, yet finds neither ease nor success, but sinks under the pressure of every carnal, worldly occurrence that betides him.

Isaac Ambrose, *ut antea*.

“Per fidem attingit intercessa, do-præhendit ignota, comprehendit immensa,” &c.—BERN., *super Cant.*

MMCXLVI.—Self-denial; *the excellency thereof.*De Wann's *Serm.*
de Tempore.

THERE is mention made of a certain godly man that was in his time fore-tempted by Satan; the man was much in duty, to whom Satan said, "Why takest thou this pains? Thou dost watch, and fast, and pray, and abstainest from the sins of the times, but, O man, what dost thou more than I do? Art thou no drunkard, no adulterer—no more am I; dost thou watch and fast—why, let me tell thee, I never slept, I never ate or drank—what dost thou more than I do?" "I will tell thee," said the good man. "I pray, I serve the Lord—nay, more than all this,"—which is, indeed, the sum of all—"I deny myself." "Nay, then," says Satan, "thou goest beyond me, for I am proud—I exalt myself;" and so vanished. Oh the excellency of self-denial, when Christ may be said to rule within a man—when in every way a man subjects himself to Christ: in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desires to long after Christ, in his endeavours to exalt Christ, in all his duties, graces, gifts, and abilities, to make them serviceable to Christ, so that he may be said to live; yet not he, but Christ that liveth in him.

Isaac Ambrose, *ut*
antea."Si Christum dñcis
satis est ai cetera
nescis."

Gal. ii. 20.

MMCXLVII.—Graces divine, *not parts human, hold out in the end.*Drexelius, in
*Zadaca Christiana.*De Medulla
Progress. Camisti."Gratia, sine qua
nec infantes, nec
quæ graves, salvi
feri possunt."—
AUG., *de Nat. et*
Gratia.

As it is with two children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like that you cannot say whose child is this or that, but, when night comes, the father then cometh to his child and saith, "Come, my child, come in doors;" and if the other do but offer to come in, "No, child, you must go home to your father." So, while we are living, grace and gifts are mingled together: some men have gifts and some men have graces, and they look very like; ah, but when night comes, when death comes, then saith God to those that have grace, "Come, my children, enter in;" but if those that have gifts only come, He sends them another way: so that, if a man have never such parts and gifts, yet, if he have not grace withal, he may go to hell and perish to all eternity.

MMCXLVIII.—*How it is that graces of the Spirit may at present seem to be lost.*Dyke's *Serm.* on
1 Thess. v. 19."Gaudium salutis
amittere, gratia Dei
non excidere possunt
electi."—FABRI-
CIUS, in *Ps. li. 14.*

1 Thess. v. 19.

As in a fire, the fuel may be quite burnt out, the flame abated and quite extinguished, but yet there still remains a heap of coals on the hearth, and in them a good fire, though all may seem to be quenched; and it is obvious to every eye that the sun doth not always shine out in its lustre, a cloud may interpose and so intercept its beams, yet, for all that, the body of it is in the heavens as the fountain of all other light whatever: so it is that the graces of the Spirit—such as faith, hope, love—cannot be finally and totally extinguished in the soul when they are once wrought there by the Spirit, yet their lustre, their radiancy, their shine and flame, may be clouded for some time. And so it comes to pass that, though a man cannot lose his hope, yet he may at present lose the comfort and confidence of his hope; though he cannot lose his love, yet he may cool the heat and fervour of his love; the flame of the Spirit, the feeling and sense of it, may, in the secondary cause thereof, for a time be quenched, but yet the Spirit itself, and the cardinal graces thereof, remain still in their full glory and splendour.

MMCXLIX.—Sin *to be removed, as the cause of all sorrow.*Wann's *Serm.* de 7
Vitiis.

IF a man have a thorn in his foot, it puts him to a great deal of pain, it swells, and is full of anguish; now, let him anoint his foot, let him lap it up and keep it warm, let him sit

Similes, Sentences, &c.

still and not walk upon it, yet all the while the thorn is still in his foot he hath no ease, but it aches and throbs and goes to the very heart of him; the way, then, for ease, in such a case, is to remove the cause of the sorrow, by all means to get the thorn plucked out, to get that drawn forth. So, when a man's conscience is in trouble and disquiet, he may use plasters of ease, may seek to quiet his spirit with merry company, good fellowship, following his pleasures, minding his business, he may be paddling with these plasters and poultices that men of the world seek ease by, but yet, so long as the thorn is in the heart, guilt in the conscience, and sin in the soul, all these slabberments will do no good, the thorn must be plucked out—sin must be removed, as the cause of all sorrows whatsoever.

Alphons. ab Aven-
dan., *Com. in Matt.*

“Delinquendi ma-
teria debet in omni-
bus præsindi.”—
CYPRIAN., lib. ii.,
ep. 2.

MMCL.—Means in the attainment of grace, and the use thereof enjoined by God.

It was as easy for Boaz, and might have been done with as little charges, to have given Ruth as much corn at once as would have yielded her an ephah of barley, and so have sent her home without any more ado; but he would have her to use her endeavours, to gather and to glean it, and beat it out, too, when she had gleaned it. Thus, God gives grace and the knowledge of His truth as Boaz gave Ruth corn; not but that He can (if it so please Him) give knowledge by immediate revelation, and grace by immediate infusion, yet He will have us to use the means of hearing, reading, conference, &c., and so leave the issue of all our labours and endeavours to His good will and pleasure.

Dyke's *Serm. on*
Prov., xxiii. 23.

Ruth ii. 15.

“Illud quod medi-
um est, atque inter
utrumque proba-
tur.”—MARTIAL.

MMCLI.—The great benefit of hearing and practising God's Word.

As we see in the siege of some stronghold, when men have been long cooped up, and have not had meat to eat, they have come out like so many dead carcasses—as it were, so many skeletons—so weak, so poor, with such ghastly looks, as it were, enough to scare any man with the sight of them; but, now, eating amends all this: upon eating follows strength to walk and strength to work, upon eating follows fatness and goodness of complexion. And thus it is upon eating of the Word: when men with readiness and forwardness receive the Word of God, and practise what they hear, then it is that they have strength in their souls to walk in the ways of God—then it is that they grow up as calves of the stall, full of good, fat and flourishing—and then it is that they have fair and good complexions: their wisdom and other graces cause their faces to shine in the fair and lovely carriage of their lives and conversations.

1 Kings xix. 8.

Aloys Novarinus,
in Elect. Sacri.
Nehem. ix. 25.

Dan. i. 13.

Jer. xv. 15.
Rom. xv. 24.
Ps. xcii. 14.

MMCLII.—Meditation; the difficulty in the first entrance thereupon.

As in the heating of an oven the fuel is set on fire, yet not without some pains to blow it up into a flame, but afterwards, when the oven begins to be somewhat hot, the fuel will catch and kindle of itself, and no sooner is it thrown in but it is all in a blaze on a sudden: such is the difficulty of meditation at the first. When there is but, as it were, a little spark of love in the heart, it will cost a man some pains to blow it up into a flame; but afterwards, when the heart is once heated with those flames of love, then it will enflame all the thoughts and set the affections on fire: insomuch, that the duty of meditation will not be only easy and delightful, but so necessary, that a man cannot tell how to avoid it.

White's *Art of*
Divine Meditati.w.

“Nihil est quod
ampliores curam
postulet, quam co-
gitare quid geren-
dum sit.”—AUSON.

MMCLIII.—Satan's subtlety to ensnare.

Phil. Diez, *Sun.
Prædicant.*

THERE is a story of an excellent painter, that, to show the rarity of his art, drew a white line so small that it could hardly be discerned; whereupon another, that was looked upon as a very able artist, to show that he could excel him, drew a black line through the middle of it so exactly that it required an exquisite sight to discern either. Thus it is that the devil slyly insinuateth into, and craftily worketh upon, the hearts of the sons of men, the thread of his policy being so finely spun, the train of his subtlety so privily laid, and the black line of his temptations made so small, that it is almost impossible to discover the secret destruction that runs through the plausibility thereof.

"Mille artifex æt
Satanas, varias
illius fraudes refe-
rare nemo potest."
—LAUR. JUSTI-
NIANUS, de *Vita
Monast.*, cap. 12.

MMCLIV.—Purity of heart; *no comfortable sight of God without it.*

Vinc. de la Nuzæ
Tract. Evang.

As the eye that hath dust in it without, or thick vapours stopping the nerves within, cannot see except it be cleansed from the one and purged from the other; and as the glass on which there is a thick mist does not represent one's face clearly before it be wiped off: so neither can we see God in His creatures, in His Word, in His Sacraments, or in those secret, inward, and sweet manifestations of comfort and joy, whereby He often reveals Himself even in this life to them that love Him, so long as there is any impurity cleaves to us. The pure in heart are the only ones that shall see God. It is not learning, nor a clear understanding, nor religious education, not any one of these, nor all of these together, but holiness and purity of heart, that fits a man for such a blessed sight as God is.

"Hinc illud
Hermenii, malo
mori quam corde
fordari."
Matt. v. 8.

MMCLV.—Active Christian *the best Christian.*

In *Libro Politic.*

PLUTARCH speaks of two men that were hired at Athens for some public work, whereof the one was full of tongue, but slow at hand, and the other blank in speech, yet an excellent workman. Being called upon by the magistrates to express themselves, and to declare at large how they would proceed, when the first had made a long speech, and described it from point to point, the other seconded him in few words, saying, 'Ἄνδρες Ἀθηναῖοι, ὡς οὗτος εἴρηκεν, ἐγὼ ποιήσω' ("Ye men of Athens, what this man hath said in words that will I make good in true performance"). And as he was adjudged the better artisan, so is the man of action the better Christian. It is not the man of words, but the man of deeds—not the leafy, but the fruitful, not the discoursing, but the doing Christian—that shall be blessed here in this world and happy in that which is to come.

Bishop of Lincoln,
*Sermon, at Funeral of
King James*, 1625.

John xliii. 17.

MMCLVI.—*The good Christian's hope at the death of a child of God*

Thebaid. iv.

As Papinius Statius reports of the old Arcadians, that, mourning all night for the setting of the sun, they were comforted, notwithstanding, at the break of day, when they saw him in his sphere again; and as the people, enraged at the death of Romulus, were quieted by-and-by with Proculus's news that he saw him in glory riding up to heaven: so it is that such as are without hope are extremely troubled at the death of their intimate friend and acquaintance, as if he were lost and they should never see him again. But the good Christian remains full of hope at the death of any child of God, well knowing that *mors janua vitæ*, and he had no way but by this mortality to clothe himself with immortality, and that, as he is gone before into glory, they shall both meet in heaven with comfort.

Plin., *Secund. de
Virt. Illustribus*,
cap. 2.

"Pis mors ultra
non est mors, sed
nomen tantum
habet mortis," &c.
—CHRYSOST., de
Matt.

MMCLVII.—Blessing of God *attendant on people listening to the doctrine of their own minister.*

PHYSICIANS say that the mother's milk, though not so weighty as another's, if no noxious humour be tasted in it, is more proper for the child than any stranger's can be, because it is more natural; and certainly it would not be an error if a man should say as much of the milk which the minister gives to his own flock, and that a people conscientiously lying at the breasts of their own minister (if the milk he gives be wholesome, the doctrine preached be sound and orthodox) may expect the blessing of God for their nourishment, though it hath not so much lusciousness to please the curious taster, so much of rhetoric to tickle the itching ear, as some others have.

Hippocrat., de Nat. Pueri.

Gurnall's Christ., Compl. Armour, in Ep. Ded.

MMCLVIII.—State of nature *an absolute state of impotency.*

If a ship that is launched, rigged, and with her sails spread, cannot stir till the wind comes fair and fills them, much less can the timber that lies in the carpenter's yard, hew and frame itself into a ship; if the living tree cannot grow except the root communicates its sap, much less can a dead, rotten stake in the hedge, which hath no root, live of its own accord. And thus, if the Christian's strength be in the Lord (as most certainly it is) and not in himself, then the Christless person must needs be a poor, impotent creature, void of all strength and ability of doing anything of itself towards its own salvation; if a Christian, that hath a spiritual life of grace, cannot exercise that life without strength from above, then surely one void of that new life, dead in sins and trespasses, can never be able to beget it in himself or any way concur to the production of it—so helpless is the state of unregeneracy, so impotent the condition of every man by nature.

Drexellii Gymnasium Patientie.

"Natura, i. corrupta nec dum regenta, nihil per se potest boni," &c.—EUCHER. LUGDUNENS.

MMCLIX.—The state of nature, *for all its specious outside, a state of friendship with hell.*

As it is with the fighting of two fencers on the stage, you would think at first they were in earnest, but, observing how wary they are where they hit one another, you may soon know they do not intend to kill one another, and that—which puts all out of doubt—when the prize is done, you shall see them merry together, sharing what they have got from their deluded spectators, which was all they fought for. Thus, you shall have a carnal heart—a man in the state of unregeneracy—make a great bustle against sin, by complaining of it or praying against it, so that there seems to be a great scuffle between Satan and such a soul, but if you follow him off the stage of duty (where he hath gained the reputation of a saint, the prize he fought for), you shall see the devil and him sit as friendly in a corner as ever.

Gurnall's Christian in Complete Armour.

MMCLX.—*The sinner's desperate madness.*

TERTULLIAN stood, as it were, amazed at the folly of the Roman's ambition, who would endure all manner of hardship in field and fight, and run through any difficulty whatsoever, and for no other thing but to obtain at last the honour to be consul, which he aptly calls "*unius anni gaudium volaticum* (a joy that flits away at the year's end)." Desperate, then, must needs be the madness of all wretched, sinful men, who will not endure a little hardship here, but entail on themselves the eternal wrath of God hereafter, for the short feast and running banquet their lusts entertain them here withal, which often is not *gaudium unius horæ* (a joy that lasts an hour)—nay, so transient, that it hardly seems to be at all.

In Lib. de Corona Militis.

"O cæcas hominum mentes, O pectora dura!"

MMCLXI.—*The difference betwixt sermons preached and sermons printed.*

Gurnall's *Christian Completely Armed, in the Epist. Decent.*

THERE is as much difference between a sermon in a pulpit and printed in a book as between milk in the warm breast and in a sucking bottle, yet what it loseth in the lively taste is recompensed by the convenience of it. The book may be had at hand when the preacher cannot. And that is the chief end of printing, that as the bottle and spoon is used when the mother is sick or out of the way, so is the book, to quiet the Christian and stay his stomach in the absence of the ordinance; yet he that readeth sermons and good books at home, to save his pains of going to hear, is a thief to his soul in a religious habit: he consults for his ease, but not for his profit; he eats cold meat when he may have hot; he hazards the losing the benefit of both by contemning of one, offering sacrifice for sacrifice, in robbing God of one duty to pay Him in another.

"Predicatoris vox, corda torpenta hominum excitat plus quam lectionis," &c.—GREG., *super Evang.*

MMCLXII.—*The bare enjoyment of Church privileges doth not make up a true Christian.*

Anno 1 ELIZ.

Pulton's *Called, of Statutes.*

Camden's *Annal. Reg. Elizabeth.*

Gurnall, *Christian in Compl. Armour.*

"Re non nomine Christiani."

WHEN a statute was made in Queen Elizabeth's reign that all should come to church upon penalty of being looked upon as in a way of recusancy, and so punishable by law, the Papists sent to Rome to know the Pope's pleasure. He returned them this answer, "Bid the Catholics in England give me their hearts, and let the queen take the rest." And withal a dispensation was granted, so that very many came to church, but it was more for fear than love, more for the saving of their purses than any thought at all of saving their poor deluded souls. And thus it is that, as Christ had His saints in Nero's court, so the devil his servants in the outward court of his visible church; so that a man must have something more to entitle him to heaven than living within the pale of the Church, and giving an outward conformity to the ordinances of Christ. There must be an inward conformity of the mind to the laws of God, a subjection to the sceptre of Jesus Christ, and a readiness to be led by the guidance of the Blessed Spirit; otherwise he may be of the Church, but not in the Church—a partaker of Church privileges, but no true proprietor of the graces and benefits thereby accruing.

MMCLXIII.—*Acknowledgment of mercies received the ready way to have them further enlarged.*

Agathocles,

Willigis.

See B. Smith's *Sermons.*

Dr. Prideaux, late Bp. Wigmor.

"Beneficia Dei omnibus hois, et omni tempore consideranda sunt,"—CHRYS., in *Gen.* Hom. lxxvii.

IT is and usually hath been the manner of great men (such as from baseness and beggary have ascended to kingdoms and empires, and from sitting with the hirelings and dogs of the flock have been seated on thrones of state and tribunals of justice) to be delighted to speak often of their poor and mean beginnings, to go and see the low-roofed cottages where they were first entertained and had their birth and breeding; yea, there was one of late years that, being got by desert into the divinity chair, did, without superstition, hang up in his closet some part of that mean apparel wherein he first saluted his Oxford mother. A good way, no doubt, and, being done with a good mind, the ready way to have mercies and blessings enlarged. It would not be unuseful, therefore, for the Christian to look in at the gate, to see the smoky hole where once he lay, to view the chains wherewith he was laden, and to behold the snares of sin and Satan wherein he was once entangled, but then to open his mouth with thanks unto God, who will be sure to fill it with His tender and loving kindnesses.

MMCLXIV.—*The excellency of Christ Jesus.*

It is observable that, when some great king or potentate draweth near unto his royal city, the dukes, marquesses, earls, lords, and others of the nobility and gentry ride before him. Now, if a stranger standing by should ask, "Who is this man? and who is that? What power hath that man at court? What place hath this? What means hath a third?" it would be answered, "This is my lord duke; that, such an earl; the other, such a great lord; such a one is the Lord Treasurer; that, the Lord Admiral; and that other, the Lord Chancellor," &c. But when the king comes, he saith no more but only, "That is the king." And why so? And why no more but so? Because in that one slender word all the greatness of the rest is included, the king being the fountain of honour from whence all their glory is derived. Thus it is that, if all the created goodness, all the privileges of God's children, all the kingdoms of the earth and the glory of them, were to be presented at one view, they would all appear as nothing and emptiness in comparison of the excellency and fullness that is to be found in Christ Jesus.

Alphons. ab Avendano, *Moralitat.* in cap. i. St. Matt.

"Incassum laborat in acquisitione virtutum, qui eas alibi quam in Christo quaerit."—BERN., in Cant.

MMCLXV.—*The minister's joy in the conversion of souls.*

If it cannot but delight the husbandman when he seeth his plants grow, his fruits ripen, his trees flourish; if it must needs rejoice the shepherd to behold his sheep sound, fat, and fertile; if it glad the heart of a schoolmaster or tutor to observe his scholars thrive in learning and increase in knowledge;—it must needs be matter of abundant joy to any minister of the Gospel when people are brought to fellowship with God in Christ Jesus, when they are, as it were, snatched out of the slavery of sin, the jaws of death and hell, and brought into the glorious liberty of the sons of God. Then it is that he may be said to reap the fruits of his labours, in the great comfort of his own soul.

Sen., Ep. xxiv.

Ven. Beda, in Ep. 1 Joh. ii. 4.

"Auditores benevoli, alacres redunt predicatorum."—CHRYS., in Heb.

MMCLXVI.—*God's pardoning other repentant sinners a great motive to persuade us that He will pardon us also.*

If one should come to a physician, of whom he hath had a large report of his skill, and should meet with hundreds by the way, such as were at that time his patients, and all of them should tell him how he hath cured and healed them of their several infirmities, this must needs encourage him to go on with confidence of his skill, that he will recover him also. So should every repentant sinner run to Christ, the Great Physician of his soul, because so many thousands have been healed, so many great sinners have been forgiven, such as Manasseh, Mary Magdalene, St. Paul, &c. This may be a great motive to persuade us all that, upon repentance, He is and will be ready to forgive us also, according to that of the apostle, "*He hath showed mercy unto me, that others might believe in God.*"

Preston's *Breast-plate of Faith and Love.*

2 Chron. xxxiii. 13.

Luke vii. 38.
Acts ix. 18.
"O penitentia quid de te novi, referam," &c.—CYPRIAN.

MMCLXVII.—*Men to be careful in the trial of their faith, whether it be sound or not.*

If one be told that his corn is blasted, that all the trees in his orchard are dead, that all his money is counterfeit, that the deeds and evidences upon which his lands and whole estate depend are false, it must needs affect him much, and make him look about him to see if these things be so or no. And shall not men look, then, to the faith they have, upon which depends the eternal welfare of their immortal souls, seeing God accepteth none except it be sound, effectual, lively, and accompanied with good works; such a faith as worketh by love, purifieth the heart, and shows itself in fruits worthy amendment of life.

Treat. of Effect, Faith, ut supra.

"Non bove mactato, caelestia munera gaudent, sed fide quâ prastanda est."—OVID.
1 Thess. i. 3.

MMCLXVIII.—*Men not to be ashamed of their godly profession, though the wicked speak evil of them.*

Preston's *Golden
Sceptre*,

1 Pet. iv. 4.

"Id mantice quod
in ergo est non
vident."

SUPPOSE a geometrician should be drawing of lines and figures, and there should come in some silly, ignorant fellow, who, seeing him, should laugh at him, would the artist, think you, leave off his employment because of his derision? Surely no; for he knows that he laughs at him out of his ignorance, as not knowing his art and the grounds thereof. Thus, let no man be ashamed of his godly profession, because wicked men speak evil of it; and why do they so but because they understand it not, it is strange to them. They see the actions of godly men, but the rules and principles that they go by they know not; and hence is it that they throw dirt in the face of religious profession, but a wise man will soon wipe it off again.

MMCLXIX.—*God ordering all things for the good of His Church.*

"Rudis indigesta-
que moles."—OVID.

*Serm. at Lincoln's
Inn on Gen. xxii.
14, ut supra.*

PUT the case, all were turned upside down, as it was in the confused chaos, wherein heaven and earth were mingled together, and the waters overcoming all the rest; yet as, when the Spirit of the Lord did but move upon the waters, many beautiful creatures were produced, and the sea divided from the rest, so that those waters which then seemed to spoil all serve now to water all, without which we cannot possibly subsist; even so, were the Church in never so confused condition, yet God will, in His great wisdom, so order the things that seem to undo us, that they shall make much for us, and bring forth something of special use for the Church's good, something to water and make fruitful the house and people of God.

MMCLXX.—*Sin; the godly man's hatred thereof.*

*Aldaywandi Ornitho-
log., lib. xiv.*

IT is said of the dove, that she is afraid of every feather that hath grown upon a hawk, and brings as much terror upon her as if the hawk were present; such a native dread is (as it seems) implanted in her, that it detests and abhors the very sight of any such feather. So the godly man, that hath conceived a detestation against sin, cannot endure anything that belongs to it or that comes from it—no, not the least motion or inclination, though it bring along with it never so fair pretences, never so specious shows, shall have the least welcome or entertainment.

MMCLXXI.—*Vanity of the creature without God.*

Preston's *Church's
Marriage*.

"Ese accidentis
plus est in subjecto,"
&c.—ARISTOT.
"Creatura sine Deo
nihil potest," &c.
—ISIDOR.

TAKE a beam of the sun, the way to preserve it is not to keep it by itself, the being of it depends upon the sun—take the sun away and it perisheth for ever; but yet, though it should come to be obscured, and so cut off for a while, yet, because the sun remains still, therefore, when the sun shines forth again, it will be renewed again. Such a thing is the creature compared with God: if you would preserve the creature in itself, it is impossible for it to stand—like a broken glass, without a bottom, it must fall and break. It is well known that the being of an accident is more in the subject than in itself; insomuch that, to take away the subject, the very separation is a destruction to it. So it is with the creature which hath no bottom of itself, so as the separation of it from God is the destruction of it; as, on the contrary, the keeping of it close unto God (though in a case that seems to be the ruin of it) is its happiness and perfection.

MMCLXXII.—*How it is that God is to every one of His children alone.*

It is observed that a mathematical point hath no parts, it is one indivisible; for, let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all. So it is with God: though there be many thousands that He loves dearly, yet every one of them hath the Lord wholly; for that which is infinite hath no parts, and therefore He bestows Himself, not partly on one and partly on another, but He bestows all Himself on every one, and expects that every one should do the like unto Him.

Du Moulin, *Traité de l'Amour de Dieu.*

MMCLXXIII.—*Excess of apparel condemned.*

WHAT heavy things are thundered against those curious dames of Jerusalem by the prophet Isaiah, who, being himself a courtier, inveighs as punctually against the noble vanity of apparel as if he had late viewed the ladies' wardrobes; and our Saviour finds fault with the Scribes, that love to go in long clothing. But, to come nearer: in the year 1580, great ruffs with huge wide sets, and cloaks reaching almost to the ancles, no less comely than of great expense, were restrained here by proclamation, saith Mr. Camden. And need we not the like law now, when so many prodigals turn rents into ruffs, and lands into lace, "*singulis auribus bina aut terna pendunt patrimonia* (hang two or three patrimonies at their ears, a pretty grove upon their backs, a reasonable lordship or living about their necks)," as Seneca hath it?—from whence both St. Cyprian and St. Augustine drew up this conclusion, that superfluous apparel is worse than whoredom, because whoredom only corrupts chastity, but this corrupts nature.

Mark xii. 38.

In *Vita Elizab.*

Trapp's *Com.* on Matt. vi. 29.

MMCLXXIV.—*God to be seen in the works of the creation.*

A GODLY ancient being asked by a profane philosopher how he could contemplate high things, since he had no books, wisely answered, that he had the whole world for his book, ready open at all times and in all places, and that he could therein read things heavenly and divine. And most true it is that God is to be seen and admired in the works of the creation: there is not a flower in the field, not a pile of grass we tread on, but sets forth God unto us in very lively colours; so that not to see Him is to incur the curse He hath denounced against such as regard not the work of the Lord—*i. e.*, the first making—neither consider the operation of His hands—*i. e.*, the wise disposing of His creatures for our good.

Eremita, *apud Augustin. de Doctr. Christ.*, lib. i.

"Refert quælibet herba Deum."—OVID.

ISA. v. 12.

MMCLXXV.—*To keep close to the Word of God in seeking after Christ.*

It is the observation of a good man, now with God, that the wise men, travelling to find Christ, followed only the star, and as long as they saw it they were assured that they were in the right way, and had great mirth in their journey; but when they entered into Jerusalem (whereas the star led them not thither, but unto Bethlehem), and there would be instructed where Christ was born, they were not only ignorant of the place where, but they had lost the sight of the star that should guide them thither. Whereof we learn, in any case, that whilst we be going to learn Christ, to seek Christ, who is above, to beware we lose not the star of God's Word, which only is the mark that shows us where Christ is and which way we may come to Him. These are the good man's own words, whereunto may be added, that whereas David made the Word of God a lantern to his feet, and a light unto his paths, we

Ep. Hooper, in a Letter to Mrs. Anna Warcup.

Fox's *Acts and Monuments of the Church.*

Ps. cxix. 105.

would not suffer ourselves to be led aside by every *ignis fatuus*, every false fire that presents itself unto us, but keep close to the Word of God, which will bring us to the knowledge of Christ here and the full enjoyment of Him hereafter.

"Recurrendum est
ad solas Scripturas."
—P. DE ALLIACO,
in Sent.

MMCLXXVI.—*What it is to trust in God really and truly.*

Preston, *Of Effect.*
Lect. 1, *Thess.* i. 3.

THERE was a king of this land that, being engaged in war, sent to the general of his army to spare such a city: he had a command, under the broad seal and the king's own hand, to do it, and to disobey his warrant was death; but withal, the king gave him private instructions to destroy the city, and in so doing he would save him harmless; the general did so, and trusted the king for his life, so that if he had failed him he had been utterly destroyed. Thus, if a man be brought to such an exigence, if he will trust God in such a case, as wherein, if he fail him, he is undone; so to lean upon God, that if he slip away, he sinketh; so to be unbottomed off himself and every creature; so to cast himself upon God that, if he step aside, he is like to perish;—this is to trust in God really and truly.

"Si sæviat mundus,
si fremat malignus,
&c. Tu es spes
mea Domine,"—
BERNARD.

MMCLXXVII.—*The monstrous sin of ingratitude.*

Camden, *Elloe.*

QUEEN ELIZABETH, in a letter of hers to Henry IV., king of France, amongst many other expressions, hath this upon the sin of ingratitude: that if there were any unpardonable sin in the world, such as the sin against the Holy Ghost, it was ingratitude. "Call me unthankful," said another, "and you call me all that naught is." And, without all doubt, such a vice it is, that Nature frowns at, though she smile at many others—nay, it is a monster in nature, a solecism in manners, a paradox in divinity, an ugly sin; insomuch, that Christ Himself joined the evil and unthankful together.

"Ingratum si dix-
eris," &c.—DAVID
PAREUS, in *Matt.*
v. 6.
Luke vi. 35.

MMCLXXVIII.—*How it is that faith is said to be made perfect by works.*

Preston, *Treat. of
Effectual Faith.*

As one that professeth that he hath an art, and that he is able to do this and that by his art, now, if he make up some exquisite piece of workmanship, by that he is said to make good his art; or as when we say such and such trees are good, because they have sap in them they are not dead trees, yet, for all this, the tree is made perfect by the fruit: so faith by works is made perfect. Not that works put life into faith—the sap must first be in the tree, and then it bringeth forth fruit: so there must be first a life in faith, and then it bringeth forth good works; so that, when it is said faith is made perfect by works, the meaning is, that faith is made good by works—that works declare faith to be right, as the fruit doth declare the tree to have sap.

"Per fructum dig-
noscitur arbor."

MMCLXXIX.—*How to make trial of faith, whether it be right or not.*

De Mediavilla,
Clavis David.

TAKE a cup of wine and, if you would know whether it be good or not, drink it off; but if it heat you not, warm you not at the heart, quicken you not, nor in any way revive your spirits, you will say, "It is naught—flat and dead! Had it been good wine, it would have done all this." Then, if you come to plants, and find no fruit nor leaves, you say, "This plant is dead." If you come to take a dram of physic, and it do not work, you say, "It is bad physic." And so, if you take leaven and put it into the dough, if it sour not the lump, you say, "It is a dead leaven, a counterfeit." Thus, if a man find not faith in the operation thereof, that it works not a general change in the soul, that it fires not the heart with love to Christ, if there be no life in it, then let such a man know that he is deceived, his faith is not right, not effectual, not any way conducing to life eternal.

"Tunc enim fideles
veraciter sumus,"
&c.—GREG., *Hom.*
xxix.

"Tu dicis quod
credis, fac quod di-
cin et fides est," &c.
—AUG., in *Joñ.*

MMCLXXX.—*The proposal of rewards and punishments very useful to the bringing in to Christ.*

A SPOUSE that is considering with herself whether she should marry such a husband or not, beginneth to consider what she should be without him and what she shall have with him; she considers him, perhaps, as one that will pay her debts and make her honourable, &c., and yet, it may be, she considers not the man all this while. However, these considerations are good preparatives to draw her on to give entertainment to him; but, after some converse and acquaintance with the person, she comes to like the man himself so well, that she is content to have him though she have nothing with him, and so she gives her full and free consent to him, and the match is made up betwixt them, out of true and sincere love and liking. Thus it is that the proposals of rewards and punishment are, as it were, a beginning, a *prodromus*, a good introduction to the full sight and fruition of God; when it is that men begin at first to consider their own misery most, and that, if they should apply themselves to other things as remedies, they would be still to seek—for there is vanity in all things; and if to themselves, they cannot help themselves in time of trouble; therefore they judge that they must go to Almighty God, who is able to do more than all, and to rid them out of misery; and they consider that, going to Him, they shall have heaven beside; yet all this while they consider not the Lord's power. However, this consideration makes way, that God and they may meet and speak together; it brings their hearts to give way, that the Lord may come to them; it causeth them to attend to Him, to look upon Him, to converse with Him, to admit Him as a suitor, and to be acquainted with Him; and whilst they are thus conversing with Him, God reveals Himself; and then, being come to the knowledge of Him in Himself, they love Him for Himself, are willing to seek His presence, to seek Him for a husband, though all other things were removed from Him; and now the match is made up, and not till now; and then they so look upon Him, that if all other advantages were taken away, they would yet still love Him, and not leave Him for all the world's enjoyments.

Preston's *Golden Septuag.*

"Frangit etiam magnorum virorum animi excitantur." — FERRON, lib. ii.

Eccles. i. 2.

"Jamque opus exegi," &c.— OVID, ult.

MMCLXXXI.—*No man a loser by giving up himself unto God.*

It is said of vapours, that, arising out of the earth, the heavens return them again in pure water, much clearer and more refined than they received them; or as it is said of the earth, that, receiving the sea-water and puddle-water, it gives it better than it received in the springs and fountains, for it strains the water and purifies it—that whereas, when it came into the bowels of the earth, it was muddy, salt, and brinish, it returns pure, clear, and fresh, as out of the well-head waters are well known to come: thus, if men would but give up their hearts' desire and the strength of their affections unto God, He would not only give them back again, but, withal, much better than when He received them—their affections should be more pure, their thoughts and all the faculties of soul and body should be renewed, cleansed, beautified, and put into a far better condition than formerly they were.

Gab. luther. *Scola Cal.*

"Et tibi (crede mihi) tempora veris erunt." — OVID, Fast. i.

MMCLXXXII.—*Ignorance and wilfulness ill-met.*

It is a maritime observation, that if a thick fog darken the air, there is then (the great God of heaven and earth having in His providence so ordered it) no storm, no tempestuous weather; and if it be so that a storm arise, then the sky is somewhat clear and lightsome—for, were it otherwise, no ship at sea nor boat in any navigable river could ride or sail in safety, but would clash and fall foul one upon another. Such is the sad condition of every soul amongst us wherein ignorance and wilfulness have set up their rest together. And why? Because that, if a man were ignorant only, and not wilful, then the breath of

Fuller's *Serm.*, Lond., 1655; occasioned by a sermon of bringing in of the Jews into England.

"Eheu, quàm
miseros tramite
devio abducti
ignorantia," &c.—
BOET., lib. 8.

wholesome precepts and good counsel might in time expel those thick mists of darkness that cloud his understanding; and were he wilful, and not ignorant, then it were to be hoped that God in His good time would rectify his mind and bring him to the knowledge of Himself; but when the storm and the fog meet, when wilfulness and ignorance (as at this day amongst the Jews, and too, too many Christians) do close together, nothing, without the greater mercies of God, can befall that poor shipwrecked soul but ruin and destruction.

MMCLXXXIII.—*Unsteadfastness, giddiness, &c., in the profession of religion reprov'd.*

Athenæus.

It is said of an intoxicated man, who (the liquor being busy in his brain), fancying himself at sea in a great storm, and in present danger of shipwreck, thought there was a necessity of lightening the ship, and throwing some of the lading overboard, and so threw the goods of his house out at the windows: thus it is that this age hath been taken with an unhappy vertigo, which hath made some men not keep the ground they first stood upon, and wanton delight hath possessed many men to be meddling, trying of experiments, and ringing changes; nay, so distempered have divers been, that, like the drunken man, they have fancied a great necessity of abolishing and throwing away what they would have done better to have kept.

Hall's Sermon, at St. Paul's to the Sons of Ministers, 1655.

MMCLXXXIV.—*Men in the midst of their worldly contrivances prevented by death.*

Marshall's Sermon, Westminster, 1651.

As it is with a man, being come to some great fair or market with a considerable sum of money about him, who, whilst he is walking in the throng, considering with himself how he should lay out his money to the best advantage, some sly fellow either cuts his purse or at unawares dives into his pocket, and there is an end of all his marketing: so it is with the most of men, that whilst they are in the midst of all their secular employments, and, as it were, crowded in the throng of worldly contrivances—how to secure such a ship, advantage trade, compass such and such a bargain, purchase such and such lands, &c. (things in themselves with necessary cautions not unlawful)—in steps Death, cuts the thread of their life, spoils all their trade, and lays their glory in the dust.

"Heu mortem
invisam," &c.—
MAPH. VEGIUS,
in *Appendice Virgil.*

MMCLXXXV.—*Riches; their uselessness in point of calamity.*

• Mich. Paleologus.

NUGAS, the Scythian king, despising the rich presents and ornaments that were sent unto him by the Emperor of Constantinople,* asked him that brought them whether those things could drive away sorrow, diseases, or death, looking upon them as not worthy presenting that could not keep off vexation from him. And such are all the riches and glories of this world: they cannot secure from the least calamity, nor make up the want of the least mercy. It is not the crown of gold that can cure the headache, nor the gilded sceptre that can stay the shaking hand; not the honourable garter that can ease the gout, nor the necklace of pearl that can take away the pain of the teeth; and a bag of gold will prove but a hard pillow to rest on. Miserable comforters are they all! Only the useful riches of grace, that are to be found in Christ Jesus, give ease and refreshment under all pains and torments whatsoever.

Brooks's Unsearchable Riches of Christ.

MMCLXXXVI.—*Apparel, whether richer or plainer; the necessity thereof.*

Diog. Laert., lib. vi., cap. 6.

As Crates, reprov'd by the Athenians because (to countenance his professorship) he wore *Σινδόνα*—that is, a mantle of estate (being but a philosopher)—which Theophrastus

before him was never seen to do, answered them again that Theophrastus (whom they all thought so well of) did many times wear a lighter garment; the which, when the magistrates would not believe, he brought them to a barber's shop, and showed him unto them all dight (dressed) as he sat in his pied napery (spotted linen); intimating hereby that costly apparel and other clothing in themselves are things indifferent, but grow often necessitated by the circumstances of time and place: as soft clothing for the court, and that which is coarser for the cart; a fine suit for the citizen, a plainer for the countryman—every one wearing that which is fitting for his place and calling.

Lib. v., cap. 4.

Aquin., 1^a, 2^a, qu. 169, art. 1, ad. 3.

MMCLXXXVII.—*True comfort in God only.*

GREAT was the grief of C. Figulus, who, to his friends that came to comfort him about the loss of the consulship, said, "*Omnes consulere scitis, consulem facere nescitis* (All can give me counsel, but ye cannot make me consul)." And could outward things rid us from the troubles of this life, from death the end of this life, from damnation after death, then said they something worth the hearkening to; but this they cannot do. They cannot make us happy, there is no true comfort to be drawn out of the standing pools of outward sufficiencies, but out of the living fountains of the all-sufficiencies of the Lord Almighty.

Val. Max., lib. ix., cap. 3.

Stoughton's *Serm.*, Lond., 1624.

MMCLXXXVIII.—*The resolved, constant Christian.*

IN the Salentine country is mention made of a lake brim full: put in never so much, it runneth not over; draw out what you can, it is still full. Such is the condition of a resolved, constant child of God. Tide life, tide death, come what can come, He is still the same—so true to His primitive institution, that, if adversity frown, He entertains it as a trial of His patience; if prosperity smile upon Him, He looks upon it as a blessing extraordinary; whether it be peace or war abroad, sickness or health at home, He is resolved. Whereas a carnal man, who bears his prosperity neither with moderation nor prudence, but is full-blown, like a bladder, with the wind of his own pride, he seldom in adversity shows either courage or constancy: one small prick of disaster empties his swollen heart of all hopes, and, like an unskilful and dejected seaman upon every little storm, he cuts cable and mast, and throws all overboard, where but the slacking of a few sails would serve the turn, godly resolution would do the deed.

Plin., *Hist.*, lib. ii., cap. 103.

Dallington's *Aphorisms Civil and Military*.

"Sorte sua contentus abi. Superbus secundis, dejectus adversis."—THUCYD.
"Sonus excitat omnis suspensum."—VIRGIL.

MMCLXXXIX.—*The rage of war in the richest countries.*

IN natural bodies, the longer they subsist in perfect health the more dangerous is the disease when it cometh, and the longer in curing, as having none of those humours spent which, by distemper, give foment and force to the approaching malady. So it is in bodies politic: when war once seizeth on a country rich in the plenties of a long peace, and full with the surfeits of a continual ease, it never leaves purging those superfluities till all be wasted and consumed.

Hippocrat., *Aphor.*, iii.

Dallington, *ut supra*.

"Nulla salus bello."—VIRGIL.

MMCXC.—*The grace of God is all in all.*

WE get *aqua-vitæ* ready against qualms, bezoar stone and cordials against fits. It was well said of Rev. Dr. Lake, late bishop of Bath, when, in the time of his sickness, a cordial was tendered unto him—"Oh," said he, "the cordial of cordials which I daily take is this: '*The blood of Jesus Christ cleanseth us from all our sins.*'" And it is true that art is blind and often posed; nature weak and often foiled (like a bow that must not

Harris, *Peter's Enlargement*.

1 John i. 7.

Epn. ii. 8.

be drawn beyond compass); only the grace of God is all in all, helps all. Get but that and you may sleep in a dungeon; want all, and yet have all; want that, and a flea may break your sleep, and a handwriting dash all your mirth in pieces.

MMCXCI.—*Promises without abilities of performance not to be regarded.*

Plin., *Hist.*, lib. iii.,
cap. 103.
Dallington's *Apoph-
orisms*.

"Heu patior telis
vulnera facta meis."
—OVID, *Eps*.

In the country Carinensis of Spain, there is a river that shows all the fish in it to be like gold, but take them into your hand they appear in their natural kind and colour. Such are promises, and specious pretences of love in his mouth, that would obtain his purpose: bring them to the touch, and thou shalt find all is not gold that glitters. Great boast and small roast will never fill the belly. He, therefore, that will engage himself into any great action upon promise of great assistance, if he be not as sure of his friend's ability in power as readiness in will, he reckons without his host, and sits down with the loss.

MMCXCII.—*The workings of God in the deliverance of His people are various.*

Acts xxvii. 24.

Frederick, on the
Evening.

"Fata viam in-
venient."
—VIRGIL.

WHEN God said to Paul, that all the souls with Him should be safe, there were divers means used: all were not able to swim to the shore, and the ship was not able to bring them all to the shore, but yet, by broken boards and by one means or other, all got to the shore. So the Lord brings things to pass in a strange manner, sometimes by one way, sometimes by another; if one way do not hold another shall. He breaks in pieces many times the ship that we think should bring us to the shore, but then He casts us on such planks as we little thought on, opens a door for our deliverance that we little dreamt on.

MMCXCIII.—*Kings, princes, governors, &c., to be regarded by those that are under them.*

Evans, *Treat. of
Nature and Grace*.

1 Tim. ii. 2.

2 Sam. xviii. 3.

ALL the members of the body have care one of the other, but especially of the head and the heart. If the head do but ache, all the humours of the arms run to the head, and therefore the arms become small and slender, because they want their proper nurture. And so if the heart be sick, or in danger, or in fear, the outward heat retires inward to comfort the heart, so that the body looks outwardly pale; yea, if the head or the heart be in danger (*periculis se exponunt*) the other members will hazard limb and life to save them. Thus should all subjects do for the king, their head; they ought to have special care of him. They are to care one for another, to pray one for another, and to do good one for another, but especially for kings and princes and those that are in authority. They are to prefer their lives before ten thousand of their own, as the people of Israel did; for if a member or some of the inferior members be cut off, yet the body may live, and do indifferently well; but if the head be taken off, if the king be set aside, *actum est de republica* (that kingdom, that people cannot long stand).

MMCXCIV.—*Christ the proper object of the soul.*

Aristot., *Physica*.Evans, *ut antea*.

THERE is no agent that takes any rest or contentment but in its proper object. If a man had all the musical raptures and melodious harmony in the whole world before him, he could not hear it with his eyes, because it is the proper object of the ear; if never so triumphant shows or courtly masks, he could not see them with his ears, because they are

the proper object of the eye. So it is with the soul of man. If it were possible that all the treasures, pleasures, honours, preferments, and delights which the world doth affect were presented and tendered to the soul, yet would they not afford unto it any true satisfaction, because they be not the proper object and centre of the soul. It is the Lord only, or as a good martyr said once, "None but Christ—none but Christ can compass the soul about with true content and comfort."

Acts and Monuments.

MMCXCV.—Satan's aim at those that have most of God and religion in them.

PIRATES, and such as are robbers at sea, slightly pass by smaller vessels that are but poorly freighted, whilst ships that are richly laden and furnished with merchantable commodities become the object of their greedy thoughts, at whom they make the strongest opposition, and for the gaining of whom (rather than fail) they will hazard their lives to the utmost of danger imaginable. Thus it is that Satan—that arch-pirate—lets poor, silly, ignorant souls alone, such as by their own defaults are but as so many empty vessels floating on the sea of this world; oh, but when he spies out a rich soul, laden with the fruits of the Spirit, that hath much of God, Christ, and heaven in it, there it is that he bends all his forces, and against such a soul it is that he raiseth all his strength, that so, if possible, he may bring it under his more than miserable subjection.

Gab. Inchini Scala Cali.

"Aquila non capit muscas,"—
ERASM., *Adag.*

"Validis incumbit remissio, omnem movet lapidem," &c.

MMCXCVI.—Sin to be abhorred, as the cause of Christ's death.

AFTER Julius Cæsar was treacherously murdered in the senate-house, Antonius brought forth his coat—all bloody, cut, and mangled—and, laying it open to the view of the people, said, "Look, here is your emperor's coat; and as the bloody-minded conspirators have dealt by it, so have they also with Cæsar's body!" whereupon they were all in an uproar, crying out to slay those murderers. Then they took the tables and stools that were in the place, and set them on fire, and ran to the houses of the conspirators, and burnt them down to the ground. But behold a greater than Cæsar—even the Lord Jesus Himself—all bloody, rent, and torn for the sins of the world! How, then, when we look on sin as the cause of His death, and seriously consider that sin hath slain the Lord of life, should our hearts be provoked to be revenged on sin! How should we loathe and abhor it as having done that mischief, that all the devils in hell could never have done the like!

Niceph. Gregoras, de Fitiis Cæsarium.

"Agnosce homo quam gravia sint vulnera tua," &c.
—BERN.
Brooke's *Precious Remedies* against Satan's Devices.

MMCXCVII.—A lesser sin given way unto makes way for the committing of greater.

It is St. Augustine's story of Manicheus, that, being tormented with flies, he was of opinion that the devil made them, and not God. "Why, then," said one that stood by, "if the devil made flies, then the devil made worms." "True," said he, "the devil did make worms." "But," said the other, "if the devil did make worms, then he made birds, beasts, and man." He granted all. "And thus," saith the good old father, "by denying God in the fly, he came to deny God in man, and consequently the whole creation." And thus it is that the yielding to lesser sins draws the soul to the commission of far greater, as in these licentious days of ours is too apparent. How many have fallen, first to have low thoughts of the Scripture and ordinances of God, then to slight them, afterwards to make, as it were, a nose of wax of them, and, in conclusion, to cast them quite off, lifting up themselves, their Christ-dishonouring and soul-damning opinions, above them, so that,

Exposit. in Evang. St. John Tract., cap. 1.

"Obstare primum est velle, nec labi via," &c.—SEN., *Hippol.*

Brooks, ut antea.

"A malo ad
pejus."

falling from evil to evil, from folly to folly, and, as it is in all other cases of the like nature, from being naught to be very naught, and from very naught to be stark naught, till God in His most just judgment sets them at nought for ever.

MMCXCVIII.—*Men to prefer suffering before sinning.*

Suidas.

Niceph., *Hist.
Eccles.*, lib. x.,
cap. 9.

"Ut exiguum
pecuniæ por-
tionem daret."—
THEODORETI
Hist., lib. iii.,
cap. 6.

It is reported of that eminent servant of God, Marcus Arethusus, who, in the time of Constantine, had been the cause of overthrowing an idol-temple, but Julian, coming to be the emperor, commanded the people of that place to build it up again. All were ready so to do, only the good bishop dissented; whereupon they that were his own people, to whom he had formerly preached, and who (as, in all probability, any one would have thought) might have learned better things, fell upon him, stripped off all his clothes, then abused his naked body, and gave it up to children and schoolboys to be lanced with their penknives; but when all this would not do, they caused him to be set in the sun, having his naked body anointed all over with honey, that so he might be bitten and stung to death by flies and wasps; and all this cruelty they exercised upon him because he would not do anything towards the re-building of that idol-temple. Nay, they came so far, that if he would give but a halfpenny towards the charge, they would release him; but he refused all, though the advancing of a halfpenny might have been the saving of his life. And, in doing this, he did but live up to that principle that most Christians talk of, and few come up unto. And thus it is that all of us must choose rather to suffer the worst torments that men and devils can inflict than to commit the least sin, whereby God should be dishonoured, our consciences wounded, religion reproached, and our souls endangered.

MMCXCIX.—*Discretion a main part of true wisdom.*

Brooks, *Of As-
surance*, in *Ep.
Dedicat.*

"Tolle discre-
tionem, et virtus
vitiū erit."—
ISIDOR.

A FATHER that had three sons was desirous to try their discretions, which he did by giving to each of them an apple that had some part of it rotten. The first eats up his apple, rotten and all; the second throws all his away, because some part of it was rotten; but the third picks out the rotten, and eats that which was good—so that he appeared the wisest. Thus, some in these days, for want of discretion, swallow down all that is presented, rotten and sound together; others throw away all truth, because everything delivered unto them is not truth; but, surely, they are the wisest and most discreet that know how to try the spirits, whether they be of God or not—how to choose the good and refuse the evil.

MMCC.—*The difference betwixt true and feigned love unto Christ.*

Quintus Curtius,
Diodorus, lib. xvii.

"Vix diligitur
Jesus propter
Jesusum."—AUG.

WHAT Alexander said of his two friends, Hephestion and Craterus, is made good in the practice of too, too many in these days: "Hephestion," says he, "loves me as I am Alexander, but Craterus loves me as I am King Alexander;" so that the one loved him for his person, the other for the benefits he received by him. Thus, some Nathaniels there be that love Christ for His person, for His personal excellencies, for His personal beauty, for His personal glory; they see those perfections of grace and holiness in Christ that would render Him very lovely and desirable in their eyes, though they should never get a kingdom or a crown by Him. But so it is that most of those—which is to be lamented—do it only in respect of the benefit they receive by Him; scarce any love Christ but for His rewards. Some few there are that follow Him for love, but many for the loaves; few for His inward excellencies, many for His outward advantages; and few that they may be good by Him, but many that they may be made great by Him.

MMCCI.—*The dangerous use of riches.*

It was a wise and Christian speech of Charles V. to the Duke of Venice, who, when he had showed him the Treasury of St. Mark and the glory of his princely palace, instead of admiring it, or him for it, only returned this grave and serious memento, "*Hæc sunt quæ faciunt invitos mori, &c.* (These are the things that make men so loth to die);" so that they cry out with St. Peter, "*Bonum est esse hic* (It is good to be here)!" but that of St. Paul, "*Cupio dissolvi, &c.* (I desire to dissolve, and to be with Christ)," which is best of all, they cannot abide to hear of. Thus it is that riches not well used prove very dangerous. If poverty, with Saul, has killed her thousands, riches, with David, has killed her ten thousands. They are called thorns, and that not improperly, as piercing both head and heart—the head, with cares in getting them, and the heart, with grief in parting with them. Many are the minds that riches have blinded, many the hearts that riches have hardened, many the wills that riches have perverted, many the affections that riches have disordered; whereas the riches that are to be found in Christ Jesus are such as will neither harm nor hurt the soul—there was never any that was ever made worse by them.

Phil. Nepos, *Imp. Vitæ.*

Matt. xvii. 4.

Phil. i. 23.

Brooks's *Unsearchable Riches of Christ.*

"Pluræ nimia congesta pecunia curâ strangulat."—JUV., *Sat. X.*

MMCCII.—*God's mercies to the worst of sinners repenting.*

THERE is a story concerning a great rebel that had made a great party against one of the Roman emperors; a proclamation was thereupon sent abroad, that whosoever could bring in the rebel, dead or alive, he should have a great sum of money for his reward; the rebel, hearing of it, comes and, presenting himself before the emperor, demands the sum of money proposed; the emperor bethinks himself, that if he should put him to death, the world would be ready to say that he did it to save his money, and so he freely pardoned the rebel and gave him the money. Here, now, was light in a dark lantern—mercy in a very heathen. And shall such a one do thus that had but a drop of mercy and compassion in him, and will not Christ do much more that hath all fullness of grace and mercy in Himself? Surely, His bowels yearn to the worst of sinners repenting; let them but come in and they shall find Him ready to pardon—yea, One that is altogether made up of pardoning mercies.

Bodin, *Com. Ital.*

"Quid est peccatum ad Domini misericordiam? Teia araneæ quæ vento flante nunquam apparet."—CHRYS., *in Ps. l.*

Nehem. ix. 17.

MMCCIII.—*Rulers, magistrates, &c., to be men of public spirits.*

It is written of Augustus Cæsar (in whose time Christ was born), that he carried such an entire and fatherly affection to the commonwealth, that he called it *filiam suam* (his own daughter), and for that cause refused to be called *dominus patriæ* (the lord or master of his country), because he ruled not by fear, but by love; so that, at the time of his death, the people were very much troubled, and, much lamenting his loss, said, "*Utinam aut non nasceretur, &c.* (Would he had never been born, or never died)!" And such were Titus and Aristides and many others both in divine* and human story, that have been famous in their generations for preferring the public good before their own private advantage. And it were heartily to be wished that all rulers, magistrates, &c., may be so spirited by God, that they may be willing to be anything, to be nothing, to empty and deny themselves, and to trample their sinful selves under foot in order to the honour of God and the public good, that so neither saints nor heathens may be witnesses against them in that day wherein the hearts and practices of all the rulers of the earth shall be laid open and bare before Him that shall judge the world in righteousness and true judgment.

Macrobii *Saturnal.*

Suetonius.

* Moses, Nehemiah, Daniel.

"Nec tibi, nec tua temovant, sed publica vota."—CLAUD., *Hono. iv.*

MMCCIV.—*The heavy weight of government ill-attained.*

*In Operibus, cum
Com. Savar.*

SIDONIUS APOLLINARIS relateth how a certain man, named Maximus, who, arriving at the top of greatness, and that by means sufficiently indirect, was, the very first day of his government, much wearied and perplexed in his thoughts, insomuch that, fetching a deep sigh, he broke out into this expression: "Oh, Damocles, how happy wast thou for having been a king but a dinner-while, whereas I have been so one whole day, and cannot possibly bear it any longer!" Thus, without all doubt, his heart, and head, too, must needs ache whose brows are impaled with a crown that is ill-acquired, his shoulders bow whereon lies the weight of a government usurped, and his hands tremble that sway the sceptre of an ill-gotten power and dominion.

"Vultu tyrannus
possit esse lædissi-
mo, intus dolores
sed fovet gravissi-
mos."—SOPHOCLES.

MMCCV.—*Worldly professors of the Gospel reproved.*

*Exposit. in Evang.
S. Matt. vi.*

MELANTHON tells a story of an abbot that lived strictly, walked demurely, and looked humbly, so long as he was a monk, one in somewhat a lower form in the monastery, but when, by his seeming extraordinary sanctity, he got to be abbot, he grew intolerably proud and insolent, that, being asked the reason of it, he confessed that his former lowly looks were but to see if he could find the keys of the abbey. Such is the case of many worldly professors at this day: they look low that they may rise high, they put on religion but as a cloak to cover their foul designs, so that they are not actuated from spiritual and intrinsic principles, as from the sense of divine love to act for God, sweetness of the promises to wait on God, excellency of communion with God, and precious discoveries that the soul hath formerly had of the beauty and glory of God; but from poor, low, vain, external motives, as the ear of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name amongst the creatures, and a thousand such like considerations, as in Saul, Jehu, Judas, Demas, the Scribes and Pharisees, &c.

*Brooks's Precious
Remedies against
Satan's Devices.*

MMCCVI.—*Riches of Christ inexhaustible.*

*Guicciardino, Hist.
di Italie.*

It is said of a Spanish ambassador, that, coming to see that so much cried-up Treasury of St. Mark, in Venice, fell a-groping at the bottom of the chests and trunks, to see whether they had any bottom; and being asked the reason why he did so, answered, "In this, among other things, my master's treasure differs from yours: in that his hath no bottom as I find yours to have!"—alluding to the mines in Mexico, Peru, and other parts of the western India. So it may be said, and Scripture, history, and experience do abundantly testify, that men's bags, purses, coffers, and mints may be exhausted and drawn dry, but the riches that are to be found in Christ Jesus have no bottom: all His bags are bottomless; millions of thousands feed upon Him, and He feels it not; He is ever giving, yet His purse is never empty; always bestowing Himself, yet never wanting to any that faithfully seek Him.

"Terrena substantia
eternæ felicitati
comparata."—
GREG., in Homil.

*De Carbo, de Cer-
titud. Gloriæ.*

MMCCVII.—*Men created for the service of God.*

*E. P., The Pre-
tice's Practice in
Godliness.*

As we see birds make their nests and breed up their young; beasts make a scuffle for their fodder and pasture; fishes float up and down rivers; trees bear fruit; flowers send forth their sweet odours; herbs, their secret virtues; fire, with all its might, ascending upward; earth not resting till it come into its proper centre; waters floating and posting with their waves upon the neck of one another, till they meet in the bosom of the ocean; and air pushing into every vacuity under heaven;—shall we, then, think, or can we possibly imagine, that God, the great Creator of heaven and earth, having assigned to every thing

in the world some particular end, and, as it were, impressed in their nature an appetite and desire to that end continually, as to the very point and scope of their being, that man (the most noble creature), for whom all things were made, should be made in vain, as not having his peculiar end proportionably appointed to the nobleness of his quality? Yes, doubtless, that God that can never err, nor oversee (omit) in His works, hath allotted unto man the worship and service of Himself as the main object and aiming point whereto he ought to lead and refer himself all the days of his life.

"Oshomini sublimē
dedit cœlumque
queri," &c.—OVID,
Met. i.

MMCCVIII.—Prudential part of a man *to do as well as he may*.

PALINURUS, in the poet, finding that he could not sail against the wind into Italy, steered his course, by the approbation of Æneas, into Sicily—a place where they had before been friendly entertained. Thus, it is a great point of wisdom—the only prudential part of any man, who, when he cannot sail by a fore-wind where he would (and haply where he should), to tack about and sail by a bowline or side-wind, or, at leastwise, to cast anchor where he with most safety may; however, to strike sail rather than perish in the storm, and to sit down contented with what he can do when he cannot do what he otherwise would.

Virgil, *Æneid*,
lib. v.

"Quo fata
trahunt, retra-
hantque sequa-
mur."—VIRGIL.

MMCCIX.—*God's dwelling in the soul that truly fears Him.*

It hath been an usual observation, that when the king's porter stood at the gate, and suffered none to come in without examination, what he would have, that then the king was within; but when the porter was absent and the gates open to receive all that came, then it was an argument of the king's absence. So, in a Christian, such is the excellency of the fear of God, that when it is present, as a porter, shutting the doors of the senses, that they see not, hear not what they list, it is an argument the Lord of that house—even God Himself—is within; but when this fear is away, a free entrance is given to all the most dissolute desires, so that it is an infallible demonstration of God's removal from such a soul.

De Mediavilla,
Progreſſu, Cœlesti.

MMCCX.—*The praiseworthiness of reading and inquiring into the Scriptures.*

MANY have thought Agesilaus, that most wise and excellent king of Sparta, worthy of all commendations, that he would never go to bed nor rise up before he had looked into Homer, whom he called *amasium suum* (his sweetheart); but others have extolled Alphonsus, king of Arragon, for reading the Scriptures fourteen times over with glosses and expositions; and the Emperor Theodosius II., for reading prayers and singing psalms every morning with his family; nay, Scipio Africanus was thought worthy of commendations, that he had usually in his hands the books of Xenophon's "Institution of Cyrus," which yet were rather written according to the form of a just empire than the truth of the history. Oh, but how much more praiseworthy are they that read and inquire into the Holy Scriptures!—such as, with David, make the Law of God their delight and counsellor; such as consult those blessed Oracles of Truth, and, with those noble Bereans, are upon the search whether the things spoken or any otherwise delivered as concerning God be so or not.

PANORAM.

Xenophon, in *Orat.*
de Laud. Agesil.

Socrates, *Hist.*
Eccler.
Plutarch, *Moral.*

Acts xvii, 11.

MMCCXI.—*Truth of religion lost, as it were, in the crowd of many religions.*

As ingenious florists, to pick the purses of witty persons delighted with their art, have so heightened flowers by transplantations, preparations of mould, adumbrations of them at unbenign seasons of the year, by cutting their roots and sundry such not uncom-

Waterhouse's
*Discourse of the
Pity, Charity, &c.,
of Elder Times.*

mendable feats of their skill, so that out of one single root of a lily hath come forth an hundred and odd blowings, and amongst roses, gillyflowers, and peonies incredible varieties : so, out of the doctrines—the glorious and pure doctrines of faith which the apostles and their followers comprised in “Repent, and believe!”—there is put forth such an ocean of points of religion, and all of them pressed on the people to be believed, that it is hard to find truth in the crowd of contests about her, and easy to mistake—as Mary did the gardener for Christ—error for truth, both pretending their *jus divinum*s (their authoritative confidences) as their just titles to men’s beliefs, and blaming men as restive and sottish if they resign not themselves to a senseless and universal credulity, when, all this while, the truth of religion is, in the heat of so much contention and in the midst of so much contradictory profession, as it were, quite lost and overclouded.

Joha xx. 15.

MMCCXII.—*Ministers, of all men, not to be found trucking for preferments.*

IN the time of King Rufus there was an abbot’s place void, and two monks of the convent went to the court, resolving to bid largely for it. The king, perceiving their covetise (avarice), looked about his privy chamber, and there espied a private monk that came to bear the other two company, and, looking on him, guessed him the more sober and pious man. The king, calling him, asked what he would give to be made abbot of the abbey. “Nothing, sir,” quoth he; “for I entered into this profession of mere zeal, to the end that I might more quietly serve God in purity and holiness of conversation.” “Sayest thou so,” replied the king; “then thou art he that art worthy to govern the whole convent.” Thus it is that every good man is contented to be in his station; to sit below till he hear the governor’s voice calling unto him, “Friend, sit up higher;” to walk before God in the light of his own candle; to keep in the warrantable circuit of his vocation; and if he see dangerous honours pursue him, he flies for it, and, with David, wishes that he had the wings of a dove, that he might fly away and be at rest. But what a sad thing must it needs be, then, to see ministers—men in holy orders—greedy after and trucking for Church preferment, ravelling out their lives in progging (begging) after great friends and fortunes, as if godliness were a strophe—a course of going backward and forward to the right and left hand for advantage sake.

Hollingshead,
Chron., pp. 18, 19.

Luke xiv. 10.

Ps. lv. 6.

Waterhouse, ut
ante.

MMCCXIII.—*God only able to persuade the heart fully.*

A SMITH that undertakes to open such a lock that is out of order must, of necessity, first know all the wards; else he may make a key that will not fit: he may endeavour, but not be able to turn the lock. Thus it is that, whereas there are in the heart of man so many windings, so many turnings, such a labyrinth, such a depth in it, that in the eye of human reason there is no possibility to find out the bottom thereof, how, then, is it to be imagined that the most knowing, quick-sighted man should be able fully to persuade the heart? He cannot; that is peculiar to God only. He is that great *Καρδιογνώστης* that only knows all the inwards, all the secret passages, all the cunning contrivances, and all the cross-wards of the heart; to Him only belongeth that especial key of David; it is He that can best unlock the heart, answer all objections, enlighten all the corners, turn all the wheels of the soul, suit and fit the heart with such arguments as shall be effectual to persuasion.

Preston’s Sermon on
Eccles., ix. 1, 2,
&c.

Acts i. 24.

Gomarus.

Rev. iii. 7.

MMCCXIV.—*Ingratitude condemned.*

PHILIP OF MACEDON, hearing of one in his kingdom that refused most unthankfully to receive a stranger of whom he had been formerly succoured in a time of extreme need, as

Pyttarch, Moral.

having lost all he had by a wreck at sea, caused him to be worthily punished, by branding in his forehead these two letters, "I. H."—i.e., *Ingratus Hospes* (the unthankful guest). Now, if every unthankful man were thus used, there would be many a blistered forehead amongst us. Oh the unthankfulness that we show unto God, who, when we were strangers to Him, shipwrecked even in an ocean of sin, sent His Son Christ Jesus to deliver us!—yet we refuse to receive Him, to relieve Him in His distressed members, and to be obedient to His blessed commands. And then our ingratitude to one another is such, that though we come off with smooth fronts here in this world, yet such characters of shame and confusion are engraven on our souls, that men and angels shall read them with amazement when the books shall be laid open.

Zaingeri Theat. de Hun. Vita.

"Quam cito mortalibus beneficium perit," &c.—SOPHOCLES, in *Ajace*.

Dan. vii. 10.

MMCCXV.—*The unhappiness of a disordered family.*

It is said of that right religious and worthy George, Prince of Anhalt, that his very bed-chamber was a church, a university, and a court, wherein, besides the dispatch of civil business, there was daily praying, reading, writing—yea, and preaching, too; so that it cannot be imagined that the noble earl, having a church for God in his chamber, should suffer a temple to Bacchus in his cellar. But—which is to be lamented—in too, too many families Venus hath her altar in the chamber, and Bacchus his sacrifice in the buttery, which two, having shared their devotee's, what a poor third must be left for God and His people to delight in! Joshua's resolution for the better ordering his household and David's vow for reformation of his family are little set by. Let but a servant fail in the neglect of his master's profit or in the careless performance of his place, what ado is there!—yet, in the meantime, though the same servant be ignorant, scandalous, and what not, *altum silentium* (there is no notice taken of it at all).

Schultetus.

Melanethon, in *Prefat. tom. v. Oper. M. Luther.*

Josh. xxiv. 15.

Ps. ci.

MMCCXVI.—*Signs of heaven, as sun, moon, with their eclipses, &c., as we are not to be dismayed at them, so not to be contemnners of them*

PERICLES, the great and famous Athenian, who, in the beginning of the Peloponnesian war, being ready with a great fleet of a hundred and fifty ships to hoist up sail, was presented (even as he went up into his galley) with a great and terrible eclipse of the sun, which made the sky so dark that some of the bigger stars appeared, at which the governor of the ship was sore affrighted, and thereupon, with the rest of the company, refused to set sail; which, when Pericles perceived (either truly contemning the threatenings of the stars or fearing that the hearts of his soldiers should fail), he put his cloak for a while before the governor's eyes and then, by-and-by taking it away again, asked him if that which he had done with his cloak portended anything. To whom the governor answered, "No." "No more," saith he, "mayest thou think is signified by this eclipse, though the moon be now betwixt the sun and our sight." Which being said, he commanded that they should hoist up sail and be gone about the intended expedition. But this of Pericles was surely an overbold presumption, as in the end appeared, there being soon after not only misery brought upon his own country and dishonour upon himself, but all Greece wasted under the sad calamity of a long-lasting war. Thus it is that as the signs of heaven, such as the eclipses of the sun and moon, comets, &c., are not things whereat we should, after a heathenish manner, be dismayed, so should we not contemn them nor the signification intended by them. They are called by the name of influences, from the Greek word *ἐπίρρεσις*, from *ἐπὶ* and *ῥέω*—*super et fluo* (that is, to flow into or upon); they must needs, then, have some object to flow into or work upon, and by their working they speak to all those who will but lend an ear to hear them—that is, to us who are here below, who inhabit this dull dark globe of mortality, over whose heads they hang, that casting our eyes upon them, we may

Plutarch, in *Vita*.

Swan, *Signa Caeli*, *Serm.*, 1652. Job xxxviii. 37.

"Præstat tamen teipsum cognoscere quam siderum curiosus, vim herba um." &c.—BERN., *Medit.*

not only behold them, but, according to that wisdom which God hath given us, look into their significations, by considering their motions, configurations, risings, settings, aspects, occultations, eclipses, conjunctions, and the like.

MMCCXVII.—*The several books of God slighted and neglected by the most of men.*

Rutherford's *Serm.*,
Weston, 1643.

Ps. xix. 1.

Acts xiv. 17.

Dan. vi. 26.

"Conscientia colex
est, in quo peccata
conscribuntur,"
&c.—CHRYSOST.,
in 1^a.

Rom. i. 20.

Ps. xix. 7.

It is usual and well known that children sport themselves and play with the pictures in a book, gaze upon the golden cover, and admire the silken strings, but all this while they little mind what is in the book. Thus it is that whereas God hath four especial books—first, that of the creation, a large and visible book; secondly, that of ordinary providence, which is a kind of chronicle or diurnal of a Godhead and a testimony that there is a God; thirdly, that of the extraordinary works, reaching upon occasion even to nations without the borders of the visible Church; lastly, the book of man's conscience, a book that though here, by reason of our sinful blindness, it may seem to be uncorrected, dim printed, and written with white and waterish ink, so that God is not at present seen distinctly in it; yet this book, together with the rest, are but played withal, slighted and neglected, the most of men looking upon them, but not into them, are able to discourse of them, but have no mind to be truly informed by them; so that if the heathen be left without excuse, what shall become of Christians, knowing Christians, to whom is shown a more excellent way?

MMCCXVIII.—*God's decree of election not to be made the proper object of faith.*

Rutherford, *ut
supra*.

SUPPOSE a rope cast down into the sea for the relief of a company of poor shipwrecked men ready to perish, and that the people in the ship or on the shore should cry out unto them to lay hold on the rope, that they may be saved; were it not unseasonable and foolish curiosity for any of those poor distressed creatures, now at the point of death, to dispute whether did the man that cast the rope intend and purpose to save me or not, and so, minding that which helpeth not, neglect the means of safety offered?—or as a prince proclaiming a free market of gold, fine linen, rich garments, precious jewels, and the like to a number of poor men upon a purpose to enrich some few of them, whom of his mere grace he purposeth to make honourable courtiers and great officers of state; were it fitting that all these men should stand to dispute the king's favour, but rather that they should repair to the market, and by that means improve his favour so graciously tendered unto them. Thus it is that Christ holdeth forth, as it were, a rope of mercy to poor drowned and lost sinners, and setteth out an open market of heavenly treasure. It is our parts, then, without any further dispute, to look upon it as a principle afterwards to be made good, that Christ hath gracious thoughts towards us, but for the present to lay hold on the rope, ply the market, and husband well the grace that is offered. And as the condemned man believeth first the king's favour to all humble suppliants before he believe it to himself, so the order is, being humbled for sin, to adhere to the goodness of the promise, not to look to God's intention in a personal way, but to His complacency and tenderness of heart to all repentant sinners. This was St. Paul's method, embracing by all means that good and faithful saying, "Jesus Christ came to save sinners," before he ranked himself in the front of those sinners.

1 Tim. i. 15.

MMCCXIX.—*Justice moderated.*

It is observable that, by the place of that sign in the zodiac which (according to the doctrine of the astronomers) is called the Virgin, the Lion is placed on the one side and the

Balance on the other : the Lion bidding, as it were, the Virgin Justice be stout and fearless ; the Balance minding her to weigh all with moderation, and be cautious. Thus it is that Justice may be said to be remiss when it spares where it ought to punish, and such sparing is cruelty ; and Judgment may be said to be too severe when it punisheth where it ought to spare ; and rigorous, if at any time it be more than the law requires, and if at all times it be so much. Extreme right often proves extreme wrong, and he that always doth so much as the law allows shall often do more than the law requires ; whereas the righteousness of God calls not for an arithmetical proportion—*i. e.*, at all times and on all occasions to give the same award upon the same law—but leaves a geometrical proportion, that the consideration of circumstances may either increase or allay the censure.

Caryl's *Serm.*,
Westm., 1643.

"Summum jussum-
ma injuria. Adsit
regula peccatis, quæ
pœnas irroget æ-
quas."—HORAT.

MMCCXX.—Neutrality in Church or state condemned.

THERE is mention made of a certain despot of Servia (which, in the Eastern parts of the world, is as much as a governor or ruler of the country) that, living among the Christians, kept correspondence with the Turks, was a public worshipper of Christ, yet a secret, circumcised Turk, so that the Turkish mark might save him, if need were. And such are all neutralists, whether in Church or state—such as, under pretence of benefactors for Christ, drive a trade for the devil and antichrist ; such as trade in both Indies, have a stock going on both sides, that so they may save their own stake which side soever win or lose, and live in a whole skin whatever become of Church or state, and by this means procuring external safety, with the certain ruin of their most precious and immortal souls.

Knolcs, *Turk. Hist.*

"Intus Nero, fortis
Cato."

Marshall's *Serm.*,
Westm., 1643.

MMCCXXI.—The great danger of not standing fast in the profession of religion.

It is observable that a herd of cattle, being shipped for sea, when the storm doth roll the ship on the one side, the brutish herd run all over to the other, thinking thereby to avoid the toss ; but their weight soon brings back the vessel, and then they flee over to the old side again, and so the ship is oftentimes overset and all drowned at last. And such is the danger of all those who do not stand fast in their holy profession, that do not maintain their ground, keep close to their station, and stand upright in the ways of God ; for whilst they are not true to their principles, but affected with every novelty in religion, now of this church or congregation, anon of that, and it may be after a while of neither, no wonder if, being given over to strong delusions, they believe a lie, and make shipwreck of faith and a good conscience to their eternal ruin.

Bond's *Serm.*,
West., 1648.

"Frequens migratio
instabilis est animi."
—PASCAL, de
Virt. et Vitii.

MMCCXXII.—Life, liberty, estate, &c., to be undervalued when religion is in danger of losing.

It is storied of Epaminondas, that exquisite Theban commander, that, having received his death's wound by a spear in a battle against the Lacedemonians, the spear's head remained in the wound till he heard that his army had got the victory, and then he rejoicingly commanded it to be plucked out, his blood and life issuing out both together, with these words in his mouth, "*Satis vixi, invictus enim morior* (I have lived enough, that die unconquered) !" and being told a little before his death that, however he had lost his life, yet his shield was safe, he broke out, by way of exultation, "*Vester Epaminondas cum sic moritur, non moritur* (Your Epaminondas, thus dying, doth not die) !" Thus it is that life, liberty, estate, relation of wife, children, friends, and all, must be laid aside when the

Trogus, lib. vi.

Plutarch, in *Paral.*

Æmil. Prob., in
Vita.

"Quilque perit
Christi causa, peri-
isse juvabit."

cause of God suffers, when religion lies at the stake bleeding even to death; and, certainly, that estate is well weakened that strengthens the power of religion, and that life well lost that helps to save the life of truth: and yet, a life so lost is not lost at all, but saved.

Mark viii. 35.

MMCCXXIII.—*The Church's fall the Church's rise.*

SUPPOSE a stranger, one that never heard of the ebbing and flowing of the sea, should come to some navigable river, as to the Thames' side, at high water, and should there observe how much it fell in six or seven hours, would he not conclude that, after that rate, the river would run itself dry in a short time?—whereas they that are acquainted with the tides know for certain that, when the ebb is at the lowest, the tide of a rising water is upon the return. Thus it is with the Church of God: it may seem to be at a dead low water, and in a sinking condition, but even then its lowest estate is an immediate forerunner of its rising again—as, for instance, the most raging and violent of those ten bloody persecutions was that of Diocletian, but (by the great mercy of God) attended by the mild and peaceable times of Constantius the father and Constantine the son,—all ages, from time to time, making this out for a truth, that the darkest and saddest night of sorrow that ever befel the Church of God hath been followed with a gladsome and comfortable morning of joy; that its worst condition was but as a leading card to bring in days of more rejoicing.

Green's *Serm.*,
Westm., 1644.

"Nihil violentum
est perpetuum."
OSIANDRI *Cent.*
iv., cap. 5.

Calvisius, in *Chro-*
nolog. 1298.

MMCCXXIV.—*Prayer a spiritual, prevailing sword.*

It is said of Constantine the Great, that, after God had blessed and honoured him with many victories, whereas the effigies of other emperors were engraven upon their loins in a triumphant manner, he would be set in a posture of prayer, kneeling, to manifest unto the world that he attributed all his victories more to his prayers than his sword. And surely prayer is a prevailing sword: it can give victory in doubtful battles, it can raise the most confident and desperate siege. What was said of the wicked—"Their tongue is a sharp sword; swords are in their lips"—may truly be said of the tongues and lips of God's people in prayer: they are as two-edged swords in their hands to execute vengeance. And without all doubt, God's enemies have often found the power of this sword of prayer; and those which are the Lord's people may say of this, as David once said of that which was Goliath's, "There is none like that; give it me."

Niceph., *Hist.*
Ecclesi., lib. xii.

Judges xx. 2.

Isa. xxxvii. 36.

P^s. lvii. 4.

"Flectitur iratus
vocerogante Deus."
—OVID, *Amor.*

1 Sam. xxi. 9.

MMCCXXV.—*The loss of good men not laid to heart condemned.*

As you may see a silly hen go clucking and scraping in the midst of her chickens; then comes the kite and snatcheth away first one, then another, after that a third, till all are gone, and the hen bristles and flutters a little when any of them is so snatched away, but returns instantly to her scraping and picking as if she had lost nothing: even so do the most of men. God hath in these latter times made many great and lamentable breaches amongst us, topped the greatest cedars in this our Lebanon, deprived us of many excellent men, both in Church and state, and we (it may be for a moment) bewail their loss in some such like passionate expression, "There is a brave man lost! I am sorry such a man is dead!" &c.; and then every one goeth on again in his own way, presently forgetting the loss; but no man sitteth alone by himself to inquire what God hath done and what He meaneth to do with us, or what we have done to provoke Him thus far against us: we thrust such thoughts far away from us, passing by on the other side, as the priest and Levite did by the wounded man, as if nothing at all concerned us.

Funeral Sermons.

"Prejosa debet
esse mors bono-
rum," &c.—ISID.,
de Sum. Bono.

MMCCXXVI.—*The woeful gradation of sin.*

As mariners setting sail first lose sight of the shore, then of the houses, then of the steeples, and then of mountains and land; and as those that are waylaid by a consumption first lose vigour, then stomach, and then colour: thus it is that sin hath its woeful gradations. None declines to the worst at first. Lust, having conceived, brings forth sin, and so proceeds to finishing—as thus: sin hath its conception, that is delight; and its formation, that is design; and its birth, that is the acting; and custom is the education of the brat; then follows a reprobate sense, and the next step is hell to all eternity.

“Nemo fit repente pessimus.”—JUV.

James i. 15.

MMCCXXVII.—*The great danger of admitting the least sin.*

As when Pompey could not prevail with a city to billet his army with them, he yet persuaded them to admit a few weak, maimed soldiers, but those soon recovered their strength, and opened the gates to the whole army. And thus it is that the devil courts us only to lodge some small sins, a sin of infirmity or two, which being admitted, they soon gather strength and sinews, and so subdue us. How many have set up a trade in swearing with common interlocutory oaths, as “Faith” and “Troth”? How many have begun thieving with pins and pence? How many drunkenness with one cup more than enough? How many lusts with a glance of the eye? And yet none of them ever dreamt they should be prostituted to those prodigious extremities they afterwards found themselves almost irrecoverably engulfed in.

Plutarchi Vita.

Price's Sermon,
Westm., 1640.

MMCCXXVIII.—*Destruction is from ourselves.*

As Noah was drunk with his own wine, Goliath beheaded by his own sword, the rose destroyed by the canker bred in itself, the breast by a self-bred wolf, the apple by the worm, the dam's belly eaten through by the young vipers, Agrippina killed by Nero, to whom she gave breath: so we are undone by ourselves—our destruction is of ourselves. The cup of the bitter waters of Marah and Meribah, that we have and do drink so deep of, is of our own mingling and embittering; the rods that scourge us are of our own making—sin, like a friar, whips itself—punishment is connate, innate to sin. “Fools, because of their iniquity, are afflicted,” saith David. We may thank our own folly for our own bane.

Vine's Sermon,
Lond., 1654.

Hos. xiii. 9.

Lipsius.

Ps. cxvii. 17.

MMCCXXIX.—*Man not to be trusted unto.*

It is reported of Cæsar Borgia, one of Pope Alexander's ungodly bastards, that having built infinite projects upon his interest in so holy a father, when news was brought him of his sudden death, cried out, “This I never thought upon! Now my designs are all lost!” which fell out accordingly. Thus, for a certain, whoever it be that looks for much from men—how great, how potent, how excellent soever—will prove like those who go to lotteries with their heads full of hopes and return with their hearts full of blanks, and be forced to lay his hand upon his mouth, and say, “What a fool was I to expect any great things from man, whose breath is in his nostrils!”

Guicciardin., Hist.
di Ital.

“O fallacem hominum fragilemque speciem.”—CIC., de Orat.

Isa. ii. 22.

MMCCXXX.—*Afflictions, though grievous, yet profitable.*

SUPPOSE that a man were driven to great straits in the want and need of these outward things, as not knowing at present which way to turn himself, so that, walking sad and solitary in the streets, some friend of his, taking notice of his condition, should, from a

Alphons. Salmeron,
de Miracul, in
John iii.

chamber window or the like place, throw down a bag of money unto him, and by the fall thereof should hurt his hands or break his head, so that the poor man, not perceiving at present what the matter was, should be daunted and grieved at the multiplying of his sorrows; but after some small time, having recollected himself, and finding the bag not to be filled with stones, but silver, whereby he should be enabled to pay his debts and have somewhat to spare for the better maintenance of himself and family, would he not soon forget the breaking of his head, love his friend never the less, and fall into a serious and hearty thanksgiving that ever he was so happily wounded? Thus it is that there is no affliction so grievous but it brings comfort with it; there is no persecution, be it never so bitter, but brings a bag of gold, joy unspeakable, to God's people; and though it may somewhat hurt them in the fall, yet by that time they have picked out of the gold, tasted of the comfort thereof, they will love God the more, and cry out with David, "It is good for me that ever I was afflicted!"

"Sol nubibus ob-
tectus, lætius postea
splendet," &c.—
NAZ., in Orat. de
Cyprian.

Ps. cxix. 71.

MMCCXXXI.—*The excellency of Divine meditation.*

Luther's *Declarat.*
Popularis de Terris
Præcepto, tom. i.

LUTHER relates a story of two cardinals riding to the Council of Constance: by the way they heard a shepherd weeping and bewailing himself bitterly; one of the cardinals, moved with compassion, turned aside out of the way to comfort him as his necessity should require, and he found him looking on an ugly toad, and he told him he could not but weep in consideration of the goodness of God and his own unthankfulness, that God had not made him such a creature as that toad; with which the cardinal was so affected, that he fell off his mule in a swoon, and coming to himself again, he continually cried out, "Well said St. Augustine, '*Indocti rapiunt cælum, &c.*' (The unlearned take heaven by violence, and we, with all our learning, wallow in the delights of flesh and blood).'" Thus it is that the meditating Christian makes out some spiritual advantage upon all that he hears and sees: if he see nothing of God in those things which the world counts great, he looks upon them as nothing—as honour, a bubble; worldly pomp, a fancy; the rich man, a lie; there is not a beast of the field, a fish in the sea, a fowl of the air, no, not the least pile of grass that he treads on, but affords him a meditation; and as to the matter of providence, there is not the falling of a sparrow, the turning of the wind, the changing of counsels, the alteration of affections, or the answer of the tongue, but he takes notice of them in a way of spiritual improvement.

Strong's *Serm.*,
Westm., 1666.

"Adversa rerum,
vel secunda pradi-
cat, meditanda
cunctis comicus
Terentius."—
AUSON.

MMCCXXXII.—*God only to be worshipped as the great Creator of heaven and earth.*

Weems's *Christ*,
Synag.

Chap. x. 11.

"Justum est ut
creatura laudet
Creatorem," &c.—
AUG., in *Lit.*
Support., part. iii.

De Civitat. Dei,
lib. v., cap. 20.

It is the observation of one well skilled in the Jewish learning, that there is only one verse in the prophecy of the Prophet Jeremiah which is written in the Chaldee tongue, all the rest being in the Hebrew—viz., "So shalt thou say to them, Cursed be the gods, who made neither heaven nor earth!" and this so done by the Holy Ghost on purpose, that the Jews, when they were in captivity and solicited by the Chaldeans to worship false gods, might be able to answer them in their own language, "Cursed be your gods! We will not worship them, for they made neither heaven nor earth." Thus it is that God only is to be worshipped as the great Creator of all things: God must have the glory in all, being the Maker of all. The whole scope of Ps. cxlvii. and cxlviii. tends to this effect, that God must be praised, because He is Creator of all things. "Let any make a world and he shall be a God," saith St. Augustine; hence is it that the holy Catholic Church maketh it the very first article of her creed to "believe in God the Father Almighty, Maker of heaven and earth;" and particular churches abroad begin their public devotions thus, "Our help be in the name of the Lord, Who hath made both heaven and earth." Let us, then, with the

four-and-twenty elders, fall down before Him, and say, "*Thou art worthy, O Lord, to receive honour, glory, and power: for Thou hast created all things, and for Thy pleasure they are and were created.*" Rev. iv. 11

MMCCXXXIII.—*The religious hypocrite discovered.*

It is observable that the eagle soareth on high, little intending to fly to heaven, but to gain her prey; and so it is that many do carry a great deal of seeming devotion in lifting up their eyes towards heaven, but they do it only to accomplish with more ease, safety, and applause their wicked and damnable designs here on earth: such as without are Catos, within Neros; hear them, no man better; search and try them, no man worse: they have Jacob's voice, but Esau's hands; they profess like saints, but practise like Satans; they have their long prayers, but short prayings; they are like apothecaries' gallipots—having without the title of some excellent preservative, but within they are full of deadly poison. Counterfeit holiness is their cloak for all manner of villanies, and the midwife to bring forth all their devilish designs.

Bale's *Serm.* on James iii. 2.

"Verbis aliud prodit quam mente volutat."—LAT., ex *Homer.*

MMCCXXXIV.—*Men by nature hardly brought to the confession of their sins.*

It is said of the elephant, that before he drinks in the river he troubleth the water with his feet, that so he may not see his own deformity; and it is useful to such as are well struck in years not so much to mind the looking-glass, lest therein they behold nothing but hollow eyes, pale cheeks, and a wrinkled front—the ruins of a sometime more beautiful visage. Thus it is that men by nature are hardly drawn to the confession of their sins, but every man is ready to hide his sins, by excusing them with Aaron; by colouring them with fair pretences, as did the Jews; by laying them on others, as Adam did; or by denying them, with Solomon's harlots. They are ready to decline sin through all the cases (as* one said wittily)—in the nominative by pride, in the genitive by luxury, in the dative by bribery, in the accusative by detraction, in the vocative by adulation, in the ablative by extortion—but very loth to acknowledge them in any case, very hardly brought to make any confession of them at all.

Plin., *Hist.*, lib. vii., cap. 4.

Bija Salutis Dorn. 8 post Pentecost.

* T. Adams's *Serm.*, Lond., 1619.

MMCCXXXV.—*Not to murmur under afflictions; and why so.*

SUPPOSE a man to have a very fair house to dwell in, with spacious orchards and gardens set about with brave tall trees, both for use and ornament, what a most unreasonable thing were it in this man to murmur because the wind blows a few leaves off the trees, though at the same instant of time they are fully laden with fruit? Thus, if God take a little and leave us much, shall we be discontent? If he take an only Son, and give us His own Son—if He cause the trees to bring forth fruit, shall we be angry if the wind blow away the leaves? Shall we murmur and repine at light and momentary afflictions, when God, at the same time, is preparing for us a far more exceeding weight of glory?

Seneca, *de Tran-*
quill. Animi.

"Superanda omnia fortuna ferendo est. Dabit Deus meliora."—VIRG.

MMCCXXXVI.—*A great, exceeding mercy to be one of God's dearest children.*

It is observable in Scripture, that God hath always had saints of several degrees and sizes, and that some of them have had more communion with Him than others. From among the multitude He chose twelve to be with Him; from among the twelve He chose

Verning, *Canaan's*
Flouring.

Luke ix. 28.

John xxi. 7, 20.

Matt. xxi. 16.

1 Sam. xxv. 12.

1 John ii. 14.

"Præstat esse
servus Domini
quam servorum
Dominus."—AUG.

three (Peter, James, and John), who, were *è secretioribus* of the privy council; from among the three He chose out John as His peculiar darling and bosom favourite, of whom it is said five times that he was the disciple whom Jesus loved. So now, to this day, God hath His babes, who eat milk and nothing else; His children, who know their Father's will and are assured of His love; His young men, who go out to war; and the fathers in Israel, whose grey-headed experience and wisdom abounds, for they knew Him from the beginning. But is it not a great mercy to be one of God's, though but one of His little ones—yea, the least of all?—to be a star, though not of the first magnitude; to be a disciple though not a John, nor one of the three nor one of the seventy, but to be a John—a darling, to lean on His breast, to lie in His bosom? Oh, how great a mercy! It is mercy to be new born, though one be but newly and as one newly born; but to grow up to a perfect stature, to be a man in Christ Jesus, oh, how great a mercy!

MMCCXXXVII.—*Removal of good men by death a forerunner of judgment.*

Dunsterville's
Serm., 1642.

EVEN as a careful mother, who, seeing her child in the way when a company of unruly horses run through the streets in a full career, she presently whips up the child in her arms and takes him home; or as the hen, seeing the ravenous kite hovering over her head, she clucks and gathers her chicken under her wings: even so, when God hath a purpose to bring a lingering, heavy calamity upon a land, it hath been usual with Him to call and cull out to Himself such as are His dearly beloved; when some fatal judgment hovers, like a flying, fiery scroll, over a land or people, He gathers many of His choice servants unto Himself, that He may preserve them from the evil to come. Thus was St. Augustine removed a little before Hippo (wherein he dwelt) was taken, Paræus dead before Heidelberg was sacked, and Luther taken off before Germany was overrun with war and bloodshed. Nay, what else can be the meaning that of late so many lights—so many eminent ones—have been extinguished in this nation but to fore-signify the great darkness that, without God's great mercy, is inevitably coming upon us.

In Vita, per
Anonym.
Melch. Adamus,
in Vita.

MMCCXXXVIII.—*Worldly-minded men little think of heaven; and why so.*

Melandri Joco-seria.

THERE is a fable how that a wolf, being exceeding hungry, came into a tanner's yard, and there espying raw hides in the pit, had a great mind to have eaten of them, but being covered with water could not tell how to come at them; at last he resolves to drink up the water, but after a while his belly was so full that he had no mind at all to the hides. This is the case of all earthly-minded men, that being filled with the things of this world, they have no stomach to the things that are more heavenly. Having dined with all the dainties as earth can present—such as honours, riches, and the like—they have no appetite to the Supper of the Lamb, Christ Jesus, at whose right hand are pleasures for evermore.

Alphons. ab Aven-
dan., in Pi. cxix.

MMCCXXXIX.—*Christ ready to revenge Himself upon the enemies of His Church.*

Jellani Var. Hist.,
lib. ii., cap. 5,
citat. per Ulyss. Al-
drovand., de Quad-
ruped.

IT is said of lions, that as they are mindful of courtesies received (witness the story of Androclus, that fugitive servant of Rome), so they will be sure to revenge injuries done to them: they will prey on them that would make a prey of them. When Juba, king of the Moors, marched through the desert of Africa, a young man of his company wounded a

lion, but the year following, when Juba returned, the lion again meets the army, and from among them all singles out the man that hurt him, and tears him in pieces, suffering the rest to pass by in peace and safety. Thus it is that Christ Jesus, that Lion of the tribe of Judah, is always ready to revenge the cause of His Church, and take vengeance on all that have wounded Him or His people. Such as will prey on them shall be made a prey to Him; and though they wound them in their passage through the wilderness of this world, yet certainly, when He comes again to judge the world, He will single out all that shoot their arrows at Him or His, or Him in His members, and will without mercy tear them in pieces: but as for the peaceable, peace be to them and the whole Israel of God!

⁴⁴ Ecclesiæ sum
Deus Judæ est et
vindex."—ISID., de
Sum. Bono.

MMCCXL.—Christ the saints' wonder and admiration.

THE sun is gazed on by all the world with admiration—yea, it is so admired, that by many it is adored and worshipped for a god, as by the Persians at this day; and many insensible creatures (some by opening and shutting, as marigolds and tulips; others by bowing and inclining the head, as the solsequy and mallow flowers) are sensible of its presence and absence: there seems to be such a sympathy, that if the sun be gone or clouded, they wrap up themselves or hang their heads, as unwilling to be seen by any eye but His that fills them. Thus it is, and that in a far larger sense, that Christ's name is Wonderful. Angels and saints for love, the world and devils for fear, wonder at Him; the saints duly and truly adore Him for their God; and were there ten thousand suns, the saints would admire Christ ten thousand times more than them all. He doth so attract and ravish their hearts by the beaming forth of His love-rays on them, that they seem to be sick and dying if they be not with Christ; they open when Christ comes, and shut when Christ withdraws, and will not be kissed by any lips nor embraced by any arms but His.

Dresserus, de Statu
Relig. in Perit.

Isa. ix, 6.

Venning's Myst.
and Revelat.

MMCCXLI.—Christ's watchfulness over His people for good.

It hath been a tradition that lions are *insomnes* (that they sleep not); it may be they sleep not so much as other creatures do, yet that they sleep not at all were absurd to think: however, their eyelids being too little to cover their great eyes, they do sleep with their eyes somewhat open and shining, which hath occasioned it to be supposed that they slept not at all. But most true it is that Jesus Christ, who is the Keeper of Israel, neither slumbereth nor sleepeth, never shuts His eyes, but hath them always open upon the just. He winks not so much as to the twinkling of an eye; He always stands Sentinel for His people, and ever looking about Him to see if any danger be approaching; He watcheth over His people for good.

Oppianus.
Plin., Hist., lib. iii.,
cap. 5.

Ulyss., Aldrovandi
Lib. de Quadruped.

MMCCXLII.—Time's redemption.

THERE is mention made of Archias, a Lacedemonian, that whilst he was rioting and quaffing in the midst of his cups, one delivers him a letter, purposely to signify that there were some that lay in wait to take away his life, and withal desires him to read it presently, because it was a serious business and matter of high concernment. "Oh," said he, "*seriatim* (I will think of serious things to-morrow)." But that night he was slain. Thus, it is very dangerous putting off that to another day which must be done to-day, or else undone to-morrow. "*Nunc aut nunquam* (Now or never)" was the saying of old. If not done now, it may never be done, and then undone for ever. Eternity depends on this moment of time. What would not a man give for a day when it is a day too late? Let every man, therefore, consider in this his day, to-day, whilst it is day, to do the things of his peace, lest they

Plutarch, in Lib
Moral.

Zuingeri Theat.
Hum. Vitæ.

⁴⁴ Qui non est
hodie, cras minus
aptus erit. Hora
senescimus, effug
ætas."—SEN.,
Hippolyt.

should be hid from his eyes; and so, whilst, like a blind Sodomite, he gropes to find a door of hope, fire and brimstone rain about his ears from heaven, against which he hath so highly offended.

MMCCXLIII.—*Men not easily brought to believe the world's vanity.*

Venning, *Mills and Honey.*

"Vanitas vanitatis, omnia vanitas," &c.

"Hunc versuculum elapserent homines, qui in potentia et divitiis versantur," &c.—CHRYST, in Matt., *Hom. XX.*

A GENTLEWOMAN (some piece of vanity, no doubt) being told that the world and all the glory thereof was but vanity—"Vanity of vanities, all is but vanity," so said Solomon—"It is true," said she, "Solomon did say so, but he tried first whether it was so or not; and so will I." Thus it is that most of us are very hardly drawn to believe the world's vanity, as that the wisdom thereof is but enmity with God, the riches thereof nothing available, the honours thereof but dependent and apt to lie in the dust, the pleasures thereof but momentary, and all of them such whereupon may be truly written, "Vanity;" but here is the misery. Men will not take God's Word for it that it is so; they cannot believe till (not scarce when) they see; the world hath bewitched them before they will believe it to be a witch; neither will they believe it to be poison till they are poisoned therewith.

MMCCXLIV.—*Every one to strive for eminency in Christianity.*

Plutarch, in *Lib. Moral.*

"Frequentius (quod dolendum est) boni imitantur malos quam mali bonos."—ERASM, *Aphorism.*

ARISTIDES was so famous amongst the Athenians for his justice, that he was called "Aristides the Just." When two came before him, said he that accused the other, "Oh, Aristides, this man did you such an injury at such a time," as thinking, by such a suggestion, to have made him partial in the business; whereunto Aristides made answer, "Friend, I sit not here to hear what he hath done against me, but what he hath done against thee." Oh that Christians were so famous for holiness and justice, that it might be said there is such a one the humble, such a one the meek, such a one the holy, such a one the just, such a one the patient! It could have been said so of Noah, Abraham, Moses, and Job, &c. And why should not every man strive to be the like?

MMCCXLV.—*The will of God to be resigned unto in all things.*

Venning, *Canaan's Flowings.*

"Fiat voluntas tua, Domine."

THERE is mention made of a good woman, who, when she was sick, being asked whether she were willing to live or die, answered, "Which God pleaseth." "But," saith one that stood by, "if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would e'en refer it to Him again." Here, now, was a good woman and a good resolve well met. And it were to be wished that there were many such in these loose, licentious times of ours, that would not be almost, but altogether persuaded to lay aside themselves and their self-will, and in all occurrences of time and all occasions of interest (whether public or private) to lie down in the dust and to submit to the good will of God, whether it be for good or evil that shall in this life happen unto them.

MMCCXLVI.—*The great benefit of faith truly appropriated.*

Chap. xii.

In the Book of Judges there is mention made of a war betwixt the men of Gilead and the Ephraimites, wherein the men of Gilead had the victory and pursuit upon the Ephraimites; but the men of Gilead having gained a pass upon the river Jordan, over which the Ephraimites were to run homewards, it so fell out that every single man was forced to beg his way; whereupon the men of Gilead questioned their country, whether they were Ephraimites or not. They, poor creatures, being struck with fear, answered in the negative,

they were no Ephraimites ; but the men of Gilead, distrusting them, commanded that every man as he passed should clearly pronounce the word "Shibboleth" (which signifies a ford or passage), whereby the Ephraimites were discovered. For pronouncing "Sibboleth" instead of "Shibboleth," two-and-forty thousand of them were put to the sword in that day. Thus it is that all of us are to pass through the gates of death, and to give an account for what we have done here in the flesh, whether it be good or bad. And then he that can clearly pronounce "Shibboleth," that can say with David, Daniel, and many others, "My Lord and my God," that can by faith appropriate the merits of Christ Jesus unto his own soul, and say with holy Job, "*I know that my Redeemer liveth,*" shall enter into his Master's joy ; whereas he that lispeth out "Sibboleth," that, with those five foolish virgins and those other hopeless creatures, shall, without the least sense of faith, barely cry out, "Lord, Lord!" shall be shut out for evermore.

Stella, in Luc.,
cap. iii.

Chap. xix. 25.

Matt. xxv. 11.

Luke xiii. 25.

MMCCXLVII.—True grace *in the soul may be seemingly, but not really at a loss.*

As it is amongst us in a court of record, the seal being once passed is as true a seal and as good evidence in law (though the print be defaced, diminished, and not so apparent) as any that is most fair, fresh, full, and not defaced at all. So it is that the least drop of true grace in the soul can never be exhausted, nor the least dram of true spiritual joy be quite dried up or annihilated. And why so? Because that in the court of heaven, when, on a sealing day, the graces of God's Spirit are stamped on the soul, it may and doth oftentimes so fall out, that there may be afterwards a dimness of the seal, and the marks, as it were, may be worn out, so that the fair impression, once so visibly seen, may not at present appear ; yet all this mars not the evidence nor ought it to weaken the assurance of heaven, for there it shall go current, and hold out in the matter of right as a greater, fairer, and fuller, because it was once as good as any, and once loved, ever loved to the end.

J. R., in Lib. cut
titulus 772 vel
Sponsa Cœlestis.

"Quoad apostasiam
sanctorum, in illis
gratia possit sus-
pendi non amittitur"
&c.

MMCCXLVIII.—Christ *a sure paymaster.*

It is reported of a certain godly man, that living near to a philosopher, did often persuade him to become a Christian. "Oh, but," said the philosopher, "if I turn a Christian, I must or may lose all for Christ." To whom and to which the good man replied, "If you lose anything for Christ, He will be sure to repay it a hundred-fold." "Ay, but," said the philosopher, "will you be bound for Christ—that if He do not pay me, you will?" "Yes, that I will," said the other. So the philosopher became a Christian, and the good man entered into bond for performance of covenants. Some time after it so fell out that the philosopher fell sick on his death-bed, and, holding the bond in his hand, sent for the party engaged, to whom he gave up the bond and said, "Christ hath paid all ; there is nothing for you to pay. Take your bond and cancel it." Thus it is that Christ is a sure, willing, able paymaster ; whatsoever any man ever did for Him hath been fully recompensed ; and put the case so far, that a man should be a loser for Christ, yet he shall be no loser by Christ—He will make amends for all in the conclusion.

Venning, Canaan's
Fleeting.

"Bonus ille Sama-
ritanus qui persolvit
omnia."—ISIDOR.

MMCCXLIX.—*The soul's neglect condemned.*

THERE is a story of a woman, who, when her house was on fire, so minded the saving of her goods, that she forgot her only child, and left it burning in the fire ; at last, being minded of it, she cries out, "Oh, my child! oh, my poor child!" So it is that the most of men here in this world scramble for a little pelf, and in the meantime let their souls be consumed with cares, and then, at the time of their death, cry out, "Oh, my soul! oh, my poor

De Mediavilla,
Fragres, Cœlestis.

"Quid in decentius
quàm cuiusdam recto
corpore gerere
animam," &c.
"Melius est corpus
quam animam
perire."—
MENAND.

soul!" So mad are they, so bewitched with the things of this life, that while they pamper their bodies they starve their souls; great care is taken to neatify the one, when the other goes bare enough, not having one rag of righteousness to cover it: so that many times, under a silken and satin suit, there is a very coarse soul; in a clean house, a sluttish soul; under a beautiful face, a deformed soul; but all such will one day find, that he that winneth the world with the loss of his soul hath but a hard bargain of it in the conclusion.

MMCCCL.—*How our love to the creature is to be regulated.*

Dyke, Com. on
Psaltem 5.

RIVERS that come out of the sea, as they pass along, do lightly touch the earth, but they stay not there, but go on forward, till at last they return again into that sea from whence they first came. Thus it is that our love must first come from God to the creature, yet, being so come, it must not rest and settle there (however, like a river, it may in passage touch it); no, it must return back again into that infinite sea, even God Himself, whence it first came. All creatures, therefore, are to be loved in God, and for God only; so that the love of the creature must be so far from taking anything from the love of God, that rather it must confirm and increase the same. And then is the love of the creature truly regulated when it is referred to the Creator; when it may be said, "We love not so much the creature as the Creator in the creature."

"Omnia propter
Deum, sed Deus
propter seipsum
amandus est."—
BERN.

MMCCCLI.—*How to demean ourselves after we are sealed by the Spirit.*

Andrews' Sermon,
1613.

Look but upon a poor countryman, how solicitous he is, if it be but a bond of no great value, to keep the seal fair and whole, but if it be of a higher nature—as a patent under the broad seal, or the like—then to have his box, his leaves and wool, and all care is used that it take not the least hurt. And shall we, then, make slight reckoning of the Holy Ghost's seal, vouchsafing it not that care, do not so much for it, as he for his bond of five nobles, the matter being of such high concernment? Let us, then, being well and orderly sealed by the Spirit, be careful to keep the signature from defacing or buising; not to suffer the evil spirit to set his mark, put his print with his image and superscription upon it; then not to carry the seal so loosely, as if we cared not what became of it; and whereas we are *signati* (to be close and fast), not to suffer every trifling occasion to break us up, not to have our soul to lie so open as all manner of thoughts may pass and repass through them without the least reluctance.

"Spartan nactus
hanc orna."—
ERASM., *Adag.*

MMCCCLII.—*Rulers, magistrates, &c., to stand up for the cause of the poor and needy.*

King James,
Basilicon Doron.
Schickardus,
de Jure Reg. Heb.
chist. ex Claud.
Berneg., ad cap. iv.
Suetonii.
Cuspinian., *Hist.*

It is an honourable memorial that James V., king of Scots, hath left behind him, that he was called the poor man's king; and it is said of Radolphus Habsburgius, that, seeing some of his guard repulsing divers poor persons that made towards him for relief, was very much displeased, and charged them to suffer the poorest to have access unto him, saying that he was called to the empire, not to be shut up in a chest, as reserved for some few, but to be where all might have freedom of resort unto him. And thus, as great persons are in Scripture expressed by the sun, which affordeth his influence so well to the lowest shrub as to the tallest cedar, shines as comfortably upon the meanest cottage as the stateliest palace, that amongst other good things done by them, they may be renowned to posterity for being the poor man's advocate—eyes to the blind, feet to the lame, always ready to right and relieve those that have no other means to right and relieve themselves but by flying to them for shelter.

Prov. xxxi. 8.

MMCCLIII.—*The vanity of all worldly greatness.*

As it is in a lottery, the plate with the great basin and ewer make a glistening show, and are exposed to the public view of all, and if a man by chance light upon a prize, it is usually no great matter, only it is drummed out and trumpeted abroad to tell the world; and this is the glory of it. Even so, if some of those many that venture hard for honours and struggle for greatness do speed, it is no such great matter, only the business is trumpeted out, told abroad, and the world hath some apprehension of it; but the wisest of mortals found this also, amongst other things, to be vanity—a supposed excellence which hath no true being, accompanied with cares and cumber, the object as well of envy as esteem—the happiness of all such greatness consisting in this, that it is thought happy rather than that it is so indeed.

Hardwick's *Serm.*,
1644.

"*Ardua per præ-
ceptis gloria vadit
iter.*"—OVID,
Tritt.

MMCCLIV.—*The welfare of the soul to be preferred before any worldly enjoyments whatsoever.*

THERE is a story of one Marinus, a soldier, who, having hopes of preferment to some place, being a Christian, it was suggested unto him that he must first forsake his religion before he should be invested in his place. It was so strong a temptation to him, that he began to stagger betwixt his preferment and his Christianity; but, by the good providence of God, there cometh one Theodistus unto him, brings him into the temple, and layeth by him a sword and the Gospel, the sword being the ensign of his place and preferment. "Now," saith he, "whether had you rather have, the Gospel or the sword?" and dealt so seriously with him, that it pleased God to overcome him, so that he chose the Gospel and let the sword go; forsook all worldly pomp, that so he might save his soul, and preferred the welfare thereof before any earthly enjoyments whatsoever. And it is heartily to be wished that there were many at this day to be found in the midst of us raised up to the pitch of such an heroic resolution, that whatsoever the competition be—whether place, preferment, office, &c.—they would lay the Bible by it, and seriously consider that, if ever they mind the saving of their souls, they must let go their hopes and professions, and deny themselves in them, rather than let go their share in the Gospel of Christ Jesus, whereby they have a firm title for the eternal happiness of their immortal souls.

Zuingeri *Theat.*
Hum. Vita.

Hill's *Splitle Serm.*,
1644.

"*Vis ut animæ
tuæ: caro tua
serviat, Deo
serviat anima.*"—
AUG.

MMCCLV.—*Silence; when and how commendable.*

It is said of the ambassadors of the King of Persia, that coming to Athens (the then metropolis of learning) in the time of the seven wise men, they desired that every one would deliver in his sentence, that they might report unto their master the wisdom of Greece, which accordingly was done; only one of them was silent, which the ambassadors observing, entreated him also to cast in his symbol with the rest. "Tell your prince," quoth he, "there are of the Grecians that can hold their peace." And certainly there is a time, though an evil one, when a prudent man is to hold his peace—that is, when speaking will do no good; nor can he be wise that speaks much nor he known for a fool that says nothing. It is a great misery to be a fool, but it is yet a greater that a man cannot be a fool but he must needs show it. Some there have been who have scorned the opinion of folly in themselves, yet for a speech, wherein they have hoped to show most wit, have been censured of extreme folly by one that hath thought himself wiser; and another, hearing his sentence again, hath condemned him for want of wit in censuring. Surely, then, he is not a fool that hath unwise thoughts, but he that utters them. Even concealed folly is wisdom, and sometimes wisdom uttered is folly; therefore, while others care how to speak, let every man's care be how to hold his peace.

Zuingeri
Theatrum Hum.
Vita.

Amos v. 13.

"*Conticuisse nocet
nunquam, nocet
esse loquutum.*"—
BIL.

Hall's *Med. and
Vet.*, cent. iii.,
med. 32.

MMCLVI.—*No pains to be thought too much for the getting of heaven.*

It is almost incredible to believe how they that travel in long pilgrimages to the Holy Land, what a number of weary paces they measure, what a number of hard lodgings and known dangers they pass, and at last, when they come to the view of their journey's end, what a large tribute they pay at the Pisan Castle to the Turks. And when they are come thither, what see they but the bare sepulchre wherein their Saviour lay and the earth that He trod upon, to the increase of their carnal devotion? Oh, but, then, what labour should every Christian willingly undertake in his journey to the true Land of Promise, the celestial Jerusalem, where he shall both see and enjoy his Saviour Himself! What tribute of pain or death should he refuse to pay for his entrance, not into His sepulchre, but His palace of glory, and that not barely to look upon it, but really to possess it!

Hall, *ut supra*,
cent. iii., med. 34.

"Audendo bella
expedias, pigra
extulit astra. Haud
unquam sese
virtus."—VAL.
FLAC.

MMCLVII.—*Why it is that God affords some glimpse of heaven even in this life.*

THE Jewish rabbins report (how truly is uncertain) that when Joseph, in the times of plenty, had gathered much corn in Egypt, he threw the chaff into the river Nile, that so, flowing to the neighbouring cities and nations more remote, they might know what abundance was laid up, not for themselves alone, but for others also. So God, in His abundant goodness, to make us know what glory there is in heaven, hath thrown some husks to us here in this world, that so, tasting the sweetness thereof, we might aspire to His bounty that is above, and draw out this conclusion to the great comfort of our most precious souls: that if a little earthly glory do so much amaze us, what will the heavenly do? If there be such glory in God's footstool, what is there in His throne? If He give us so much in the land of our pilgrimage, what will He not give us in our own country? If so much to His enemies, what not to His friends?

Plantavit, *Florileg.*
Rabbinum.

Waker's *Serm.*,
Lond., 1629.

MMCLVIII.—*Comfort nearest when afflictions are at the highest.*

It may seem a strange course, in the eye of common reason, which Christ took at the marriage feast in Cana of Galilee. The guests wanted wine; He bids them fetch water. Cold comfort, when wine was expected, to call for water; yet, for all that, wine was then nearest, when the water-pots were filled with water even to the brim: so oftentimes comfort is then nearest us when our afflictions are at the highest. God works by contraries—as light out of darkness, at the Creation; life out of death, glory out of shame, as in the Redemption; the blind man's sight out of clay and spittle; yea, heaven out of hell—for when He brings His children into heaven, He throws them first down into hell; first humbles them, and then exalts them. It is not, then, for anyone to be discouraged, though Christ pour never so much water on them; for look, what their water is, that shall their wine be—what their crosses, such their comforts.

John ii. 1.

Dyke, *Six Evang.*
Hist.

"Cum dupliciter
laeres tunc venit
Moxes."—AUG.

Ps. xc. 15.

MMCLIX.—*The comfortless hypocrite.*

As a man can have very small comfort to be thought by the world to be rich because he hath a shop full of wares and driveth a great trade, when, in the meantime, he knows, poor man, that he is worse than nothing, and oweth much more than he is worth; or because he maketh a counterfeit show of rich wares, whereas he hath nothing but empty boxes with false inscriptions, or but pieces of wood and brickbats made up in paper instead of silks or other costly wares: so is it with all those that seem to be religious, that make

Downham's *Pre-*
parat., to *Sacrament.*

a goodly show of godliness, yet, in the meantime, are very bankrupts in grace, and like one of Solomon's fools (Prov. xiii. 7) that boast themselves of great riches, when they are, indeed, exceeding poor. But *cui bono*? Why do they so? what get they by it? What comfort reap they by it? None at all; their consciences bearing them witness that they are none such as the world takes them to be.

"Si castum me
simulo, et aliud est
in conscientia,
habeo gloriam mer-
cenariam," &c.—
AUG., in Matt.

MMCCLX.—*The loss of an only son or nearest relation not to be
overmuch lamented.*

It is said of Cleobis and Biton, that, in absence of the horses, they drew their mother's chariot to the temple themselves, for which obedient act of theirs she prayed that they might be both of them rewarded with the greatest blessings that could possibly happen from God to man; but so it happened, that they were both of them found dead in their beds the next morning. News thereof was brought to their mother, as matter of great misfortune, which she in a manner slighted, saying, "I will never account myself unfortunate that was the mother of two such sons, whom the gods have invested with immortality for their pious and obedient actions." And shall, then, a pagan mother, having no other light but that of dusk nature, take it for a divine favour, that her two sons did so early quit this life? And shall Christian parents, or any others within the pale of the Church, such as are better enlightened, pule and repine and look sour upon heaven and upon God when, in mercy, He hath done for theirs, not what is pleasing to them, but what is most fit and commodious for both, nothing being done but for the best to them that love Him; so that, for the most part, life is not so much taken away as death given for a special favour and advantage.

Is. Tzetz, Var.
Hist.

Plutarch, in Orat.
Consolat.

"Noli autem tuam
et filii tui, optimam
sortem lugere, ille
iter ambiguum à
tergo habet," &c.
—PETRARCH, in
Dialog. 48.

MMCCLXI.—*No return from hell.*

THERE is a story of an ignorant man, that being at church, and hearing the preacher set out the pains of hell as a just reward of all those that forget God, said that he would not believe there was any such thing as hell, or any such pains at all. To whom the preacher replied, that if one should come thence and tell him the truth thereof, yet he would not believe or take any care to avoid it; for as the party came thence to tell him of it, so he would hope to do as much when he was there to warn another. But let no man be deceived; that cannot be; *vestigia nulla retrorsum* (there is no return from hell). Dives being there may make it his suit, but all in vain. For as the cloud is consumed and vanisheth away, so he that goeth down to the grave or hell (as it is sometimes expressed) shall come up no more—*i.e.*, shall never converse or transact any business upon the earth again.

De Wann, Deme
infr. Oct. Aucea.
Serm. 47.

"Facilis descensus
Averni, sed revo-
care gradum," &c.
Luke xvi. 24.
Job vii. 9.
Prov. xv. 11.
Ps. ix. 17.

MMCCLXII.—*Powerful preaching of the Gospel.*

It is said in the Revelation of St. John, that amongst many other visions, he saw an angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to Him," &c. And what next followed? Another angel, saying, "Babylon is fallen, is fallen; Babylon, the great city, is fallen!" &c. See here, now, the efficacy and power of Gospel preaching. Let but the Gospel be sincerely preached, Babylon must down; the devil and Dagon must fall before the ark of God's presence. Whatsoever the purposes, projects, pretences, policies, conspiracies, combina- tions, and confederacies of lewd, atheistical, and wicked men be, yet they shall never be able to stop the stream of God's Word, dam up the wells of salvation, or hinder the free

Stella, in Luc.
cap. 10.

Rev. xiv. 7, 8.

Attersoll, in *Philem.*
P. 2-3.

"Magna est veritas,
et prævalebit."

passage of the Gospel, no more than to bind up the wind in their fists or stop the rain of heaven from watering the earth. It is true that the ministers of the Gospel may, by the instruments of Satan, be stocked, stoned, hewn asunder, burned with fire, slain with the sword, clapped up in prison, fettered in chains, sequestered, plundered, decimated, &c., yet the Gospel itself may be—nay, is—in lively operation, a light that cannot be put out, a heat that cannot be smothered, a power that cannot be broken; for even then the constant sufferings and patient bearing of the cross doth, as by a lively voice, publish and proclaim the truth of the Gospel for which they suffer, and serveth to win many to the faith of Christ Jesus.

MMCCLXIII.—Punishments of the wicked in this life nothing in comparison of those in hell hereafter.

Stephan. Meno-
chius.
Fr. Toller, in *locum.*

"Intende nunc
quascunque seculi
penas, dolores,
&c., et compara
totum gehennæ,"
&c.—BERN., *Med.*

It is said of Christ, that going up to Jerusalem and finding in the temple those that sold oxen and sheep and doves, and the changers of money sitting, He made a scourge of small cords—"quasi flagellum (as it were a scourge)," saith the vulgar translation, made of small cords, such as He gathered up from amongst the people in the binding of their sacrifices, bearing the likeness and form of a scourge—and with this He drove them out of the temple. And so it is that the sorrows, troubles, vexations, and punishments that befall the wicked in this life, they are but *quasi tales* (as it were such); they are but the type, the figure, the similitude of such; the mere beginnings of sorrows—but flea-bitings in comparison of what shall befall them hereafter; for when Christ shall come to judgment He will make a whip indeed—such a one, that by the stripes thereof the wicked shall be whipped into hell, and all such as forget God.

MMCCLXIV.—Faith and love inseparable.

Cic., *de Offic. de*
Quæst., lib. iii.

Vincent. de la
Nuxa, *Tractatus*
Evangel.

It is a rule published by the heathen, that all virtues are so interwoven and linked together in a chain, that he that hath one hath all, and he that wanteth but one wanteth all. So it is with that worthy pair of graces, that heavenly couple, faith and love: faith not without love, nor love without faith, but both together; not faith without works, nor works without faith: but the one must be fruitful to bring forth works and the other thankful to confess them. Faith must work by love, and love live by faith; for faith without love is but seeming, and love without faith is disordered. Then, as it is Christ's own rule that the things which God hath joined together no man should put asunder, so faith and love, being lodged as two guests in one house, and locked up as two jewels in one cabinet, they should by no man whatsoever be disjoined or divided.

MMCCLXV.—Sacrilegious persons condemned.

Tit. Liv., *Decas* ii.,
lib. v.

Coc. Sabel., *Hist.*,
lib. i., *Ennead* 8.

"Quis enim læsos
impune putaret esse
Deos?"—LUCAN.

THE ancient Romans, by the light of nature, disliked and checked Quintus Fulvius Flaccus because he had uncovered a great part of Juno's temple to cover another temple of fortune with the same tiles. They told him that Pyrrhus and Hannibal would not have done the like, and that it had been too much to have done to a private dwelling-house, being a place far inferior to a temple; and in conclusion forced and compelled him, by a public decree in senate, to send home those tiles again. What a shame, then, is it for Christians, such as pretend to be knowing Christians, to come behind the heathen, who did more for their idols than they will do for the honour of the true God—such sacrilegious wretches as rob the Church and enrich themselves with the spoil thereof, such as take the houses of God into their own possession, and with that whore in the Proverbs, wipe their mouths as

if they had done no hurt at all; but let all such know that their wealth so gotten shall melt as snow before the sun, and their fields of blood, purchased by the spoil of Christ, shall prove as unfortunate to them and theirs as the gold of Toulouse did to Scipio's soldiers, of which whoever carried part away never prospered afterwards.

"Aurum Tholosanum."—ERASM., *Adag.*

MMCCCLXVI.—Prosperity attended by fears and cares.

As winter's thunder is, in a proverbial speech, held to be the world's wonder, so in the extremity of summer's heat it may chance to thunder as it were afar off; but the main claps and noise of thunder usually fall out in the spring and autumnal part of the year, when the face of the sky is at the clearest: so it is that fears and jealousies, restlessness of spirit, and distractedness of mind are usual concomitants with the prosperous conditions of men, and attendant upon such as, in the flourishing spring of temporal success and fruitful autumn of worldly increase, are lifted up on high and puffed up with the vain conceit of their own acquired greatness; whilst he that is pinched with the winter of adversity, and scorched with the heat of persecuting necessity, sings care away, comforts himself in the Lord his God, lives contentedly, and dies comfortably.

Stella. in *Luc.*, cap. 12.

"Feriuntque summus fulgura montes."—HORAT.

"Cantabit vacuus," &c.

MMCCCLXVII.—Perseverance in goodness enjoined.

It is the part of a good workman not to leave his work imperfect; a good physician will not forsake his patient when he hath done but half his cure; the husbandman gives not over when he hath sown but some part of his ground; and he that doth but half build a house is but half a carpenter. So he that entereth into the way of Christianity, and standeth still, is but half a Christian; the greatest part of his work is yet behind. It is not enough to begin well, but to continue in well doing; it is not so much the entrance into, as the perseverance in goodness that is required. God left not that great work of the Creation in the first or second day thereof, but in six days finished it, to the glory of His name; nor as then in the generation of the creatures, but now also in their regeneration. Whom He loveth, He loveth to the end; and the good work that He hath begun in any shall be perfected. Having, then, so fair a copy to write by, so good an example to live by, let us so run that we may obtain, so sail in the sea of this world, that we never give over till we arrive in the desired haven; so to begin, as to be sure to make an end; that it may never be said, to our great and just reproach, "*This man began to build, but was not able to finish.*"

Whittaker's *Serm.* Lond., 1631.

John xiii. 1.

Phil. i. 6.

"Incasum quippe bonum agitur, si ante vitæ terminum deseratur."—GREG., *Moral.*

Luke xiv. 30.

MMCCCLXVIII.—Temptations from within or without; how to be dealt withal.

If a man find weeds growing in his garden and naturally springing out of his own ground, he taketh much pains to weed them out; but if he seeth that they have no rooting there, and are only cast over the wall by some ill-willer, he careth not much for it, because he can with as small pains cast them out again as they took that cast them in. So, if we perceive that the weeds of temptation are rooted in our sinful nature, and spring from our corrupt flesh, we must take the more care and pains to weed them out; but if they be only injected by the malice of Satan, we are not to be so much moved therewith, but to cast them out of our minds and hearts, as often and as easily as he cast them in.

Downham's *Christian Warfare*, Addit. M., lib. iii., cap. 11.

MMCCLXIX.—Justice to be purely administered.

THE Grecians placed Justice betwixt Leo and Libra, thereby signifying that there must not be only courage in executing, but also indifferency in determining; the Egyptians express the same by the hieroglyphical figure of a man without hands, winking with his eyes, whereby is meant an uncorrupt judge, who hath no hands to receive bribes, no eyes to behold the person of the poor or respect the person of the rich; and before our tribunals we commonly have the picture of a man holding a balance in one hand and a sword in the other, signifying by the balance, just judgment, by the sword, execution of judgment: for, as the balance putteth no difference between gold and lead, but giveth an equal or unequal poise to them both, not giving a greater weight to the gold for the excellency of the metal because it is gold, nor a less to the lead for the baseness of it because it is lead, so they were with an even hand to weigh the poor man's cause as well as the rich. But it is most notably set out by the throne of the house of David, which was placed in the gate of the city, towards the sun-rising—in the gate, to signify that all who came in and out by the gate of the city might indifferently be heard, the poor as well as the rich, and might have free access and regress to and from the judgment-seat; and towards the rising of the sun, in token that their judgment should be as clear from corruption as the sun is clear in his chiefest brightness.

MMCCLXX.—There is no fighting against God.

THERE is mention made of the Psilli, a people of low stature and less wit—silly ones, no doubt—that, being troubled with the southern wind, went out on a day to make war against the same; but the farther they went, the more it blew, until at last it covered them all with the sands, and so they perished. And the same end, or worse, will betide all those that dare adventure to stand at variance with God—such as, with the Pigmies, dare contend with Hercules, and with the giants in the poet, *θεομαχεῖν*, make war against God. But let all such know, that, *impar congressus*, there is no fighting against God, no standing out against His power, no resisting His will—never any that did so prospered. It were, then, the best way to sue for conditions of peace, to lay down arms, forbear all acts of hostility, and seek unto Jesus Christ, the blessed Peacemaker betwixt man and God offended.

MMCCLXXI.—Death put off from one to another.

PLUTARCH, in the life of Solon, tells a story, that on a time the young men of Iona, standing by the river-side where the Milesian fishermen had newly cast in their net, bought of them that present draught. And it so happened that, when they drew their net unto the shore, they found therein, besides their fishes, a golden table or trivet which Helena had let fall in that place as she sailed towards Troy; whereupon the buyers required the same as a part of their bargain, but the sellers would part with nothing but their fishes. The contention grew hot, and would have come to a height had not both sides concluded to rest satisfied with the arbitration of Apollo, who determined it should be given to the wisest of all men. So they sent it to Thales Milesius, then looked on as the wisest man in all Greece, but he, refusing the same, caused it to be sent to Bias Prienæus, and he returned it to a third, the third unto a fourth, and so from one to another till at last it came to Solon, and he, judging Apollo to be the wisest, caused it to be presented for an altar in the house of his oracle. Now, so it is, that as these men did in modesty with the golden trivet, so all men out of fear deal with death: when it knocks at the poor man's door, he sends it to the rich man's gate; the rich man pays dear to translate it to the scholar; he, with his learning, persuades it to the city; the citizen will carry it himself to the court; the courtier hath no desire to bid it

Coel. Rhodog.,
Var. Lect.
Pierii Hieroglyph.

Nich. Causin.

Perkins, Com. on
Gal. vi.
Ps. cxxii. 5.

Plin., Hist. Nat.,
lib. viii., cap. 2.

Williams's Delight
of Saints, part ii.

Euidas.

Diog. Laert., in
Vita Thaletis.

τὸς σοφὸς πάν-
των πρώτος.

"Mortis diem omnes
affuturum sciunt;
eum tamen omnes
aut pene omnes dif-
ferre conantur,"
&c.—AUG., de
Gratia No. Test.

welcome, and therefore he posteth it over to his page ; he, like a wild buck, runs away, and leaves it to take hold of his lord ; the lord had rather it should carry away his lady ; and the lady would more willingly prefer her maid ;—and so of all the rest. All refuse it, none will accept of it, every one puts it off to another.

MMCCLXXII.—*The sad condition of the fearless, heart-hardened sinner.*

IT is said of Nero, that bloody tyrant, when Seneca, his tutor, dissuaded him from his villanies and exhorted him so to demean himself "*ut facta superi comprobent sua* (that the gods might approve of his works)," that he answered, like a dogged atheist and a wicked wretch, "*Stulte, verebor ego deos, cum talia faciam* (O fool, dost thou think that I believe there be gods when I do such things)?" And this is the case of every fearless, heart-hardened sinner, who is so accustomed to his wicked ways, and so delighted with his own works, that he will believe nothing, know nothing, fear nothing, being herein worse than the very devils themselves, for they believe and tremble : they believe there is a God, and tremble to think that there is one ; but the brawny-hearted, seared, obdurate sinner, if he believe, doth not tremble ; or, if he do believe, yet doth not fear to commit the greatest wickedness : were it otherwise, he would fear more and sin less.

Vita Neronis ex Variis Collecta.

Chrysostom, de David, Cant., tom. ii.

MMCCLXXIII.—*Charity to be well and rightly ordered.*

AMONGST other things in the learning of the Egyptians, there is to be seen the picture and figure of Charity, hieroglyphically set out like a child that is naked, with a heart in his hand, giving honey to a bee that wanteth wings—1. A child, humble and meek, as Moses ; not churlish and dogged, like Nabal. 2. Naked, because the charitable man must not give his alms for ostentation, to be seen of men. 3. With a heart in his hand, because the heart and the hand of a charitable man must go together ; he must be a cheerful giver. 4. Giving honey unto a bee, not to a drone ; relieving poor men that will labour, not lazy beggars that will take no pains. And lastly, to a bee without wings : to such as would gather honey if they were able, would work if they could, but the want of wings, lack of strength, health, and other the like abilities make them unable to help themselves ; thus to do is not charity mistaken, misapplied, ill-bestowed, but seasonable, suitable, and well regulated.

Joh. Pierius, Horus Apollo,* Nilietus, Tacitus.

2 Cor. ix. 7.

Williams's Seven Golden Candlesticks, serm. xii.

MMCCLXXIV.—*How it is that truth doth not always appear.*

TIME was when Truth lived in great honour, but, through the envy of her enemies, she was disgraced, and at last banished out of the city, where, sitting upon a dunghill, sad and discontented, she espied a chariot, attended with a great troop, coming towards her. She presently perceived who it was, her greatest enemy, the Lady Lie, clad in changeable coloured taffety, her coach covered with clouds of all the colours in the rainbow. Impudency and Hypocrisy were on the one side, Slander and Detraction on the other, as attendants ; Perjury ushered all along ; and many (more than a good many) were in the train. When she came to Truth, she commanded her to be carried as a captive, for the greater triumph. At night she fared well, and would want nothing, but when morning came, she would be gone and pay for nothing, affirming she had paid the reckoning over-night. The attendants, upon examination of the matter, justified their lady ; only Truth confessed there was nothing paid, and was therefore compelled to pay for all. The next night the lady did the like, but withal committed a great outrage, and being for the same brought before the judge, Impudency

Peraldi Sum. Vert. et Vit.

Speculum Exemplum.

"Temporis filia
iustitias."

William, *ut antea*.

"In apicam pro-
feret aetas."

Isa. xlix. 14.

1 Cor. xiii. 13.

and Hypocrisy began to justify their lady, Perjury cleared her, Slander and Detraction laid all the fault on poor Truth, who must now suffer death for that she never did. The judge demands what she had to say for herself; she could say nothing but "Not guilty;" neither had she any friend that would plead for her. At last steps up Time, a grave, experienced councillor and an eloquent advocate, and desires favour of the court to sift and search out the matter a little better, lest the innocent might suffer for the nocent. The motion was granted. Then Time began to expel the clouds from the lady's chariot, unmasked her ugly face, unveiled all her followers, and made it appear at last that the Lady Lie was guilty of all the villany; and poor Truth was thus, by the help of Time, cleared and set at large. And thus it is that, though Truth is great and will prevail at last, yet it doth not always appear, but may fall down in the street and be trampled under foot for a time; may be abused, banished, and made to come behind lies and falsehood—yea, executed, buried—when it cannot have time to clear itself until it be too late to save it. Hence it is that the apostle doth not say, "Now remaineth truth," because truth is often banished, but, "*Now remaineth charity*"—Faith, Hope, and Charity, graces which give a being to every Christian, of which sort Truth manifested is none; for I can believe in Christ, hope for heaven, and love my enemies, though I be belied; but without these I can be no Christian.

MMCCLXXV.—Body and soul *sinning together, liable to be punished together.*

Matt., in 2 Reg.,
cap. iv. citat. lib.
Jud. Rabbinit.

"Parces culpæ,
parces pœnæ."

Ambrose, *de Fide et
Resurrect.*, cap. xix.

Heidekel, *de Pœnat.*

THERE was a master of a family who committed the custody of his orchard unto two of his servants, whereof the one was blind and the other lame; and the lame servant, being taken in love with the beauty of the fruit, presently told his blind fellow that if he had but the use of his limbs and his feet to walk as well as he had, it should not be long ere he would be master of those apples. The blind man answered he had as good a mind to enjoy them as himself, and if his eyes had not failed him, they had not rested all that while upon the tree: whereupon they both agreed to unite their strength and join their forces together—the whole blind man took the well-sighted lame man upon his shoulder, and so they reached the apples, and conveyed their master's fruit away; but being impeached for their fault, and examined by their master, each one framed his own excuse: the blind man said he could not so much as see the tree whereon they grew, and therefore it was plain he could have none of them; and the lame man said he could not be suspected, because he had no limbs to climb, or to stand to reach them; but the wise master, perceiving the subtle craft of the two false servants, put them as they were, one upon the other's shoulders, and so punished them both together. Thus it is that sin is neither of the body without the soul, nor of the soul without the body, but is a common act both of body and soul: they are like Simeon and Levi, brothers and partners in every mischief; like Hippocrates' twins, they have *idem velle et idem nolle* (they do commonly will and nill the same thing); and therefore God, in His just judgment, will punish both body and soul together, if they be not repaired and redeemed by Christ.

MMCCLXXVI.—How Christ, by His death, overcame death.

Aldrovandus, *de
Quadrupes*.
Helian., *de Animal.*,
lib. ii., cap. 23.

It is said of the leopard, that he useth a kind of policy in killing such apes as do molest him: first, he lieth down as dead, and suffereth the apes to mock him, trample upon him, and insult over him as much as they will; but when he perceiveth them to be weary with leaping and skipping upon him, he revives himself on a sudden, and with his claws and teeth tears them all in pieces. Even so our Saviour Christ suffered the devil and death and all the wicked Jews, like so many apes, to mock Him, to tread upon Him, and trample Him under foot, to crucify Him, to bury Him, to seal up His grave, and set a guard of

soldiers to watch Him, that He should not rise any more, and did indeed what they list with Him; but when He saw they had done their worst, and that they could do no more, then He awaked as a giant out of sleep, and smote all His enemies on the cheek-bone, spoiled principalities and powers, led captivity captive, and brought them unto shame and confusion of face for ever.

Ps. lxxviii. 65.
Col. ii. 15.

MMCCLXXVII.—Confession of sins irksome to the devil.

THERE is a story how that, on a time, a sinner being at confession, the devil intruded himself and appeared unto him; and being demanded by the priest wherefore he came in, made answer that he came to make restitution. Being asked what he would restore, he said, "Shame; for it is shame that I have stolen from this sinner, to make him shameless in sinning: and now I am come to restore it to him, to make him ashamed to confess his sins." And thus it is that he deals with the most of men: he makes them shameless to commit sin, even with Absalom in the sight of all Israel, and in the sight of the sun; but he makes them ashamed to confess any sin—he persuades them to commit sin, and he also persuades them to conceal sin; he cannot endure, by any means, that they should confess their sins. And why? But because God is merciful and just to forgive them.

De Wann, *Serm. de Tempore*.
Speculum Exemplorum.
2 Sam. xvi. 22.
1 John i. 9.

MMCCLXXVIII.—To depend upon God's all-sufficiency in time of trouble.

ABRAHAM, considering that God was *El Shaddai* (a God of all-sufficiency), did assure himself that, although Sarah's womb was dead, yet God was not dead, but was as able to raise him a living son out of her dead womb as He is to raise our dead bodies out of the senseless earth: so Moses, when he had six hundred thousand people and upward to provide for in a sandy desert, which yielded them neither bread nor water, considering the power of God, did believe that he could bring drink out of the rock as out of a river, and meat out of the clouds as out of a cupboard: so Jonathan, when he went against the Philistines, that were thousands, had this resolution for his encouragement, that God could deliver with few as well as with many: and so Asa went as far as he, when he had a huge army of Ethiopians, consisting of thousand thousands, besides three hundred chariots (the greatest army that ever was read of), come against him, he cried unto the Lord his God, and said, "Lord, it is nothing with Thee to help, whether with many or with them that have no power," &c. And so it is that every man should depend upon his God, who can help with few friends or no friends, with small means or no means, as well as if He had all the means or all the friends in the world; and, therefore, let no man be dismayed in the time of affliction, nor faint in the hour of temptation; but, if his troubles be great, let him remember that God is greater; if his enemies be mighty, let him know that God is mightier than they—His hand is of iron, and His feet of burning brass, not only to tread upon, but trample under foot the enemies of His Church and people.

Gen. xvii. 1.
Exod. xvi.
1 Sam. xiv. 6.
2 Chron. xiv. 12.
Williams, *Seven Golden Candlesticks*, part ii., chap. 4.
Rev. i. 15.

MMCCLXXIX.—Simplicity of men to be more affected with the loss of things temporal than spiritual.

IT is said of Honorius, a Roman emperor, that when one told him Rome was lost, he was exceedingly grieved and cried out, "Alas, alas!" for he supposed it was his hen so called, which he exceedingly loved; but when it was told him it was his imperial city of Rome that was besieged by Alaricus and was taken, and all the citizens rifled and made a prey to the rude, enraged soldiers, then his spirits were revived that his loss was not so

Zonaro, *Hist.*, tom. iii.
Sigonius, *Imp. Occident.*, lib. ii.

"O vanas hominum mentes! ò pectora cæca!"

Zech. xii. 1.

Exod. xxxiii. 6.

Ps. xlix. 20.

great as he imagined. Now, can it be otherwise thought but that this disposition of Honorius was most simple and childish? Yet the most of men are under the same condemnation, as being too much affected with the loss of a poor silly hen, with the deprivation of things temporal, nothing at all minding the want of those which are spiritual; if they lose a little wealth, the least punctilio of honour, a little pleasure, a little vanity—things of themselves good for nothing, because of themselves they can make nothing good (and then, as the proverb goeth, that is too dear of a farthing that is good for nothing),—yet for these things they will vex and fret, weep and wail, and their mourning shall be like that of Hadadrimmon in the valley of Megiddo; but when they lose their precious souls in the deserts of sin, and God for sin—when they are rifled and stripped naked of grace, not having the least rag of Christ's righteousness to cover them—then, with the Israelites, they sit down to eat and drink, and rise up to play;—so foolish are they and ignorant, even as the beast which perisheth.

MMCCLXXX.—*The sufferings of Christ as so many examples to teach us to suffer.*

1 Mac. vi. 34.

"Christo duce, et auspice sequar;"
Chrysost., in Matt.,
cap. xxvii.

It is said of Antiochus, that being to fight with Judas, captain of the host of the Jews, he showed unto his elephants the blood of the grapes and mulberries, to provoke them the better to fight. And so the Holy Ghost hath set down unto us what injuries, what contumelies, and torments our Saviour Christ hath borne, and how patiently He did bear them, to encourage us to endure whatsoever calamities shall betide us during this our pilgrimage here on earth. It is well known that He came into the world without sin, but He went not out without sorrow; and, therefore, what if we suffer reproaches, poverty, shame, death? What matter of shame can it be to us, seeing Christ hath suffered all for us? Nay, what a shame is it if we will not be ready to suffer anything for His name's sake that hath suffered so much for our sins—that, leaving us so fair an example, we should not follow His steps.

MMCCLXXXI.—*God hardly accepting of late service done unto Him.*

Lev. xxiii.

Menochius, de
Repub. Hebræ-
orum, lib. ii.,
cap. 16.

"Tolle moras;
semper nocuit
differe paratis."
LUCAN., xxii.

It is observable that there were three payments of first-fruits amongst the Jews: the first was *primitiæ spicarum* (the first-fruits of their ears of corn), early about Easter; the second was *primitiæ panum* (the first-fruits of their loaves), and that was somewhat early, too—about Whitsuntide; and the third was *primitiæ frugum* (the fruits of all their latter fruits in general), and that was very late—about the fall of the leaf, in September. In the two first payments, which were offered early, God accepted a part for Himself; but in the third payment, which came late, God would have no part at all. Even so, if we offer the first-fruits of our young years early unto God, He will accept of them as seasonably done; but if we give our best years unto Satan, sacrifice the flower of our youth unto sin, serve the world and follow after the lusts of our flesh while we are young, and put all the burthen of duty upon our weak, feeble, and decrepit old age—give our first years to Satan and the last unto God—sure it is that, as He then refused such sacrifices under the Law, He will not easily receive them now in the time of the Gospel.

MMCCLXXXII.—*Why it is that late service done unto God is seldom accepted.*

Will'ams, ut antea.

It would seem preposterous—nay, ridiculous—that some inferior man should present his prince with a horse that was lame, a clock out of order, or a book that was torn and imperfect. Yet thus all of us do: our flesh is our beast, the course of our life is our clock,

and the history of our actions is our book. And shall we offer, then, our flesh unto God when it is lame and tired out with excess of wantonness?—shall we commend our lives unto Him when all the whole course thereof is out of order? or shall we present the story of our actions unto Him, when a thousand sins of our own (for which we should be sorrowful), and a thousand blessings of God (for which we should be thankful), are quite defaced and razed out of our memory? or, if we should offer such unto God, why should we think it strange that He should reject them? We cannot; for continency, abstinency, temperance, and such like, are in old age no virtues, but a disability to be vicious. As to leaving good fellowship when we are sick, and many other sins when we are old, it is not so much a leaving of sin as sin leaving us; and surely such service will be hardly accepted.

"*Pœnitentia
sera, rarò verà.*"

Boskier, *Tal.
Naufragi.*

MMCCLXXXIII.—Honesty *the best policy.*

THEMISTOCLES, at a meeting of the Athenians, told them that he had found out a way which would make very much for the advance of their glory and dignity, but it was not fit to be published to all the people. The senate thereupon determined that it should be revealed only to Aristides, and if he approved thereof, they would all receive it; so Themistocles told Aristides that the burning of all the naval stations—that is, all the shipping and haven-docks of the Grecians—would prove a notable design to make the Athenians masters of all Greece. Aristides having his errand, told the Athenians in brief, "*Themistoclis consilio nihil esse utilius,*" &c. (that there could not be a more profitable counsel for them than that of Themistocles, but withal there could not be a more dishonest); whereupon the people charged Themistocles that he should never speak of it any more. A most excellent example of a virtuous, though heathen people, that would utterly refuse all profit that came not in by the way of honesty, hearken to no counsel that tended to any kind of turpitude, nor lend an ear to any advice that was not just. And it is heartily to be wished that all such as profess themselves to be Christians would learn so much of the heathen as not to do evil that good may come of it, not to make religion a stalking-horse to policy, not to raise themselves by the ruin of others, nor to make use of their weaker brother as a stirrup, to mount them into the saddle of their so-much-desired greatness; but to be honest, to do righteous things, to do as they would be done by, always remembering that saying of our English Solomon: Honesty will prove to be the best policy in

Plutarch, *in Vita
Aristidis.*

Diodorus, lib. xli

Shute's *Serm.*,
Lond., 1624.

"*Probus quæd
probat.*"

King *psalms.*

THE END.



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To the Right Worshipful and his singular Benefactors

Sir John Harington, Knight, as also to the Worshipful
James Harington, Esq., his Brother,

*Robert Cawdray wisheth in this life the abundant increase of all spiritual
graces, and in the world to come life everlasting, through Christ Jesus
our alone Saviour.*



HIS book, right worshipfuls, containeth certain very pleasant, delightful, and profitable Similes—that is, when two things, or more than two, are so compared, resembled, and conferred together, that they in some one property seem alike—wherein not only sundry and very many most horrible and foul vices and dangerous sins of all sorts are so familiarly and so plainly laid open, ripped up, and displayed in their kinds, and so pointed at with the finger of God in His Sacred and Holy Scriptures, to signify His wrath and indignation belonging unto them, that such as are Christians indeed, being seasoned and endued with the Spirit of grace, and having God before their eyes, will be very fearful, even in love that they bear to God, to pollute and defile their hearts, their minds, their mouths, or hands, with any such forbidden things; as also many very notable virtues, with their due commendations, so lively and truly expressed, according to the plain meaning of the Word of God;—that the godly reader, being of a Christian inclination, will be mightily inflamed with an earnest liking and a love unto them. Over and besides, it containeth the explaining and plain opening of many grounds and principles of the Christian religion so manifestly deciphered out, that every one (even the very simplest and most ignorant reader) may easily and plainly understand the true and right meaning thereof, as may be for the increase of knowledge and godliness, even in all degrees of men and for their better understanding therein; for many times that thing which cannot be perceived or understood of readers of books and hearers of sermons by a simple precept, may yet by a similitude or plain example be attained unto: so that if any be desirous to compare a thing from the less to the greater, similitudes will help him greatly in this behalf, &c.

And that there is a necessary and profitable use of similes we may easily gather, for that the Holy Ghost hath so often used them, both in the Old and New Testaments, as, amongst many, these few quotations do show:—2 Sam. xii. 1—4; xiv. 6; xxiii. 4; Judges ix. 8; Ps. ciii. 12; cxxiii. 2; Job xv. 15, 33; Prov. xxvii. 8—10, 21; Isa. v. 7, 24; lv. 10, 11; lxi. 10, 11; Jer. ii. 26; xxxiii. 22; Matt. xiii. 4; xviii. 23; Mark iv. 29; Luke xv. 4; xvii. 7; John iii. 14; xv. 1; Rom. v. 12, 18, 19; vi. 4; vii. 2; 1 Cor. xii. 12; xiv. 11, 12; xv. 40, 41, 47; 2 Cor. xi. 3; Gal. iv. 1; Eph. v. 25.

So that this work, in my simple opinion, for the choice of the argument, variety of the matter, and profit of the circumstance, deserves to be advisedly read, attentively con-

sidered, effectually ruminated, and perfectly digested, because that it will breed and increase in all degrees no small skill in knowledge, wisdom, and virtue. For I know no estate of men for whom this book is not necessary : for princes it is pretty, for preachers profitable, for sage counsellors it is singular, meet for magistrates, laudable for lawyers, a jewel for gentlemen, a staff to lean on for students, good to further godliness, and therefore apt and profitable for all men.

The prophets of God were moved (as their writings do manifestly prove) to fetch from plants, herbs, and other natural things many right apt and fine similitudes and proper comparisons, to adorn their sermons and garnish their speeches withal, to make the same by such familiar means the easier to be conceived and the readier to be believed.

And although in every other kind of learning of human discipline and philosophy there be many singular ornaments and peculiar garnishments effectually to delight the mind, and to draw it, by example and admiration, to virtue and honesty, yet, for the true and perfect attaining and fuller bringing to pass these things, there be none of greater, nor yet of like force and efficacy, to those that are used by the holy prophets in their divine writings and prophecies : so that to him that is any whit reasonably seen (skilled), either in the works of nature or in heavenly contemplations, it may easily appear how that their writings and prophecies are not barren, rude, ignorant, and unartificial, but profitable, fruitful, learned, and eloquent. For the Holy Scripture, being given by inspiration from God, fully and sufficiently instructeth the mind and furnisheth the conscience and soul with most sweet food and wholesome nourishment. Which thing the writings both of the Prophets in the Old Testament and also of the Evangelists and Apostles in the New Testament do plentifully declare.

Now, for that the very fit similitudes, borrowed from many kinds and sundry natural things, both in the Old and New Testaments, diligently noted and found out, as well by ordinary practice and course of life, as also by observing of the nature, effect, and virtue of things, I have thought good at this time to take some pains and to bestow some labour in this book, to set down the same, with others, unto the view and consideration of the diligent and studious reader, whereby he may see what a rich treasure of knowledge and wisdom there is laid up in the Holy Scriptures, which affordeth unto the industrious and painful (painstaking) Christian store enough of matter, both pleasurable and profitable, delightful, wholesome, and comfortable. Neither is it possible for a man to reap any the like benefit of plentiful knowledge and store of learning, nor to taste such plenty of necessary food, both for soul and conscience, out of any works written by philosophers, orators, or poets, as he may out of the plentiful storehouse and everlasting fountain of divinity, and out of those books which were indited and penned by the Holy Ghost and written by heavenly inspiration. So that whosoever shall advisedly consider and attentively discuss the deep mysteries and profound knowledge laid up in the Scriptures, and therewithal, also, what surpassing wisdom lodged in their minds who left behind them such divine instructions and wholesome documents, cannot choose but most plainly perceive by how many degrees divine learning and sacred studies do incomparably surmount all profane skill and human knowledge, and how far things heavenly and eternal do excel things earthly and transitory.

That the holy prophets were not only most exactly seen (skilled) in the peerless skill of divinity, but most exquisitely also furnished with the entire knowledge of all things natural,

and not ignorant of any kind of learning or discipline, may, by the discourse in this book, be sufficiently proved and manifestly gathered, for that in their writings they use many similitudes, and make so many comparisons of things, fetched off, and from the very secrets and bowels of nature—as, namely, from wild and tame beasts, fowls, worms, creeping and swimming creatures, herbs, trees, the elements—fire, water, earth, air—rivers, brooks, wells, cisterns, seas, stars, pearls, stones, lightning, thunder, rain, dew, heat, drought, cold, winds, blasts, hail, snow, frost, ice, corn, seed, salt, leaven, nets, snares, and likewise from the humours in a man's body—as blood—milk, women in travail, in child-birth, dross, iron, gold, silver, and innumerable other things, wherewith they learnedly beautify their matter, and, as it were, bravely garnish and deck out their terms, words, and sentences with trophies and figurative phrases, metaphors, translations, parables, comparisons, collations, examples, shows, and other ornaments of speech, giving thereby unto their matter a certain kind of lively gesture, and so consequently attiring it with light, perspicuity, easiness, estimation, and dignity, stirring up thereby men's drowsy minds, and awaking slothful, negligent, careless, sluggish, and reckless people to the consideration and acknowledgment of the truth, and to the following and embracing of virtue and godliness.

Hereby, as they do labour to deter and withdraw the wicked from their wicked ways, by laying down before them similitudes tending to such purpose, so do they no less stir them up to virtue, to true happiness, to perfect felicity, to sound assurance, to the fear of God and trust in His mercy; finally, they each way seek to win them to the knowledge of God and of themselves, and leave no way unattempted to allure and bring them to the truth and perfect blessedness.

And as touching the godly, who fear the Lord and frame their lives accordingly, they cease not to encourage, confirm, strengthen, and establish them in their virtuous doings, by earnest exhortations to persist in their well-begun exercise. They do (as the apostle St. Paul also willeth) “admonish all such as walk inordinately” and live out of course, being untractable and unruly, to remember their duty and to acknowledge their fault; they gently reprove them and mildly seek to recover them; they comfort the weak and cheer up the mournful; they strengthen the feeble and broken-hearted; they revive the sorrowful and heavy-spirited; they raise them up that are thrown down; they use lenity, mildness, and compassion towards all men in general; they are slow to anger, slow to revenge and violence; they heal the broken and bruised consciences; they preach deliverance to the captives, sight to the blind, liberty to the imprisoned, comfort to the afflicted, joy to the distressed, health to the sick, recovery to the diseased, and to the miserable releasement from the thralldom and tyranny of the devil,—all these and many others they notably and elegantly set forth in their writings by most apt parables, forcible comparisons, and effectuous similitudes.

Christ—“in whom are hidden all the treasures of wisdom and knowledge”—spake all these things to the multitude by parables, saith the Evangelist, and without a parable spake He nothing unto them, that it might be fulfilled which was spoken by the prophet, who said, “I will open my mouth in parables,” &c. To the which Tertullian, in his fourth book against Marcion, doth very fitly agree, saying, “Neither is the form of Christ's speech new, when He objecteth (exhibiteth) similitudes.” Also Origen writeth in Matt. xiii., “that Christ spake nothing to the companies of common people without parables (which are a kind of similes);

2 Thess. iii. 11.

1 Thess. v. 11.

Matt. xiii. 34.

but to His disciples, to whom it was given to know the mysteries of the kingdom of heaven, He did not so." Therefore a simile is most fit for a preacher, because it reasoneth from things confessed, and very manifestly and wonderfully layeth the matter even before the eyes : so that the use of a simile reacheth very far ; for it is used for ornament, for delight, for plainness, and for gravity. Nothing bringeth more grace, pleasure, or dignity. Neither is it to be covered in silence that Chrysostom and the ancient Churchmen did commonly begin with a simile agreeing to their argument ; and the same in their exordiums—yea, in all parts of their speeches and writings—did the princes of wise eloquence and eloquent wisdom use—as Tertullian, Origen, Cyprian, Nazianzen, Basil, John Chrysostom, Jerome, Ambrose, Augustine. But of the great use of similitudes we may read more largely in the homily of John Chrysostom upon John xiii., and his homily upon Gen. xiii. ; and in Origen's homily upon Lev. x. ; and in Augustine, in the very beginning of his second book concerning Christian doctrine ; and Gregory, in his third Book of Morals, cap. xxxvi. ; and, to conclude, in Agricola's first Book of Logical Invention, cap. xxv.

Seeing, therefore, each one of the prophets (among whom many were kings and descended of royal blood) have discoursed of these things, and inserted and spoken of the same in their writings—seeing, likewise, our Saviour Jesus Christ and His disciples have practised the same, and showed forth the like kind of doctrine, as also the learned writers have done—I have thought my labour should be well employed and bestowed if I should in this treatise plainly show what store of excellent learning, profound wisdom, hidden knowledge, and exact skill of nature—what zeal, likewise, of advancing true religion and of banishing all idolatry and superstition—there rested in those men that, by Divine inspiration, have left and delivered unto us such worthy and wholesome matters, in such surpassing knowledge, by drawing into their books (for the greater ornament and setting out of their speech) the whole store and furniture of nature.

Now, calling to mind, right worshipfuls, not only the manifold courtesies and benefits which I found and received, now more than thirty years ago (when I taught the grammar school at Oakham, in Rutland, and sundry times since), of the religious and virtuous lady, Lucy Harington, your worships' mother and my especial friend in the Lord, but also the great kindness and favourable good will (during my long trouble and since) by both your worships towards me extended—in consideration whereof, lest I should seem altogether unthankful (which compriseth and containeth in itself all vices both towards God and men), I am therefore even provoked, in some small measure of duty, to show myself some ways thankful unto you ; and whereas at this time every grateful person doth not only in word, but also in deeds, with their presents and gifts, show some sign and token of this their thankfulness, even so I, also, out of my simple garden, have chosen and gleaned a handful of flowers, as it were a nosegay—the best present I have—to dedicate and offer unto you.

Thus humbly desiring your worships to accept this my simple present, most earnestly beseeching the Lord in mercy to bless you both, and all yours, with His Holy Spirit, with increase of long life, and much faith in Him, to His glory and the benefit of this our country, and in the world to come of His unspeakable mercy to crown you with everlasting glory, I most humbly take my leave,

Your worships' in the Lord much bounden and in Him to be commanded

ROBERT CAWDRAY.



To the Religious and Christian Reader,

Grace and peace be multiplied, with increase of all heavenly blessings in this life and in the life to come.



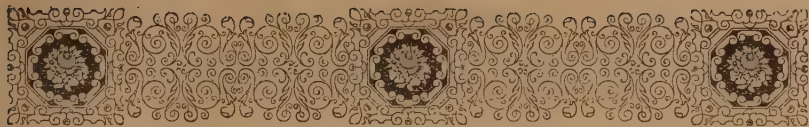
THOU hast here, beloved, a treatise of similitudes and comparisons gathered into heads and commonplaces, which, as it will be both pleasant and delightful for thee to read, so also it will be very profitable for the increase of thy knowledge and godliness; especially if the quotations and places of Scripture (for the proof of the head and commonplace there set down) be examined and turned unto; for so, many (or the most part of the commonplaces) will be in effect almost as good and profitable for instruction as some whole books written of that point and matter, and for that end and purpose; as, for example, this commonplace of faith, where you shall find—1. How faith and hope do differ. 2. General doctrine of faith itself. 3. Of a dead faith. 4. How faith is faith, though it be weak, small, or hidden. 5. Faith; how it is alone, and not alone, without works. 6. That faith, as God giveth us it, so He increaseth the same in us. 7. That faith, without a particular appliance, hath no comfort or commodity in it. 8. That faith is the only truth which receiveth the body of Christ crucified. 9. That faith is the only means of forgiveness of sins. 10. That faith and obedience are requisite in them that be baptized. 11. That faith hath need of continual increase, and yet is never perfect. 12. That faith is tied to no time, to no age nor qualities of life. 13. That faith is perfect in substance, but yet in quantity groweth greater by daily increase. 14. That faith and God's promises must be joined. 15. That faith must not waver in prayer. 16. That faith without works is vain. 17. Of faith's object. And so the like of many other commonplaces.

I am to request thee, gentle reader, that if I have failed (as I fear I have) in not applying and assigning some similes to so fit and right heads and commonplaces as, indeed, the matter and scope thereof requireth, or if otherwise I have failed, that thou wouldst bear with this oversight—which I protest was—for that I have been troubled and disquieted so many ways, that I could not have sufficient time and free liberty so to digest and place everything so well in its order and place as otherwise I would and might have done, &c. |

This also is to be remembered by the reader, that a similitude is not the same in every particular as that which was likened unto it, but it is sufficient if it be like in one. Again, similitudes are never set out to confirm or confute, but to adorn, and to make a matter more plain, and yet are ever more inferior to the matter in hand.

And further, the industrious and careful reader may receive great benefit and comfort by this work if (after his return home from the hearing of any godly lecture or sermon, where he hath either heard any principle of God's religion handled and spoken of, or else any virtue commended or vice condemned) he shall turn to that point, and first search it out in the table, and so then to read all such similes in the book as he shall there find touching the same point and matter.

R. CAWDRAY.



A TREASURY, OR STOREHOUSE OF SIMILES,

BOTH PLEASANT, DELIGHTFUL, AND PROFITABLE, ETC.

Accusation.



AS fire, cast into the water, is quickly quenched : so a false accusation against an honest life is soon extinguished.

Adam's *disobedience*.

As a physician, being in good health, doth know diseases only by speculation, but when he is sick he doth better know them, because he doth both know them and feel them : even so Adam, although he knew before what obedience and disobedience were, yet, after the eating of the fruit, he did not only know, but also felt what ill came by disobedience ; and therefore his tree is called "the tree of knowledge of good and evil," not because it giveth such knowledge of itself, but it is so called *ab eventu*, even as the tree of life is called "the tree of life" *ab effectu*, that is (as some divines write), that the fruit of this tree did conserve the integrity of man's health and the radical moisture, that he should never be stricken with age, with wrinkles, with hoar hairs, nor with any corruption, but should have remained in perpetual young age. Others there be, whose judgment is counted more true, who think that it is called "the tree of life," not because it gave life unto man, where-with he was endued before, but that it should be a symbol and a memorial of life received from God.

Adam's fall *came not to pass without the decree and ordinance of God.*

1. As a man may give a little child some small stripe with a rod without the parents' appointment, at which, notwithstanding, they would peradventure dissemble and wink, but none dare undertake to cut him of the stone or to cut off any limb without the father's good will and authority : even so, the greater the importance of Adam's transgression, in that it tended to destroy and overthrow so excellent a work of God, namely, man, created in His image, the more are we to believe that it was never done without His counsel or decree.

2. As a sparrow falleth not to the ground without the will of God : even so Adam, being so excellent a creature, created after the image of God, could not suffer so horrible a fall without His providence and decree.

1 Sam. ii. 6.
Amos iii. 6.
Lam. iii. 38.
Ps. civ. cv. cvi.
cvii., and cxcvii.
Isa.

Acts iv. 27. 28 ;
ii. 23.

Admonition, or wholesome precepts.

As unto him that is diseased with the king's evil honey is unpleasant and bitter, whereas unto others the same is very sweet : so good and profitable admonition and wholesome precepts to godly men are most delectable, whereas unto those that are corrupted with evil affections they be altogether sharp and unsavoury.

Affectionate Admonitions unfruitful.

LIKE as he that observeth the wind shall never sow : so likewise they which have an eye alway unto the affections of men, and will know what entertainment their admonitions and reproof shall have before they will bestow them, can never profit any thereby, for that in so doing they seek rather to please men and feed their humours, than that God should have His glory increased thereby.

How a man may be assured of his Adoption.

1. LIKE as fire is known to be not a painted but a true fire by two signs—by heat and by the flame—now, if the case fall out that the fire want a flame, it is still known to be fire by the heat : even so there be two witnesses of our adoption—God's Spirit and our spirit. Now, if it fall out that a man want the principal, which is the Spirit of adoption, he must then have recourse to the second witness, and search out in himself the signs and tokens of the sanctification of his own spirit, by which he may certainly assure himself of his adoption, as he may know fire to be fire by the heat, though it want a flame.

John xv. 19.

2. Like as when the angel showed unto the shepherds the nativity of Jesus Christ, saying, "I show unto you great joy, that this day is born to you a Saviour in the city of David, which is Christ the Lord;" he added, "You shall have these signs : ye shall find the Child wrapped in swaddling clothes and laid in a manger." Now, if these shepherds, being come to Bethlehem, had found the holy Virgin in an honourable palace, and the Child in a magnifical and royal cradle, they might have had just occasion to doubt of the tidings of the angel, this estate not agreeing with the sign that he had given ; but having found the Child in poor estate, in a manger, as the angel had foretold, they were confirmed to believe that it was the Messiah : even so God, having revealed unto us by His Word that He hath chosen us to be His children, having sealed it in us by the testimony and effects of the unction of the Holy Ghost, and having also given us the marks in this, that He hath made us the members of His Church, He hath foretold and hath given one sign more of our adoption, that we shall be reproached and persecuted. If, then, the world did make much of us, loved and honoured us, we might after some sort doubt the Word of God, and our election and adoption ; but seeing the accomplishment of that which was foretold us, we ought to be so much the more confirmed in this assurance, that we are not of the world, but appertain unto our good God.

Acts xiv. 22.
Matt. vii. 13.

3. Like as if we ask the way to go to any place, and that one tell us, for a sign of the right way, that it is at the beginning dirty and afterwards full of hills, we will leave the other ways, which seem straight, dry, fair, and easy, and finding in that way which we take the dirt and hills foretold and given us for a sign, we will be so much the more confirmed that we are in the right way : so, the Holy Ghost having foretold that through many tribulations we must enter into the kingdom of heaven, and that the way leading to eternal life is narrow and difficult, if we find the way of the Gospel narrow and full of troubles, let us acknowledge that we are in the right way to the kingdom of heaven, and that we ought, therefore, to be so much the more confirmed in assurance that we are the adopted children of God.

Of the inward marks of our Adoption.

As to the blind and deaf the opening of their eyes and ears is needful, clearly to see and to hear the voice of Him that speaketh : even so we, being of our own nature both blind and deaf as touching understanding, the Holy Spirit is He that openeth our eyes and ears to comprehend the revelation of our adoption, and to enable us to feel in our hearts the assurance of it, engendering in us faith, which is, as it were, the hand by which we apprehend this great benefit ; whereof also the fruits and effects, as well of the Holy Ghost dwelling in us as of the faith that is in us, are the principal and most assured marks to give us knowledge of our adoption.

Rom. viii. 16.
1 John iii. 24
iv. 13.
Rom. v. 1.
Eph. i. 13.

Sons by Adoption.

1. LIKE as if a king or nobleman should, of mere love and favour, take in a beggar—nay, a traitor—and make him his heir : even so God did with us ; and such favour did He freely show to so many of the sons of Adam as it pleased Him to adopt, and so to make them His children.

1 John iii.
John i. 12.
Rom. viii. 14.

2. As Jabal, the son of Adah, the wife of Lamech, is called “the father of such as dwell in tents,” for he was the first inventor of tents ; and Jubal, his brother, is also called “the father of such as play upon harps and upon organs or pipes ;” yet we may not therefore call the tents Jabal’s children, and the organs and pipes the sons of Jubal : even so God is called “the Father of the reprobate,” metaphorically, because He first created them ; but yet they can no more be called the adopted children of God, than the tents might be called the children of Jabal, or the harps and organs the children of his brother Jubal.

Gen. iv. 20-21.

3. As the sun, which sometimes shineth and sendeth forth his light, dispersing the clouds, and sometimes again is hidden under the clouds ; or as the sea is one while ebbing and another while flowing ; or as the moon is sometimes waxing and sometimes waning : even so the adopted children of God, by reason of their manifold corruptions, imperfections, and rebellious thoughts of their hearts, have not the Spirit of God always felt in themselves, nor perceived in them by others in a like measure ; but it is in them, sometimes in a greater measure, sometimes in a less.

4. Like as trees planted by the water-side, which do bring forth fruit in due season, yet the same trees have both a summering and wintering, a spring time and a fall of the leaf : when winter comes they seem as though they were dead, but in summer they shall wax fresh and green again : and yet the fruit of the same trees is first in the sap only, then it cometh into buds, and so into blossoms ; whereof some are smitten with blastings, some are nipped with frost and cold, and some are eaten with worms : but if they escape all these, then, from blossoms they come to be apples ; and at the first they are green and lively, and some do lust to eat them, but they are still hard and harsh, but in time they come to their full growth, and when they are ripe, then are they either shaken down with the wind and swine devour them, or, if they be fairly gathered, yet are they plucked from the tree that hath borne them ; then are they bought and sold, whereof some perish and are cast out of doors : the fairest and the sweetest are brought either to the fire to be roasted or to the table to be pared and cut in pieces, and so to be eaten : then the tree is naked and seemeth to be dead, but the next spring do fetch all again. So likewise is the fruit of the Spirit in the adopted children of God : first in the sap of faith only, which is hidden in the heart : then it cometh into good thoughts : then into good works by degrees ; but many times it is nipped and smitten in the bud or in the blossom—that is, either in thoughts or words—that it never comes to works. The works likewise of the sons of God are at the first fair and fresh, but yet hard and harsh, and when they are come to any perfection, they are either wind-shaken and devoured by beasts, or smitten with persecution ; then are they bought and sold, and every man handleth them

Ps. i. 3.

as he lists—in a word, the fairest, the pleasantest, and the best of our works must be pared and picked for dainty mouths and queasy stomachs, and in the end consumed of all; and then are our labours come to their perfection, whether they be of the Church or commonwealth; and then do many of God's children think themselves naked and dead; and there is no cause why they should, for their fruits, whether they perish in the bud or in the blossom, or in the ripening, or howsoever they be handled, yet they prove that the sap of God's Spirit is in them, and the next spring of God's grace will fetch all again.

Luke xvii. 5.
Mark ix. 24.

5. As men say of fruit, "This is but little, but it is good: here be not many of them, but those that are of them are very dainty: they are right, of such and such a kind:" even so the adopted children of God may say, "My faith is but little and weak; my love is not so much as I would it were; my zeal is but little and my patience is but small; but it is true faith, and true love, and true zeal, and true patience, even from the very heart root, without dissembling. O Lord, increase it and strengthen it!"

Ps. xcii. 13, 14.
Rom. i. 17.

6. As the adopted sons of God are planted by the ministry of the Word and Spirit: even so they flourish and abound in fruit by the same means, as also by the Sacraments and prayer, &c.

7. Like as, if a king, prince, or nobleman should make a poor beggar-born his loving son and heir by adoption, he were greatly bound to love him and to be thankful unto him for ever: even so much more we ought to love the Son of God, Christ Jesus, who hath made us sons and heirs to His Father, by His death and redemption.

Adultery.

1. LIKE as tumblers' feats are called tricks, but it may be, by their sport, as it sometimes falleth out, they may break their necks: even so adultery, fornication, and such filthiness, howsoever it be counted a trick of youth, yet it is such a trick as they may thereby, without repentance, condemn themselves.

Matt. v. 28.

2. As a man, before God, killeth his neighbour if he hate him—yea, if he do not love him, and of love keep himself both from doing hurt and also be ready and prepared to help his brother at his need: even so the consent of the heart, with all other means that follow thereof, be as well adultery before God as the deed itself.

Adversity.

1. As a wise pilot and governor of a ship will, in calm and fair weather, look for a storm: even so every wise man, in time of peace and prosperity, will prepare his mind for adversity.

Ps. lxxix. 2.

2. As a man or beast that suddenly falleth into a deep quagmire, whereof he can find no bottom, must needs perish, except there be some at hand to draw him out: so he that falleth into extreme adversity, except God do help him out, must needs be overthrown therein and perish.

3. Even as, in winter, when it is exceedingly cold, and in summer, when too much heat inflameth all things, great thunder and lightnings are seldom heard and seen, but in the spring-time and harvest, when the air is clear and calm, then chiefly they burn and strike where they light: so great calamities and bitter troubles do lie in wait for prosperity; they seek not after them which in a low and mean estate do labour and take pains in heat and cold, and all storms else, but those do they most suddenly wound, overthrow, and consume, as it were, with fire which, in a calm spring-time and harvest of prosperity, are drunken with pride and too, too insolent with vain glory of the world, and are set upon the top of vanity itself.

4. As the seed is more fruitful that hath been covered with snow, and the fire burneth faster that hath been pressed down with the wind: so are the hearts and souls of true Christians bettered by adversity.

5. As mariners, who, if they be once in the haven, are the greatest drunkards, blasphemers, whoremasters, and licentious persons that may be, but if they be upon the sea, in any peril and danger of their lives, there was never hermit—no, not Paul nor Hilary—so holy in words, so austere in life, and devout in prayers as they are: even so we, in like manner, are never so humble and lowly-minded in prosperity as we are in adversity; for, if we be well and at our ease, we think of nothing but of sporting and playing; we spend the time in carding and dicing, in dancing and making merry; we study in the morning what new pastime we may have all the day following; and we are never so much afraid of anything as that we should want time and health, never thinking upon the shortness of our days and the small time we have to live here so long as we are in health and jollity.

JOSEPH L. 4, 8.

Adversity bettereth the godly, but maketh the wicked worse.

EVEN as full wheat in the ear falleth out with the least motion of the sheaf, but that which is somewhat shrunk more hardly leaveth the husk, while that which is altogether shrunk will rather go to the chaff than go out of the ear: so a sincere-hearted Christian, with the least affliction, leaveth his sin and flieth to God. The weaker Christian more hardly doth the same; but the apostate will rather burn with unquenchable fire than forsake his beloved sin, that so he may turn to God.

Adversity bridleth our wicked appetites and maketh us more obedient.

1. As wild and fierce horses are wont to be broken with the hardness of the bridle and sharpness of the bit: so our untamed lusts and unbridled appetites are hampered and brought within the compass of reason with the bridle of adversity, troubles, sorrows, and afflictions.

2. Even as the grape, that it may yield wine, is brought to the press that it may be thoroughly bruised: so man is brought to calamity, that, being pressed with sorrows and exercised with afflictions, he may bring forth the sweet and pleasant liquor of obedience and virtue, and so be advanced to true Christianity, which is the greatest and highest dignity in the world. Miseries, penuries, and tribulations do, for the most part, keep under and stay our unruly lusts and dangerous desires, and are means by which we lift up our hearts and minds unto God, and become strengthened and confirmed in true piety and unstained godliness; and on the other side, prosperity, worldly wealth, dignity, and honours, are oftentimes means to hinder us in holy exercises, and to puff us up with pride and vain-glory, and to draw us to disloyalty and rebellion against God.

Numb. xxi. 6, 7.
2 Chron. xxxiii.
11, 12.
Nah. ix. 27.

The Adversity of the faithful is not above the patience that God giveth.

As the Lord, our most good and merciful Father, doth, according to His infinite wisdom and endless compassion, prepare His people unto Himself, trying what they will bear for His name's sake: even so He doth not assay (try) them above what He makes them able to bear, but arms them beyond the thoughts of the heart of man, till He send them full deliverance from all evil and troubles.

Adversity ought to make us more faithful and godly.

LIKE as the more one forceth to take away a staff which I hold in my hand while I am awake, so much more the faster I shut it in and hold it the harder, that it may not be taken away from me: even so, the more the devil endeavoureth to take faith from us by tribulations, so much the more should we meditate on the promises of God to hold it fast; and the more he thrusteth at us to overcome us, so much the more strongly ought we lean upon the staff of faith, to overcome his assaults.

Why God Afflicteth His children.

Heb. xii. 6, 7.
Deut. xxxii. 39.
Amos iii. 2.
Ps. lxxxix. 31, 32.

As a godly and wise surgeon, purposing to cut the corrupted wounds of a sick body, and to take away, or to sear with a hot iron, the rotten flesh, in cutting or searing hath no pity of the weak man, to the end that, in curing his sore and healing his wound, by cutting and searing, he may show him pity: even so our most wise God, that celestial Physician and heavenly Surgeon, smiteth and afflicteth us, that He may heal us—cutteth and seareth us, that He may cure us.

Affliction.

1. LIKE as, if a sheep stray from his fellows, the shepherd sets his dog after it, not to devour it, but to bring it in again: even so our heavenly Shepherd, if any of us, His sheep, disobey Him, He sets His dog of affliction after us, not to hurt us, but to bring us home to consideration of our duty towards Him. Now, His dogs be poverty, banishment, sickness, evil rulers, dearth, death, war, loss of goods or friends, &c.

2. As a vessel, when it is foul, must be scoured and cleansed before any good liquor be put in it; or as he that would have his ground to be fruitful must first pull up the weeds before he sow good seed: even so the Lord our good God doth by afflictions, as it were by sharp medicines and chastisements, purge our bodies, to the end that our minds may bring forth their due fruit in fear and reverence.

Ps. xcii. 12.

3. Like as the palm-tree, when there is a great weight laid on it, spreadeth and flourisheth the broader; or as a camomile, with treading and walking on, waxes thicker: even so a faithful Christian, the more affliction and persecution he suffereth for his Christ, the more is his faith increased.

Hag. i. 5, 6.
Prov. xvi. 7, 17.
Deut. xxviii. 1-10.

4. Like as the schoolmaster corrects not his scholar, nor the father his child, but for some fault, and for their amendment: even so no more doth God send His plagues and chastisements upon His children but to put them in remembrance of their disobedience towards Him, and that they should turn to Him. But if the lewd scholar or unthrifty son do not regard the correction laid upon him, nor consider the greatness of his fault nor the displeasure of his father, there is no goodness to be hoped for of him. Even so it is with such as lightly, or else not at all, consider, their lives past, God's dealing with them, and how evil and untowardly things have prospered with them during the time that they have displeased God and been afflicted.

Rom. v. 3-5.

5. As the ashes cast upon a fire put it not out, but is a means to preserve the same in the night against the morning, which otherwise would be consumed; or as the barrenness of the trees in winter is a means to preserve the roots against summer, which then will send up their juice into the body and branches thereof, whereby they are greatly enlarged and made far more fruitful than ever they were before: even so are afflictions unto the children of God, which do not only keep them from the barrenness of sin, but also increase and multiply in them the life and fruitfulness of God's Holy Spirit, and exercise them in patience and hope.

Storehouse of Similes.

6. As frankincense, when it is put into the fire, giveth the greater perfume ; or as spice, if it be pounded and beaten, smelleth the sweeter ; as the earth, when it is torn up by the plough, becometh more fruitful ; the seed in the ground, after frost and snow and winter storms, springeth the ranker ; the nigher the vine is pruned to the stock, the greater grape it yieldeth ; the grape, when it is most pressed and beaten, maketh the sweetest wine, &c. ; linen, when it is bucked and washed, wrung and beaten, is so made fairer and whiter : even so the children of God receive great benefit by persecution, for by it God washeth and scoureth, schooleth and nurtureth them, that so, through many tribulations, they may enter into their rest.

7. Like as they that go about to make lions tame are wont to beat little whelps before them, and to make them to crouch, that so, the lions seeing, they may crouch also : even so oftentimes God chasteneth and correcteth His dear servants, that those that be stiff-necked and rebellious should, by their example, learn subjection and obedience.

8. Like as a physician, who goeth about to cure his sick patient, doth first promise him health (by the assistance and help of God), whereby he putteth him in great hope and comfort ; afterwards he beginneth to purge, to cleanse and strengthen, and such like things, which make to the recovering of his health : even so our good God also, when He hath remitted and pardoned our sins and received us into the bosom of grace, and promised us life, who were before sick to death in our sins, doth lay on us afflictions, and so doth scour and renew us from day to day in the knowledge and love of Him, until we become saved, pure, and renewed, which then at the last cometh to pass when this mortal body dieth.

9. As the precious stone called amiantus, being cast into the fire, is made clearer and purer : so the children of God, being cast into the fire of troubles and afflictions, do shine more clear and beautiful.

10. As the goldsmith putteth his gold into the fire, not to mar it, but to purge the dross out of it ; or as the husbandman, who, when his corn is somewhat too rank, either moweth it down or else putteth his sheep to eat it ; and as a gardener doth prune his vines, not to destroy them, but to make them bring forth more abundant fruit : even so the Lord doth try His children by laying His cross upon their necks, and purgeth them like gold in the fire ; He cutteth from them many occasions of evil, that He may bring them to the bearing of greater and more plentiful fruit.

John xvi. 20.
Act. xiv. 22.
2 Tim. iii. 12.
1 Pet. iv. 12, 13.

11. It fareth with God's children as it happeneth to the children of the household : all the while they are young and little they are, as the apostle saith, subject and under tutors and governors, and many times the servants beat them as though they were their masters and that the children were their subjects, because that the time is not yet come when the seniority of the children ought to be manifested. But when the children are great, they abide heirs of the house, and the varlets (servants) depart, and all the labour of the servants and that which they have gotten shall continue and abide with them. Even so we, all the while we are in this world, are in this state ; for that it doth not yet appear what we shall be. But it is with us as it was with David : before the death of Saul, David was anointed and ordained of God king of Israel ; yet, nevertheless, he could not enjoy peaceably his kingdom till after the death of Saul ; but he was as the most miserable which was in Israel, chased and persecuted on every side. But yet, in the end, he reigned king maugre his enemies ; and all that Saul and his adherents did unto David was turned to the good and profit of David.

1 Kings ii. 1, &c.
Ps. vii. 1.
1 Sam. xxvi. 1,
&c.

12. As a piece of brass being stricken with a hammer, upon the anvil or stithy, breaketh, and withal maketh a sharp and irksome noise : so, when a hypocrite cometh betwixt the anvil and the hammer of troubles and affliction, he breaketh with impatience—he murmureth, crieth out, and lamenteth in blasphemies against God.

13. As a piece of gold being smitten with the hammer, on the stithy, soundeth sweetly, and is pliable and may be beaten out in breadth and length as a man would have it : even

so the child of God, in time of persecution, giveth Him thanks and submitteth himself, laying out his own heart willingly under the Lord's hand that striketh him.

14. As the sea, if it were not tossed with the winds, would stink : even so the godly man, if he were not exercised with troubles and afflictions, would be the worse.

15. As the moss called *Ros solis*, though the heat of the sun lie upon it all the day, yet the hotter the sun is upon it the moister it is : so the godly in affliction, &c.

John ix. 1, 2

16. As the father doth not only punish his child for his fault, but properly and chiefly respecteth his amendment, and to have him to leave his former lewd ways and to take a better course hereafter; but the child, for his part, when he is beaten, must first consider his fault, in saying, "This correction is for my lewd behaviour;" and so endeavour to amend and to do better afterwards: even so God, in correcting us, doth not only respect our sins, but our reformation; but we ourselves must find out a proper cause—that is, our sins; for although sin is the beginning even of all bodily diseases and chastisements, yet it does not follow that God always respecteth their sins whom He most sharply punisheth, as may appear by the answer of Christ to His disciples, &c.

17. As a painful and careful husbandman looketh diligently to all points of his business, and bestoweth his industry and labour in each respect, as the time and season affordeth, and as the nature and quality of every grain requireth, in hope thereby to receive a good increase and plentiful crop: even so God trieth each way by afflictions, to draw and bring all men, of all sorts and conditions in this theatre of the world, to acknowledgment of their duties and desire of their salvation.

Deut. viii. 2, 3.
Judges x. 13, 15;
16; xl. 31.

18. Like as the husbandman, after he hath ploughed up his land and sowed it, doth afterward harrow it and break the hard clods thereof; and after this reapeth, thresheth, fanneth, and searcheth the chaff from the corn; and as he cutteth, pruneth, and loppeth his trees, and keepeth them under, lest they should grow rugged or spread their boughs too far out of course and order; and, finally, as he grafteth, planteth, and teacheth his young scions to be naturalized in another stock than their own: so likewise doth God deal with men in this world, punishing and afflicting some with losses, hindrances, and other tokens of His hidden judgment, for the better trial of their patience and constancy; some (though evil and wicked persons) He tolerateth, spareth, and, as it were, winketh at, in hope of their conversion and amendment.

19. As children take patiently correction at their father's hand, though sometimes it be preposterous and otherwise than it should be: even so we ought to take that cross and affliction patiently which God layeth upon us, knowing that He always doth it for our good and comfort.

20. As it is a common thing to try gold and silver by fire: even so it should not seem strange to the children of God to be tried by afflictions.

Phil. iv. 5.
2 Tim. ii. 3.

21. Like as there is nothing in heaven that pleaseth God so well as that honourable obedience His saints do give Him in heaven: so there is nothing upon the earth so acceptable unto Him as when His saints upon earth are ready to suffer for His sake.

Math. xvi. 24.

22. As the Jews led our Saviour Christ to be crucified, they met one Simon of Cyrene, the father of Alexander and Rufus, and upon him they laid the cross: so likewise, if any affliction be laid upon us for Jesus Christ's sake, we must be well contented to carry the same, as Simon of Cyrene was to bear the cross.

23. As there were two crosses prepared for our Saviour Christ—the one of passion, as that wooden and material cross, whereon His body suffered outwardly; the other of compassion, whereby His soul suffered inwardly: so there is prepared a double cross for every faithful Christian—the one of the soul, the other of the body.

1 Cor. xi. 32.

24. As good Jesus was crucified by the bad Jews: so also hath God decreed that His children shall be afflicted in this world, lest they should be damned with this world.

25. As the ark of Noah rose higher and higher by the swelling of the waters of the flood: even so the minds of the righteous are brought nearer and nearer to God by persecution and affliction. Gen. vii. 7-14

26. As blowing seemeth to disperse the flames and trouble them, but yet maketh them burn more clear: even so affliction, though it be grievous to the flesh, yet it purgeth it of many sins, and maketh the godly far more excellent.

27. As there is no comparison of one little water-drop to the whole huge sea, or of one small grain of dust to the mountain Imaus: even so the light and short afflictions and troubles of this most short race are not worthy to be compared with the great and eternal glory of the life to come. 2 Cor. iv. 17, 18.
Rom. viii. 18.

28. As, in the fining pot, the goldsmith trieth the silver: so likewise doth God, by troubles and afflictions, try the hearts of men. Prov. xvii. 3;
xxvii. 21.

29. As a servant working abroad in the hot sun longeth for and is glad of the cool shade: so men in affliction and misery are glad of a little ease. Job vii. 2.

30. Like as, if two children should fight, and a man coming by should part them, and afterward beat the one and let the other go free, every man that seeth this will say that that child which he beats is his own son: even so, when God chastiseth us, He showeth Himself unto us as a Father, if we submit ourselves. Heb. xii. 7.

31. As great and mighty fishes are not bred and fed in small rivers and sweet waters, but in the salt and bitter waters of the seas: so men that are excellent and very famous, by reason of the notable and manifold virtues wherewith they be endued, are not delighted in the false and deceitful pleasures of this world, but are nourished, and, as it were, sweetly cherished and brought up in Christ, with very sour sorrows and bitter calamities, which they endure and most patiently bear for God's sake.

32. As to a valiant soldier, nothing is more noble and worthy of praise than to carry the armour and arms of his prince: so a true Christian man esteemeth nothing of greater value and more honourable than to bear the arms and badges of Christ's captain—that is, to be thoroughly touched with great crosses and many afflictions, and to be well armed with godly patience. Gal. vi. 17.
2 Tim. iii. 12.

33. As a physician doth minister to his sick patients sour and bitter potions to drink, that some hurtful humour of their bodies may be expelled: so God, our heavenly Father and Physician, willing to cure the maladies and to salve the sores of our souls, doth reach unto us many times the cup of afflictions, troubles, and miseries, that (our sins and iniquities being taken away) we may be restored to the former salvation of our souls.

34. As he that would mortify his greatest sins must begin to do it with small sins, which, when they are once reformed, a man shall be able more easily to overcome his master sins: so, likewise, he that would be able to bear afflictions and the cross of all crosses—namely, death itself—must first of all learn to bear small crosses, as sicknesses in body and troubles in mind, with losses of goods and of friends and of good name, which may fitly be termed little deaths and the beginnings of death itself; and so he must first of all acquaint himself with these little deaths before he can well be able to bear the great death of all.

35. Even as he that hath a son who is in good and perfect health, and a servant that is exceeding sick, dealeth more roughly and severely with his son than with his servant, not because he loveth his servant more than his son, but because he would (if it might be) restore his sick servant to his former health, but his son, whom he loveth most dearly, he reproveth, checketh, taunteth, and correcteth: even so our loving God sometimes afflicteth His dear children, whom He most tenderly loveth, and doth suffer them to be exercised with wants, with hunger and cold, with weepings and wailings, with sighs and sorrowful sobs, with nakedness and want of harbour, with heaviness of heart and vexation of soul, with sickness of body and want of liberty, and with a thousand other calamities and cares, and

Heb. xii. 6, 7.
Gal. vi. 14.
2 Tim. iii. 12.
Rom. v. 3.
Matt. v. 10.

in the meantime suffereth the wicked and ungodly ones of the world to want nothing. He giveth them health, wealth, and liberty, worldly honour and dignity, and what not, meaning and purposing by these means (if the fault be not in themselves) to bring them to know, to fear, to honour, and to serve Him, by whose providence and appointment they have and enjoy all those good blessings, and so be cured and healed of the sores and sickness of their souls.

36. As the skilful pearl-seller and cunning lapidary doth willingly suffer the Indian diamond or adamant to be smitten and stricken with great and weighty blows, because he knoweth well that the hammer and anvil will sooner be bruised than the diamond or adamant will be broken : so likewise our most wise God—yea, only Wisdom itself—suffereth men of excellent virtues, of unquenchable love and charity, and invincible constancy, to fall into divers temptations and great afflictions, and to be plunged deep into manifold miseries, because He will have their inward graces to break out and so shine before men, that they, seeing the constancy of His saints, may glorify God who is in heaven.

37. As a mother that weans her child layeth wormwood or some other bitter thing upon her breast to make the child loathe the milk : so likewise God makes us often feel the miseries and crosses of this life, that our love and liking might be turned from this world and fixed in heaven.

38. As raw flesh is loathsome to the stomach : so is every sinner and unmortified man loathsome unto God, till the Lord, by afflictions, mortify in him the corruptions of his nature, and specially the love of this world.

1 Cor. xii. 32.
2 Cor. i. 4.

39. As horses that are headstrong, and either keep not their right pace or turn out of the way, be reined and kept in with the bridle : so the Lord bringeth us back from our headiness by one affliction, calamity, or other.

Heb. xii. 6.

40. Like as, if any shrewd (troublesome) child purpose to fly from his schoolmaster, or refuseth to keep the school diligently, there are messengers straightway sent for him to bring him back : so likewise God dealeth with us, who sendeth His messengers—to wit, troubles, the pestilence, and other diseases—to bring us back to Himself.

Ps. v. 4, 5.

41. As a master can in nowise be said to hate his scholar when he fetcheth him into the school with his rod from playing the truant : even so, no more doth God hate us when He calleth us back from our lewd ways by His correction.

Ps. cxix. 67, 71.

42. As in a house where there are many children the rod is necessary ; or as in a city subject to divers diseases, and where there is an evil air, physicians are needful : so likewise in the house of God, where there are many children inclined to evil, the rod of affliction is many times more necessary than bread.

Job i. 21, 22.

43. As a mad man is angry with the physician, chaseth him away, and throweth away the medicine ; but a wise man that is sick of a corporal disease sendeth for the physician, taketh drink at his hand, thanketh him—yea, and giveth him a reward : so when God, the Sovereign Physician of our souls, visiteth us with afflictions, and giveth us wholesome medicines, we must not be like mad men, rejecting the hand of God ; but receiving the medicine, we must give Him thanks, and bless Him, after the example of Job.

44. As corn that is shut up and closed in the husk, and the chaff cometh not forth if the ear be not beaten, and also tarrieth still in the chaff if it be not fanned : even so the like happeneth to the children of God if they be not beaten and fanned by tribulations, to be separated from the chaff of the world and the pleasures and impediments that be in it.

Hos. ii. 6.

45. As the beasts that go by the way and see on the side of them fair fields, assaying to go to them, and running upon the hedges of thorns, if they feel the sharp pricks, they go back and return into the way : so likewise, when the children of God go out of the right way to heaven, to go into the fields of this world and of the flesh, God maketh them to come upon the thorns of afflictions, to the end that, by their prickings, they may turn back again.

46. As gold, by fire, is severed and parted from dross: so singleness of heart and true Christian simplicity is best seen and made most evident in troubles and afflictions. In prosperity every man will seem godly, but afflictions do draw out of the heart whatsoever is there, whether it be good or bad. Ps. xxvi. 2.

47. As the obedience of Christ in the cross was a grateful sacrifice to God: so our obedience in all afflictions and troubles pleaseth God, not for itself, but in respect of faith, whereby it is severed from the punishments of the ungodly, and is laid upon the altar of Christ, through touching of whom it is sanctified and accepted of God. Job xix. 25.

48. As myrrh, notwithstanding it be sharp and bitter, yet it healeth wounds and preserveth from putrifaction: so the cross and troubles of the saints, though they be irksome to the flesh and grievous, yet they destroy not, but heal rather.

49. Like as when a mother, willing to wean her child, shall say unto him, night and day, "My child, it is time to wean thee; thou art grown great enough, and I am with child; my milk is corrupt; it will make thee sick;" yet he is so fond of the breast, that he cannot forsake it; but if the mother put wormwood or mustard upon the breast, the child sucking it, and tasting the bitterness, he quite forsaketh it, without sucking any more: even so, though God's preachers preach unto us, and exhort us to forsake the corrupt milk of the world and of the flesh, yet we seem deaf still, and are always backward, until God put upon these cursed teats the mustard and wormwood of afflictions to wean us.

50. Like as when we see the carpenters strike with their axes upon pieces of wood, to square or plane them, and masons to polish stones with the strokes of a hammer, we gather that these are stones and timber which the master would employ in some building: even so let us conclude of ourselves, that if God lift up upon us the axes and hammers of afflictions to polish us, it is a manifest and sure testimony that He hath chosen us to put in the building of His temple, and that so we are His children both well beloved and happy. Heb. xii. 6.
1 Pet. iv. 17.

51. As he that despiseth the Word and Sacraments despiseth them not only, but the Lord, who is the Author of them: even so he that cannot away with afflictions and temptations, either of body or mind, but counteth them miserable and not to be suffered, despiseth them not only, but the Lord Himself, who hath appointed them as means to work in us that excellent virtue of patience. James i. 2, 3.

52. As the goldsmith knoweth how much dross he hath, and how much clean and fine gold, by the trying of it in the fire: even so we shall know what portion of faith the Lord hath given us by afflictions and troubles, and what dross and imperfections remain in us, as infidelity, which, when we know perfectly, we must learn by the Word of God, and so heartily and earnestly pray Him to redress it.

53. As myrrh doth keep men's bodies from corrupting, and preserveth them from putrifaction and rottenness: even so it is most true, in the children of God, that afflictions and calamities, taken and borne patiently, do profit and prevail much to keep their souls from the corruption and canker of grievous evils. John xvi. 20, 21.
2 Cor. i. 8.
Rev. vii. 14.

54. Even as a bitter potion is not said to be unprofitable, nor without hope, when health and soundness doth follow, although it be exceeding bitter to him that taketh it: so sharp and pinching afflictions, troubles, and calamities, wherewith the Lord doth exercise His children now and then, are not to be counted idle and in vain when some peace of conscience and comfort unto our souls do follow, that, when the justice of God is seen, many may be amended and the faith and patience of many may be tried; for nothing is more available for the advancing of the praise and commendation of true virtue than calamity itself, taken and borne patiently for Christ's sake.

55. As the entangled bird cannot escape out of the net that compasseth her: even so no more can we wind ourselves out of those afflictions that God layeth upon us. Lam. ii. 13.

56. Like as a man that hath two sons—the one an earnest lover of virtue, strong in body, and of a mighty courage; the other depraved and of crooked disposition, inclined to effeminate pleasures and wanton delights, weak in body, and of little or no courage: the first he sendeth out to wars and doth adventure him in perils and dangers of all sorts, that he may exercise and acquaint him with the labours, troubles, and toils of the world; the other he cockereth and maketh too much of him; he suffereth him to have all things at his will; he is kept at home, and, as it were, dandled upon his mother's lap; but at the last he that, in all his affairs and dangerous adventures, did in every point quit himself like a man of great valour and noble courage, received, together with great praise and deserved honour, a most high and noble reward, but he that was pampered and cockered at home had neither praise, reward, nor honour: even so our Heavenly Father doth lead men that are strong and constant in faith through divers and sundry perils and dangers, and doth draw them, as it were, with His own hand through bitter anguishes, great perplexities, and narrow straits of calamities, miseries, and temptations, and doth continually exercise them with fearful combats against the enemies of their souls, and through many and great labours, infinite sturdy storms, and bitter blasts; doth strengthen and confirm them in virtue and godliness; but the frail and wicked men of the world, such as are merely natural—without any delight or comfort in His Word, and who are no whit seasoned or cheered with the dews of His grace and His most blessed Spirit—He permitteth them to be in great prosperity and to have all things at their will and pleasure, without smarting, sighing, sobbing, and groaning for want and lack of anything that their hearts can devise or desire; but at the length, in the end of the day, they that have striven hard and fought manfully, and have in battle overcome the flesh, the world, and the devil, shall be received into endless salvation, everlasting life, and eternal glory; and they which have laid down their heads and slept in the bosoms of worldly pleasures, and have slumbered in foul and filthy idleness, never caring nor thinking what will follow, nor remembering the dreadful day of judgment, when the wicked shall hear their damnation announced by Christ, they then shall be utterly condemned, reprobated, and cast into everlasting and endless miseries. Then shall most plainly be seen and felt the loss that fleshly pleasures bring, and the profit of afflictions and crosses carried and borne for our Saviour Christ's sake.

2 Tim. ii. 3-5.
1 Cor. x. 13.

57. As wheat, or other corn and grain, laid up and kept in a garner, cellar, or chamber, if it be not stirred and dressed with a shovel or fan, will be full of corruption, lose the sweet savour, wax unwholesome for man's body, and will be consumed of weevils; or as apparel or garments, being laid up close in a press or other place, if they be not much shaken, beaten, and tossed, will be eaten and spoiled with moths: even so Christians, if they be not tried with temptations and thoroughly exercised with calamities and miseries, will be very quickly monstrously corrupted, and will grow to be so rotten in all manner of sin and iniquity, that they will shrink and fall quite from the Lord; but, being well proved, canvassed, and thoroughly tried with many crosses, afflictions, and troubles—one following on the neck of another—they become the firmer, stronger, and more constant in the faith, fear, and love of God, and so, manfully fighting and courageously overcoming the adversaries and enemies of their souls, they shall at the last be crowned with an everlasting crown of eternal glory.

Rev. iii. 19.
Matt. v. 10, 11.
Rom. iii. 4, 5.

58. As a father giveth unto his son whom he loveth dearly a breastplate or stomacher—very costly and curiously wrought, of silk, silver, or gold—to wear under some other garment, he doth suffer his uppermost garment, as doublet or coat, to be pinked and cut in divers places, that the under costly work may outwardly appear and be seen of all: even so our heavenly Father—a God of compassion and mercy, yea, the God of all comfort—doth sometimes suffer that man whom He most dearly loveth to be wounded of the wicked and to be smitten with calamities and miseries, to the end that the precious and golden breastplate of patience, wherewith the Lord hath inwardly endued him, should outwardly appear and be seen of all.

59. As the waters which were very bitter in Marah, after that the wood was thrown thereinto, became sweet : so there can no cross or affliction happen to the saints of God in this life, but it becometh most pleasant if the wood of the cross of Christ be added as a sauce, but if that be taken away the waters become bitter and unsavoury—that is, every trouble is very sour and intolerable unless it be tempered as it were with the cross of Christ.

60. As the bush that Moses saw was not consumed with fire : so neither do the weapons nor cruelty of enemies consume Christians, although they be mightily beset round about of the wicked. Exod. iii. 3.

61. Like as when trees are hewn down, much more imps (offshoots) do spring up than the boughs were that were cut off : so now, after the slaughter of many godly men, more did run unto the Gospel, and that day by day, than ever did ; yea, and the blood of the slain bodies was a certain watering of the new plants springing up in the Church ; so that a martyr in suffering doth not suffer for himself alone, but also for every man. For himself, he suffereth to be crowned ; for all men he suffereth, to give them an example ; for himself, to his rest ; for every man, to his welfare.

62. As the fluttering of the snared bird holdeth her faster than before : so likewise our struggling and murmuring against God in our afflictions availeth us nothing at all ; but rather we must take patiently whatsoever He doth lay upon us, and seek unto Him alone for release by earnest prayer, who only can deliver us.

63. As the grapes cannot fly from the treader of the winepress, even so no more can we escape God's hand in punishing and afflicting of us, because there is no place to fly from His presence. Lam. i. 15, 16.
Ps. cxxxix. 7, 8.

64. Like as salt preserveth flesh that it doth not putrify, and the drawing plaster searcheth and purgeth that part of the body which is sore, lest through corrupt matter it pine away ; or as the hot iron, being put thereunto, burneth out and consumeth whatsoever should hinder the recovery thereof : so likewise do affliction and tribulation (lest we should wax rotten in the filthiness of sin) draw us back from the renewing of sin, take away the delight of resting in evil, quench the fire of lust, and easily pluck out of a good heart whatsoever is an impediment to the good health of the mind.

65. Even as by long boiling of gold, which is thrown into the furnace, any other corrupt thing mixed therewith is tried out and taken from it : likewise so, through affliction and adversity, both the delight we have in creatures, the flattering we make of ourselves, the confidence we have in men, and whatsoever else is not pure, vanisheth away, and is put from us, and the mind thereby wholly bent upon God, of whom it waiteth to obtain a quietness.

66. As the courageous horse shows by his prancing and all other tokens of fierceness how unwillingly he abideth his rider—yea, he throws him off if he can, and yet, nevertheless, is brought under, will he or no—and as the gentler horse more quietly suffers his rider, turns what way soever he appoints him, and lets himself be tamed : even so the wicked, when God doth try them with affliction and misery, with pensiveness and with adversity, they spurn against it, although they nothing prevail, and, being impatient of their misfortune, make resistance all that ever they can ; but the godly sort stoop to God, suffer themselves to be ruled, and with all humbleness of mind yield to the will of God ; through which it comes to pass, that as the one sort reaps no fruit through their impatience, so the other, by their sufferance, depart with exceeding great profit and commodity.

67. As one and the same sun hardeneth myrrh, and yet melteth wax : even so, in a manner, doth affliction make good men become the better and evil men the worse.

68. Like as the musician straineth his strings, and yet he breaketh none of them, but maketh thereby a sweeter melody and better concord : so God, through affliction and

trouble, destroys not those which be His own, but makes them better and more pliable unto the fruition and enjoying of the life to come.

69. As the mason heweth out stones which he maketh fit for building of his house, graves them and squares them before he lay and join them to the building: even so, through affliction, doth God turn, try, exercise, and prepare beforehand His elect, with whom, as with lively stones, he purposeth to build the habitation of God. He sifts them as corn with a fan, winnows them from the chaff, and puts them aside into His chest before He lays them up in His heavenly barn.

70. As the seed of the harvest, which is covered with frost, increaseth more fruitfully; and as the flame with blowing is kept under, to the intent it may increase and be made greater: so doth God, through affliction, trouble, and adversity, more vehemently ravish our minds, stir them up, and increase them, with a longing for Him.

71. Even as Christ (whom in baptism we put on) was baptized with the cross: so we also, as long as we remain in this world, must prepare ourselves for the cross and adversities.

72. Even as the conscience assenteth to the law, reproving sin: so also, by the cross, we are admonished to repent, that we may be saved.

73. As the goldsmith, intending to make precious and excellent vessels fit for the use of great kings, doth cast his gold into the fire, that so it may become pure from all dross: so, before that the faithful can be vessels of honour, fit for the service of God in the kingdom of heaven, they must be cast into the furnace of affliction, and there be weaned from the vain delights and pleasures of sin—yea, tried—that they may be found in the profession of the faith, and corrected for their former misdemeanor.

74. As a tree which, although it be removed out of one place unto another, yet flourisheth: so the afflictions of the godly turneth to their profit.

Affliction is profitable.

Gen. xxxvii.,
xxxix., xlii.

1. As the little bee gathereth the sweetest honey out of the most bitter blossoms and flowers: even so men of wisdom and understanding receive much utility and fruit of their present sorrow and afflictions.

2. Like as the Holy Scripture attributeth a certain reward unto our good works, which works, notwithstanding it is not we that work them, but the Lord, who useth us as instruments of His: even so is the cross an instrument of God, whereby He subdueth our flesh, keepeth us in the school of correction, and forceth us, as it were by violence, from evil to goodness.

3. As all the rain that falleth into the sea maketh it not the fresher: so all the afflictions that befall and happen to the godly make them not worse, but better.

4. Even as a father, knowing that mere wine is not wholesome for his child, minglet it with water: so the Lord, seeing that continual prosperity is not good for us, minglet it with affliction, crosses, and adversity.

5. Like as they which are delighted with hawking, if they love any hawk more than the other, do as well hood and leash her, lest she should fly away from them as feed her, that she may live: even so the Lord, as He doth bestow blessings upon His children, so He doth also lay afflictions on them, lest they, being puffed up with pride, should forsake Him and depart from Him.

6. As lightning is a glory to the heaven, but hurteth the earth: so afflictions are good for the divine and Christian soul, though they be very troublesome to the body.

7. As little children accustomably do desire sweetmeats, which do annoy and hurt them, and loathe and abhor bitter things, that would do them good : even so some Christians and Gospellers (such is their weakness and foolishness) do pursue and hunt after pleasure, ease, idleness, and prosperity, and shun and fly from affliction, crosses, and persecutions, than the which nothing is more requisite, necessary, and profitable for the confirmation of a Christian life ; for it is that sovereign tried balm that quencheth the deadly poison of self-love, worldly pleasure, fleshly felicity, and carnal security.

8. As it is not only the property of the plough to root up all briars, brambles, thistles, thorns, and weeds out of the arable land, but also to prepare and make the same apt and fit to receive the pure seed into it when it shall be sown upon it : so likewise it is the nature and quality of affliction, not only to root out of the earthly heart of man all the weeds of concupiscence and worldly delights, but also to prepare and make ready his heart and soul to receive the wholesome and most seasonable seed of Christ's doctrine, when it is by His faithful ministers preached.

9. As the hard hammer beateth off the rotten and cankered rust from the iron : so, in like manner, the cross and affliction beat off the rotten rust of covetousness, whoredom, extortion, drunkenness, uncleanness, licentiousness, gluttony, wrath, strife, sedition, sects, malice, and such other like wayward vices, from the excellent anchor of a Christian faith, preparing the same to all good exercises, which otherwise would consume away.

10. As the flaming furnace purifieth the good gold, in burning and wasting away all the dross thereof : so affliction burneth and consumeth the drowsy dross of man's deceivable lusts ; for by it the world is crucified unto us and we unto the world, and by it we are made like unto the image of the Son of God.

11. As the pruning knife, wherewith the rotten, dry, and withered branches are cut away : even so, by affliction, the putrified branches and vices of the tree and vine of a Christian life are done away, which by continuance would utterly waste, and make the same unfruitful ; so that by it our faith is increased, our patience exercised, and our hope augmented.

12. As the savoury salt consumeth away the corruption from the unsavoury meat : even so affliction consumeth and purgeth away the corruption of Christians, in seasoning their lives to all profitable uses, for by it we are known both within and without, to ourselves and to other men.

13. Like as the physician is necessary unto the sick, or the biting corrosive unto the festered sore, or the sharp lancet unto the mollified matter : so likewise, without all comparison, the cross and affliction is more necessary unto a Christian ; for by it the sickness of sin is removed, the fleshly lusts cured, and the superfluous humours of earthly pleasures are cut away.

14. Even as no man ever saw the head go into a place one way and the members another way, unless they were divided and cut off : so, in the like manner, Jesus Christ, our Head, entered into the kingdom of His Father by ignominy, reproof, shame, slander, railing, persecution, affliction, and the cross, and therefore we, His members (if we continue the members of His body), must enter in by the same way and none other.

Matt. x. 24, 25.
John xv. 18-20.

15. As the fiery bush that Moses saw in the Mount Horeb, which bush, for all that it was on a flaming fire, yet did it not consume ; or as the shining worm, that being cast into the fire, doth not perish nor consume, but, contrariwise, is thereby purged from filth and more beautiful than if it were washed with all the waters of the world : even so such Christians as are cast into the fire of affliction are not consumed, but purged, tried, and purified.

Exod. iii. 2, 3.

16. As the child is glad when the father smileth upon him and speaketh comfortably unto him, although he beats him : so let us be glad and rejoyce when our Heavenly Father doth smile upon us, in giving us the assurance of His love, although He doth afflict us.

17. As the physician or surgeon bindeth him fast that is vexed with a frenzy, stirs him up that is troubled with the disease of lethargy, putteth them both to vexation, and yet loveth them both, being not only desirous to restore health unto them both, but also applies very diligently his whole art and study in curing of these things : even so God, although He be sometimes sharp and severe in afflicting and punishing His, yet doth He most lovingly by such means procure salvation unto His elect.

Allegories.

As they are much deceived who think that the stories in the Scripture do signify no other thing but that which was done : so likewise they are too rash and bold that would draw all things to allegories.

Ambition.

1. As worms engender sooner in soft and tender wood than in other that is more hard and knotty ; and, likewise, as moths do breed sooner in fine wool than in coarse flocks (locks) : even so ambition sooner assaulteth an excellent and rare man in all kind of virtue than another which is not so virtuous.

2. As those that tug at the oar in the galley, a man would judge them, seeing their manner of doing and how they stretch their arms forward, that they would go on and sail forthright, when with all their might they enforce themselves to draw backwards : even so, some, being ambitious and vain-glorious, will yet nevertheless persuade us that they have nothing in greater detestation than ambition and vain-glory, when there is not anything whereof they are more desirous and greedy. Such in times past were the pharisees, as are yet at this day many that hunt for livings and preferments, who have their hearts swollen and puffed up with ambition, which they cloak and colour under the vizard and outward show of humility. These may be fitly resembled to Antisthenes, who, on a time, walked in the common place at Athens, with a cloak all torn and tattered, to the end that everyone beholding him so poorly apparelled might judge that he did it through humility and not for lack of goods, because he was a man well esteemed and of good reputation ; but Socrates, having discovered, by the readiness of his good understanding and judgment, the hypocrisy of this philosopher, said aloud, that he saw his ambition through the holes of his cloak. Diogenes also entering on a time into Plato's chamber, and seeing his bed very finely made, because, being of a civil and gentleman-like nature, he was neat and handsome in his movables, apparel, and gestures, and (to be short) in all his conversation, he went and wallowed himself, like a swine, upon it, saying that he trampled down Plato's pride ; but Plato answered readily, that this was done with greater pride. "For all is not gold that glistereth," as it is commonly said.

3. As Icarus, who, taking upon him to fly with wings made of wax, when he came near the sun, his wings melted with the heat thereof, and so he fell into the sea, which of his name is yet called the Icarian Sea : even so the ambitious, the higher they rise in glory, the more they approach the heat of God's wrath, and so do melt and fall into the gulf of eternal confusion.

4. As he that is condemned to be hanged hath no liking of the ladder, because he knoweth that the higher he climbeth the nearer he is to his death, and therefore could be content the ladder should be either broken or burned, if he might have his desire : even

3 John 9.
Mark ix. 34.
Matt. xx. 20.
Judges ix. 5.

Acts xii. 21.
1 Pet. v. 5.

Matt. xxiii. 12.
2 Sam. xviii. 9.
2 Kings xi. 1-15.

so ought we to detest ambition and pride, and endeavour to deny and mortify the same, as knowing that to desire greatness is to desire mishap, and that pride and arrogance is the highest step wherefrom man is cast headlong into utter ruin.

5. As a man hath no cause to boast of his wickedness and misery : so in his virtues doth his ambition and pride grow, take increase and nourishment, causing him many times, the more virtue he is endued with, the more to be proud.

6. As poison put into good and wholesome meat maketh it mortal : so ambition and pride, taking occasion of God's graces to boast itself, doth by such sacrilege turn us unto destruction.

7. As the peacock, so full of fair feathers, having only two foul feet, standing proudly in the circle and contemplation of his beautiful train, so soon as he seeth his feet, which he thinketh to be foul, straight humbleth himself, and abateth and seeketh to hide his feathers : even so much more ought every good Christian, by the feeling, sight, and apprehension of his many foul sins and vices, and corrupt and perverse passions that reign in him, to humble himself, and to abate his ambition and pride, engendered of a few feathers which have only some small beginning and appearance of beauty.

8. As the more directly that the sun lieth upon us, the less is the shadow of our body, 1 Cor. iv. 7. as at noon we may see by experience, and a little before and after : even so the less that we arrogate and ambitiously boast of ourselves, the greater gifts and graces of God are we endued withal.

9. Like as men would laugh at a poor man if, having precious garments lent him to act and play the part of some honourable personage upon a stage, when the play were at an end he should keep them as his own, and brag up and down in them : even so, such are they to whom God imparteth His gifts and graces, when, in lieu of yielding the praise and glory of the same to Him that is the Author and Giver of them, they ambitiously assume and take it to themselves.

10. As a tree, the higher it is, the greater force the wind hath of it, and every little blast will be puffing at it, so that the sooner and greater is the fall thereof : so the ambitious man, the higher he climbeth, the greater is his fall.

Amendment of Life *necessary.*

1. LIKE as, if a merchant seemeth willing to trust another that is ready to be bankrupt Matt. iii. 2; 1v. 7. with all his goods, one warning will be enough to reclaim him—ye shall not need to pray him to beware, or allege many reasons to withhold him—the fear only of apprehension of the loss of all his goods will be a reason and exhortation sufficient : even so then, when Jesus Christ saith, "Be ye better advised," that is, amend ; and note, that by offending God, and so taking the way to hell, we endanger ourselves, yea, we do even assure ourselves to lose both bodies and souls for ever. It is therefore mere madness and ungrateful rage to continue, and not to be wiser and better advised, that we may convert to God, and by amendment preserve our bodies and souls unto life everlasting.

2. As little children are nursed up to the end they may grow great and wax strong, and it were a wonder to see a child continue as little and weak as at the birth : even so, if we, who, being members of the Church of Christ, and consequently entered into the path that leadeth to the kingdom of heaven, and daily do receive the food of God's Word and Sacraments, should not increase in faith, working in love, and amendment of life, it were a great ingratitude and inexcusable obstinacy, which should not escape unpunished, to stand still in the way, and not to go forward.

Anger.*Prov. xvi. 32.*

1. As continual flogging doth much bruise and shake the body : so daily anger doth wound and mar the mind.

2. As a child, for want of experience, seeking with a sword to annoy others, woundeth himself : so anger, that intendeth to damage others, is most hurtful to itself.

*Prov. xiv. 17.**Eph. iv. 31.**Col. iii. 8.*

3. Like as, according to the mind of Hippocrates, that sickness is most perilous wherein the sick man altereth his countenance and hue : so, likewise, there is no disease of the mind more mischievous than anger, for it altereth the voice and going of man, that he seemeth sometimes strange and unlike to himself.

1 Cor. xiii. 5.

4. As the mariners, perceiving tempest at hand, do with anchors fasten their ship : so, before the tempest of immoderate anger doth invade us, we ought with reason to establish and fasten our mind.

*Matt. v. 22.**Rom. xii. 19.**Prov. xv. 1—18.**Eph. iv. 26.**Col. iii. 8.*

5. Like as, if a man blow a spark, he doth many times make a great star-fire ; but contrariwise, if he spit on it, he quencheth it clean out : even so, if one speak proud, boasting words to his enemy, he shall incense and provoke him to wrath ; but if he entreat him kindly, with fair speeches, he then shall pacify his anger before it break out.

6. Like as if a man join fire to fire, he maketh the flame the greater : even so, if a man think to suppress another man's anger by being angry himself, he shall both lose his labour, and rather increase the other man's anger.

7. As vinegar corrupteth a vessel if it be long in it : so anger doth corrupt the heart if it continue in it.

8. Like as we abhor drunkards, for that so long as they are drunken, they are without sense and understanding, differing nothing from brute beasts but in shape and portraiture only : so, in like manner, for the same cause, must we fly this choleric passion of anger, which, like a hot and fervent fever, so troubleth our minds, that so long as we are possessed therewith we cannot understand, much less speak, anything that savoureth of reason.

9. As we account him a mad and a furious man that would set fire on his own house : even so we may think of him that setteth his own heart on fire, and burneth himself through anger, malice, and revenge.

10. As vinegar spoileth the vessel wherein it is kept : so do anger and choler mar him in whom it aboundeth.

11. As every one abhorreth a wrangling and contentious person, and as every one looketh carefully to fire for fear of harm : so, likewise, we should take heed of this choleric passion of anger, which is as a dangerous flaming fire, wasting and consuming whatsoever it toucheth, and cannot be quenched but with great difficulty, being once but a little kindled.

12. As fire when it is covered with ashes, yet it is not quenched : even so anger or choler, though it be dissembled, covered, or retained in the heart awhile, yet it is not so quenched, but it hatcheth hatred, which by little and little so converteth itself into his substance, as in short time it becometh inseparable from his nature.

13. Like as, if we have but one child, we are loth he should be governed by a fool : so, likewise, we must consider that when we suffer ourselves to be transported by anger and choler, we commit ourselves, as it were, to be ruled by a furious person.

14. Like as, when our enemy invadeth us, we seek to repulse and drive him back by all means possible, lest he should set footing in our territories and land, and nestle himself near us ; and if he be entered, we are careful so to impeach and remove him, that he fortify not himself : even so, in like manner, we must make such bulwarks about our hearts, that anger and choler may no way enter ; but if it happen that it once entereth, and

lieth secretly in the corners of our breasts, and that it surprise and set upon us on the sudden, or maketh way by force, we must forthwith devise all the ways we can to expel it as soon as we may.

15. If we have eaten poison, we seek forthwith to vomit it up again with all speed; and if we be fallen into any disease, we use the means we can to provide a remedy: so, likewise, when we feel any unruly motions of anger or choler, and the fiery flames thereof be once kindled in our hearts, we must be careful to repress and cool them, as we would be to quench the fire in our houses.

16. As wind in the body puffeth it up, and maketh it to swell and seem great: even so anger puffeth up a man and maketh him so proud and arrogant, that he thinketh no device so good as his own, neither will he take any counsel of himself during the heat of his fiery passion, nor yet receive any at other men's hands.

17. As they who, seeing their houses on fire, understand not what is said unto them, by reason of the noise about them and the troublesome cogitations of their own minds: even so angry and peevish persons are so senseless and void of reason, that they will not hearken to any good advice or counsel, so that if one speak gently unto them they do not regard it; if he reprove them roughly, they are the more exasperated, and become more wilful.

18. As many medicines do little profit if they be not applied after the fit be ended: so can we not comprehend any reason if, with the tumultuous and troublesome motions of anger, our minds be molested and vexed.

19. As we are wont to deal with fire, which with great earnest endeavour we seek to quench, when as it first beginneth to kindle, not expecting or tarrying till it hath taken the beams and rafters of the house, or any solid matter, whereby it may be increased and strengthened: so, in like manner, we must not stay till we burn and flame with anger, but as soon as ever we feel ourselves disposed thereunto, and that the pulse of our hearts beginneth to beat quicker than is convenient, for a right and wholesome temperature.

20. As Plato, having taken his man in a great fault, was of a sudden exceedingly moved, and having gotten a cudgel as though he would have beaten him, notwithstanding desisted, and used no further punishment; one of his friends standing by him, and seeing this thing, demanded of him why he had gotten such a cudgel; to whom he answered, that he had provided it to correct and chastise his own anger, which seemed to rebel against him, and would no longer be ruled by reason: in like manner should we do when we are troubled with this passion of anger, and get either a knife or a sword to cut the throat of it when it beginneth, and is as it were in its infancy; for we may easily at the first oppose ourselves against it, as against a tyrant, and not permit it to have rule over us; but if we suffer it to increase and to fortify itself, it will by little and little overrule us, and at length become invincible.

21. As they who have the falling sickness, to the end that others should not see them fall grovelling and lie foaming at the mouth, showing a most strange and ghastful countenance, do withdraw themselves from all company: even so we should get ourselves out of all company, that so we might the more easily tame this furious passion of anger, that so at length we might attain such a moderation and constancy of mind, that it cannot be altered with any occasion whatsoever.

22. Like as the Thebans thought at the first that the Lacedemonians were invincible, and therefore durst not meddle with them, but after that they had overcome them once or twice, then they thought they were able to conquer them, and that in set battles: so, in like manner, if we once take heart, and think that we are able (being well armed with reason) to meet anger in the field, and overcome it, we shall not need to encounter this enemy twice, for he will not be so hardy as to appear the second time, or if he do, it will be to his utter overthrow and confusion.

23. As the covetous man thinketh, that if he once obtaineth that he desireth, he will then rest contented: so we think and imagine. that if we have uttered our anger, our minds are satisfied. But as the desire of the one is nothing assuaged by the possession and increase of riches which he desireth, but rather augmenteth more than it was before: so likewise the poisoned stomach of the other is nothing eased by outrageous and furious speeches, but rather becomes more froward and perverse.

24. As fine gold doth suffer itself to be tried in the furnace six or seven times, and yet the heat of the fire doth never change its nature or colour; or as good corn is first threshed with the flail, and then winnowed in the wind, and yet is neither broken with the one nor carried away with the other: even so we should suffer ourselves to be tried by injuries, oppressions, and other hard dealing, and yet not by impatience, through anger or choler, change our nature, or yet our colour, or be carried away by any inconvenience.

25. As trees planted by running brooks do endure both winter and summer, which the first hurteth not by its frosts and cold, nor the second by its heat or drought; or as the sheep that be shorn every year, and in the end be led to the slaughter, do suffer their throats to be cut without gainsaying; or as incense doth permit itself to be cast into the fire: even so should we, through patience, being free from anger, suffer ourselves to be wrong and hardly dealt withal, that so we may the more manifest the faith which God hath given us.

Ps. cxxix, 2-4.

26. As the ship that is well made and sufficiently trimmed, neither the mighty winds, raging waves, nor stormy tempests do make it leak; or as the palm-tree, which, though it be mightily loaden, yet never bendeth; or as our Saviour Christ was whipped, mocked, and crowned with thorns, yea, and crucified too, and yet prayed for His enemies, who did Him all this harm: even so, in like manner, if we be once armed with this corslet of proof (I mean patience), not only words and injuries, which are but as the points of the thorns, should not pierce us to be angry, but also the sharp arrows of Satan, his lances and pikes, should never be able to touch or move us to the quick.

27. As, in eschewing evil, we follow that which is good, and, contrariwise, in running after vice, we flee from virtue: so, likewise, in estranging ourselves from pity and clemency, we by-and-by shake hands with anger, which is always attended by spite and envy.

God's Anger.

1. As the course of a stream, being stopped, it gathereth a great dam, and being let suddenly go, it overthroweth all in its way: even so God's anger, being stayed a time, the windows of heaven being opened, it will (shortly, it is to be feared) pour down on our heads plentifully for the manifold sins that reign in every estate throughout the whole land.

Ps. lxxv, 8, 9.

2. As wet wood, although it be long in burning, yet will burn faster at the last: so the anger of God, although it be long in coming, yet it will come the fiercer at the last.

3. As water is deepest where it is the stillest: so, where God is most silent in threatening and patient in sparing, there He is most inflamed with anger and purpose of revenge; and therefore, the fewer that the judgments be that are poured forth upon the wicked in this life, the more are reserved in store for them in the life to come.

4. Like as a man living in health, wealth, and all manner of pleasure, should have this of a sudden made known unto him, that he is condemned of treason committed against his prince and country, and that therefore he is forthwith to be deprived of life and of all those pleasures which he doth enjoy, there being no hope of pardon which cannot possibly be procured by himself or any other, it depending wholly on the gracious favour and free inclination of the prince, who, being wont to be greatly inflamed with anger against all such

offenders, and not to spare one of a thousand of them—we cannot fully conceive in mind, or express in word, the greatness of his grief, sorrow, and fear: even so much more grievous and fearful a thing it will be to incur the displeasure and anger of God, the loss of eternal joy and happiness, together with those endless pains which are prepared for the wicked.

Of sumptuousness and excess in Apparel.

1. As those that build fair sepulchres for their dead corpses, whereas it should be a warning to them that they must die, and thereupon cause them to reject all ambition, pride, and vanity, yet, therefore, they take occasion to vaunt and boast: so, likewise, whereas our garments should be a continual memory of sin, to humble us, yet we, as if we would even spite God, do procure sumptuous and gorgeous apparel, to testify our ambition and pride.

2. As a thief, by law burned in the forehead for theft, ought, so oft as he looketh in a glass and perceiveth the scar thereof, to think upon and detest his inclination to that vice: so our garments, being as the scar in the forehead of our first parents and ourselves for their ambition, in that they sought to be like unto God, should, by the sight of them only, put us in mind to renounce all pride and ambition.

Gen. iii. 7, 21.
Isa. iiii. 18.

3. As every seed bringeth forth herbs or fruit according to its kind—as lettuce seed, lettuce; thistle seed, thistles: even so, if the heart be humble and modest, the garment for the body will be so also; but if the heart be proud and ambitious, it will show forth some kind of excess and pride in apparel, notwithstanding whatsoever law is to the contrary.

4. As the body, being of more value than the garment, we will sell or pawn forth the garment for to feed the body: even so ought we to leave all affection to beautify our bodies, the better to tend to the adorning of our souls.

1 Pet. iii. 3-5.
1 Tim. ii. 9.

5. Like as, if we dwell in a borrowed house, looking weekly when we must depart, we will never trouble ourselves with any cost or fitting of it, as we would do if we were sure to remain in it all the days of our lives: even so, for so much as the body is but a house lent unto the soul, from whence it looketh daily to depart, there is no reason, then, why we should be so careful to clothe this body with brave (gaudy) and costly apparel, which shortly must rot and perish, and so to neglect the soul, which is immortal.

6. As men commonly do care to be more honestly apparelled when they are to meet at some banquet or marriage, or to come before some honourable personages, than ordinarily, when they company with inferiors: even so, in like manner, we, as concerning our bodies, do accompany with men like unto ourselves; but as concerning our soul, with God and His angels, to whom it is lifted up now by faith, but at death really; therefore it is repugnant to all order and reason to care more for the beautifying of the body with sumptuous apparel than adorning of the soul.

7. Like as, if a tailor, when he hath made a garment a great deal too long and large, being reprov'd, shall have no excuse but that he had too much stuff—but this shift will not be accepted, for they would tell him that he should have made the garment after the measure of the body, but not according to the quantity of the stuff: even so they that have plenty of goods, and do not employ them after the measure of their vocation, and as beseemeth the profession of a reformed religion, but wasteth them in superfluity and excess, do expose and set themselves to the scorn and grievous reprehension both of God and His angels.

Luke xvi. 1, 2.

Application of God's Word.

1. As physicians do heal divers diseases with divers things, as necessity requireth: so the Word of God must be rightly applied, according to the quality of the sins of the people.

2 Sam. xii. 7.
Acts xlii. 38, 39;
xiv. 15, &c.

2. As a careful and skilful surgeon, who, having patients that are diseased with sundry grievous wounds and sores, and having provided drawing plasters and corrosives for the same, doth not commit them to his patients, that they should lay and apply them to their sores and wounds, lest they should withdraw and keep back the same plasters from their sores and wounds, and so seek to free themselves from the smart and grief which would ensue and follow upon the laying to of the said plasters and corrosives to their festered sores and wounds, and therefore he will not trust them therewith, but doth himself both lay and apply the same plasters and corrosives to their sores, and will himself cut out the corrupt and rotten flesh that groweth to their wounds: even so it is not enough that a preacher should deliver unto his auditors and parishioners a general doctrine, and so leave the application thereof to themselves, for (as it is commonly said) that which is spoken to all is spoken to none; but he ought so to apply his doctrine, that every one of his hearers may have his portion, and thereby well perceive that it is spoken to them—as the prophets and apostles have done.

3. As it is not possible that we can feed upon meat, except it be applied to our mouths: even so much less is it possible that our souls can be fed and nourished with the Word of God, except it be skilfully applied thereto.

2 Tim. ii. 15.

4. Like as, if the food and meat be applied to any other part but to the mouth, the application serveth not: even so it is in spiritual things. If they be not applied to the right parts and to the right diseases, the application may do them more harm than good.

Armies, or hosts of men.

As a mighty tempest and storm of great hailstones, where they fall, do beat down and destroy all the fruits of the earth: even so the armies and hosts of men which God stirreth up to plague any people withal do bear down and destroy all before them.

The complete Armour of Christians.

Eph. vi. 15-17.

1. As a soldier, if he be not shod, but barefooted, shall quickly be surbated and unable to travel: even so a Christian, not having the Gospel of peace, cannot endure.

2. As it is an absurdity for a soldier to put himself into the field naked, without armour and weapon, as well to strike the enemy as to defend himself: so, also, is it always necessary for a Christian to be armed at all points—especially to have the shield of faith, the helmet of salvation, the sword of the Spirit, which is the Word of God.

The chief cause of Atheism.

1 John ii. 15, 16.

As there is small hope to be conceived of that patient who, being grievously sick, will neither feel his disease nor believe that he is distempered, nor abide to hear of physick or physicians, nor accept of any counsel that should be offered, nor admit any talk or consultation about his curing: so, likewise, those men that inordinately love the world, which bringeth them to hate God, and to conceive enmity against Him, are in more dangerous estate than any other, for that they know not their own danger, but, persuading themselves to be wiser than their neighbours, do remove from their cogitations all things whereby their health and salvation may be procured.

The Authority of the Church not above the Word of God.

1. LIKE as it is not reason nor just that a wife should control or be superior and above her husband's word and commandment, having a wise and discreet husband to govern and command her: so, likewise, it is no reason or right (whatsoever the Papists say) that the authority of the Church, which is the wife, should be greater and of more force than the word and will of the husband Christ Jesus. Eph. v. 24.

2. As a man is not above God, nor the wife above the husband; for otherwise to say, the one is blasphemy and the other absurd: even so is it blasphemy and absurd to say that the authority of the Church is greater than the Word and Scriptures of God.

Reading of Authors.

1. As Ulysses, stopping his ears with wax, escaped the danger of the Sirens: so ought we to avoid such things as are found filthy in books and authors, though they seem pleasant, if we will avoid the danger ensuing such things.

2. As the like pleasure is not to him that goeth into a goodly garden garnished with divers kinds of herbs and flowers, and that there doth no more but behold them, of whom it may be said, that he went in for nothing and brought out nothing, and to him who, besides the corporal eye-pleasure, knoweth of every one the name and property: so verily much difference is there in reading of authors and in sundry sorts of men that do it; and much more pleasure and profit hath he who useth art and judgment than the other, who with great study, indeed, turneth them over, but, for lack of the knowledge of precepts, wanteth also the fruit and delectation that he more amply might obtain.

Baptism.

1. EVEN as they who were in the ark of Noah were preserved from the flood: so whosoever do earnestly stick to the covenant of their outward baptism are delivered from the everlasting flood—that is to say, from the pains and torments of hell—by Jesus Christ.

2. As the flood did preserve so many as were within the ark, but sunk the rest: so, likewise, is baptism available to so many as are baptized into the Church of Christ by faith, but helpeth the rest no more than it did Simon the sorcerer. Acts viii. 9, 10, &c.
Mark xvi. 16.
1 Pet. iii. 20, 21.

3. As, in the flood, both sin and sinners did perish: so, in the flood of baptism, sin sinketh, but the sinner is safe. Tit. iii. 5.
John iii. 12.

4. As the purse of a true man in the hand of a thief doth not make or prove him to be a true man: even so baptism, though it be in the assemblies of the churches of Rome, yet it doth not prove them to be the Church of God, neither doth it appertain unto them, but unto another hidden Church of God, which He hath in all ages gathered forth of the midst of them.

5. As the graft receiveth substance and nourishment of the root into which it is grafted: so they that receive baptism with such faith as they ought do truly feel the effectualness of the death of Christ in the mortifying of their flesh, and therewithal also they feel the effect of His resurrection in the quickening of the Spirit. Rom. ii. 3.
Col. ii. 12.

Baptism may not be denied to infants.

1. As circumcision was a sacrament of repentance, as Moses and the prophets do witness, and also a sacrament of faith, as the apostle teacheth, and yet God did not debar infants from receiving of the same: even so no more ought baptism to be denied to our little children. Rom. ii. 28; iv. 11.

Exod. xli. 48.
Acta xvi. 31-33.
1 Cor. i. 16.

2. Like as, in the old law, when any stranger, forsaking his idolatry, would be joined unto the people of God, and profess the same religion that they professed, both he and all his men-children were circumcised, were they never so young : even so, in the apostles' time, and many years after, when any were converted unto the faith of Christ, not only they, but all their whole households, both old and young, were sealed up with baptism, which is the seal of the people of God.

Baptized but once.

As the Israelites were but once circumcised : so we are but once baptized only, because we are but once born only. As circumcision was the first beginning of Judaism : so baptism is the first beginning of Christianity.

Baptizing by a midwife.

1. As a private man condemning or killing a murderer, because the lawful magistrate is not then at hand to do it, hath himself murdered and not executed justice, because he had no calling thereunto : even so the midwife or any other, who, without all calling, doth take in hand to baptize children, doth make a profane washing, and so administer no Sacrament of the Lord's.

2. Like as, if the will of a prince do ordain one certain man to confirm writings by his seal only which he hath appointed for that purpose, so that although another use another seal (made without or against his will) of the same matter and fashion, and in all things like it, yet it is treason to use it, and the same is none of his seal : even so by much more ought the will of God, which is, that only those who have a public calling thereunto, and have that authority given them from the Lord, should minister the Sacrament, and none other, although that other do it in the same order and with the same instruments.

3. As by the seal which the prince hath set apart to seal his grants and letters patent with, when it is stolen and set to by him that hath no authority, there groweth no assurance unto the party that hath it : so, if it were possible to be the seal of God which a woman should set to in baptizing infants, yet for that she hath stolen it, and put it to, not only without, but contrary to the commandment of God, we see not how any can take any assurance of the doing hereof ; for as well and as lawfully may she preach publicly in the Church, and minister the Sacrament of the Lord's Supper openly or otherwise, as to baptize in time of necessity, &c.

4. As a seal added to a deed or evidence by such as have no authority to put to the same hath no force to ratify or confirm the covenants and grants in the writing, which kind of seal hath been always deemed no better than a counterfeit and plain forgery : even so the outward seal of baptism added by women hath no force by God's institution to confirm any in the promises of salvation, because women have no warrant in the Word to baptize ; for every washing of the child in the name of the Trinity is not a Sacrament of baptism, neither can there be rendered any cause why the Lord's Supper ministered by them should not be counted as good a Sacrament as their baptism.

Beauty.

As a ring or jewel of gold is very unseemly and doth not become the filthy snout of a swine, that is always rooting in the dirt and mire : so uncomely is beauty to a woman that hath not wit or discretion to behave herself.

Benefits.

As the moon doth show her light to the world which she receiveth from the sun : so we ought to bestow the benefits received of God to the profit and commodity (advantage) of our neighbour.

Our second Birth.

LIKE as we see the natural body from the first birth to receive divers members. and every member divers offices and uses—as it is the use of the eye to see good or evil, and of the hand to take unto it that which is good, and to remove from the body that which is evil : even so, in the second birth, we receive new members, whereof every one hath its divers use and function, as knowledge of the will of God, hope, love, faith, which is, as it were, the hand, reaching unto us all the merciful promises of God in Christ, whereby we are so surely joined in affection to the Lord, that by nothing can we be separated.

Books.

1. As thieves be loth to assault a house where they know there be good armour and artillery : so wherever the books of the Holy Scriptures be well occupied and exercised, there neither the devil nor any of his angels dare come near.

2. Like as smiths, masons, carpenters, and other handicraftsmen, what need soever they be in, or what shift soever they make, will not sell or lay to pledge the tools of their occupation, for then they could not work or follow their trade, and so get their living : so, likewise, all good Christians ought to be like minded and affectioned towards the books of the prophets, apostles, and other holy writers inspired by the Holy Ghost, the instruments of their salvation, and therefore not to sell or pawn them away.

3. As unto those precious stones the greatest price is due which not only with their colours do delight the eyes, but also are of effect for medicines : so unto those books is the chiefest praise due which in them do not only contain pleasant speech and eloquent, but also do deliver the mind from all vice and corruption.

4. Like as one dish of meat well chewed and digested will comfort nature more than divers delicates (niceties) that lie raw and undigested in the stomach : even so one good book, often and thoroughly read, will do thy soul more good than the superficial sight and taste of a thousand.

5. Like as no wise man will receive a writing for the least plot of ground without the counsel of some learned lawyer, nor a medicine for his body without the advice of some learned physician : even so much more ought a Christian not to venture upon a book wherein may be some damnable error, which might convey from him his heavenly inheritance, or some deadly poison which might kill his soul, without the direction of some godly divine.

6. As unto men of divers complexions and affections God hath given choice of meats and variety of apparel : so, likewise, many books to one end are published and set forth by sundry men, in divers fashions and with a diverse gift, order, and facility, that he whom one book savoureth (pleaseth) not, might yet like the taste of another.

Bread and Wine in the Lord's Supper do no more change their substance and qualities than the water in Baptism.

1. As, in the sacrament of baptism, the substance of water remaineth still : so, likewise, in the Lord's Supper remaineth the substance of bread and wine.

Mark xvi. 19.
 Luke xxiv. 6, 51.
 Acts i. 9, 10.
 John xii. 8, 26.

2. As in baptism is given unto us the Holy Ghost and pardon of our sins, which lie not lurking or enclosed in the water : so in the Lord's Supper is given unto us the communion of Christ's body and blood—that is, grace, forgiveness of sins, innocency, life, immortality—without any transubstantiation or including of the same in the bread.

Gal. iii. 27.

3. As by baptism the old man is put off and the new man put on—yea, Christ is put on—but without transubstantiation or changing of the water : even so it is, in the Lord's Supper, we by faith spiritually in our souls do feed on Christ's body broken, do eat His flesh and drink His blood, do dwell in Him and He in us, but without transubstantiation.

Calamity.

1. **EVEN** as a cloud darkeneth the air and covereth the sun : so calamity and misery maketh cloudy the mind of man, and taking from him all his joy, it leaveth him bare and naked, without comfort and full of sorrow.

2. Like as lightnings do smite whatsoever they find in the earth except the laurel-tree, as Pliny affirmeth : even so great calamity is able to take away and to overthrow whatsoever is in man, or that he hath, save only firm and constant virtue ; for constant virtue is a goodly laurel-tree, ever flourishing and green, and will not be consumed, burnt up, nor destroyed with any fire that breaketh out of the clouds, be it never so fierce, nor with any violence of torments and troubles whatsoever.

Calling.

Rev. xvi. 1.

1. **LIKE** as a sword being committed into the hands of a soldier by the captain-general, he is not to smite before he be commanded to fight, and before the trumpet be sounded to battle : even so, though a man have excellences given him, yet he is not to execute any function—especially publicly—before he receive a particular warrant and calling from God.

2. As Samson, though he had strength given him that he was able to have defended the Israelites and revenged them of their enemies, yet he could not take upon him the government of the people until such time that the Lord had called him unto it : so, likewise, the ministers of the Word, albeit they have never so notable gifts of knowledge, utterance, &c., yet they are not in any case to intrude themselves into the ministry, unless they have a particular calling from the Lord.

3. As the ostrich hath wings and flieth not : so some men have a calling, but they answer it not ; they have knowledge, but they practise it not ; they have words, but they work not.

4. Like as, if a stranger should violently thrust himself in to be the shepherd of thy sheep, thou wouldst ask him who sent for him, what he had to do there, and thou wouldst rather think him to be a thief and a murderer of thy sheep than to be a faithful and trusty servant : so, surely, if thou come to take charge of God's people before He inwardly move thy conscience to pity His people, and outwardly, by order, call and place thee where He thinks good, He will judge thee a thief, a wolf, a devourer, and not a feeder.

The end of our Calling.

LIKE as, if Her Majesty (to show her puissance against a foreign power) should call forth one or two of her subjects, who are most beholden unto her, to joust and tourney in her presence for her honour, they would, no doubt, strain all their strength in this service—yea, and their lives, too : even so much more ought we that are Christians to perform this duty

Tit. ii. 13, 14.
 Ps. cxxx. 4.
 1 Pet. ii. 9.
 Cant. viii. 6.

to our God and Prince, who hath called us out by name to fight for His honour, to be a chosen and peculiar people unto Himself, to stand on His parts, to show forth His virtues, and to be zealous of good works—yea, and that we might the better perform this service, He hath furnished us with His own armour and weapons—yea, and His own holy hand is with us, too, though all men see it not; and therefore we must endeavour to do valiantly, and to do our best to answer the expectation of our heavenly King and Prince.

Distinction of Callings.

LIKE as the members in a man's body, although they live by one life and one soul, are, notwithstanding, distinct and diverse one from another in functions—as the foot seeth not, but the eye; the ear heareth, and not the hand, &c. : even so, also, the members of Christ, howsoever they live all by one and the same faith, are, notwithstanding, in their particular functions and callings, one to be distinguished from another.

Men must be fitted to their Callings, and the Callings to the men.

LIKE as a member of a man's body out of joint is dangerous, and hindereth his health and welfare: so, in like manner, the setting of children to callings unfitting their gifts and affections is dangerous and hurtful both to the Church and commonwealth.

Cards and dice.

1. As by lots the soldiers parted the garments of Jesus Christ: so may we well say that these games of cards and dice are the means to part between the world and the devil many of those who, professing the reformed religion, are addicted thereunto. Matt. xxvii. 35.
Prov. xvi. 33.
Eph. v. 16.
2. As the pleasure of gain and the sorrow for loss in play are mighty passions to move the hearts of men: so, also, a number of brawls, quarrels, and controversies do arise of carding and dicing, as swearing, cursing, and blaspheming of God, &c. Exod. xx. 7.
Matt. xii. 36.
1 Cor. x. 31.
3. As they that whet their knives upon a chalk stone do not sharpen them, but rather make them more dull and blunt: even so such as use dice and carding do not quicken their wits, but rather dull them.

Careless keepers of God's commandments.

As the Scribes and Pharisees that came from Jerusalem picked a quarrel against our Saviour Christ because His disciples did eat with unwashed hands, whereby they transgressed (as they said) the traditions of the elders, our Saviour Christ, in defence of His disciples, chargeth the Scribes and Pharisees, who were so zealous to maintain their own ceremonies, that they were careless to break the commandments of God: even so it cometh to pass always, that they who are most earnest in upholding and defending traditions and ceremonies invented by man are most forgetful in keeping the commandments of God. But this is the just judgment of God against those that invent a new worship of their own brain—that first they lose their labour, and secondly, that they are deprived of all right understanding, because they have presumed to be wiser than God—whom the word of God condemneth.

Isa. xxix. 13, 14.
vi. 9.
Matt. xxiii. 14.
Acts xxviii. 26.
Rom. xi. 8.
John xii. 40.

Careless men, who forbear to do well, because others will not do so.

Matt. xxiv. 45, 46,
&c.; xxv. 1, &c.
Luke xii. 45-47.

LIKE as, if a householder, having many servants, and much work for them abroad in the country, should give them a general commandment to work faithfully together in their common business, and that some of those servants would, in their master's absence, be idle and loiter; yet the rest of the servants ought not to be idle, because the others will in no wise consent unto them in the performance of that their appointed task: so, likewise, those careless Christians who, in a carnal security, neglecting the charge of the Lord, and imagining a delay in His coming, shall begin to eat and drink with the drunkards, and to be drunken themselves, and so, in playing the loiterers together, shall justly deserve to be plagued together; for as they have sinned together, so shall they receive their portion together.

Carelessness and negligence in good things.

1. As Tiberius the Emperor, who, being desirous to have canonized Christ among the number of saints, thought it expedient first to have therein the consent of the senate, but while he waited for their consent Christ was uncanonized, whereas Tiberius might very well have done it himself: so it is with careless Christians, who, in a matter so manifest, will yet wait for others' consent, to the hazard of their own salvation, and discovery also of their own obstinate folly.

2. Like as if many, consenting together to play the good fellows (as they call it), had played the unthrifths, and so had consumed their portions and inheritance, and were thereby become the most beggarly bankrupts on earth, and hereupon the prince, being moved with pity, should say to one of them, "If thou wilt now forsake the company of that unthrifty assembly, and attend wholly upon my pleasure, and become more honest and thrifty hereafter, I will freely bestow such a lordship upon thee;"—if hereupon this man should say to the prince, "I will none of your gift, unless these my companions shall give their consent to the same"—in thus doing he should show himself a wilful and an unwise man: even so is the case of all Christians. We are all become prodigal children, we have all run astray, we have wasted our portions, and are become utterly destitute of all goodness; the Lord notwithstanding, in his Word, doth freely offer unto us a kingdom, so that we will forsake this perverse and froward generation with whom we are linked, as in a cursed community. Shall, therefore, any good Christian who feelth the want, and findeth a desire in himself of the proffered possession, withhold himself from the same, for that other his former companions will not grant their consent? We hope not. And therefore such as are wise and fear God will not prolong to turn unto Him by true and unfeigned repentance until such time as all, both tag and rag, shall consent to the same, for fear the gate be shut; but rather will say with Joshua, "If it seem evil in your eyes," &c.; assuring themselves that if there be but eight souls in the whole world, one family in a tribe, one household in a city, yea, but two men among many thousands, when God shall begin to visit the disobedience of the wicked, and to hurl them headlong to hell, then such as hearken diligently to His voice shall be safe under His wings—His faithfulness and truth shall be their shield and buckler.

Matt. xxv. 10.
Josh. xxiv. 15.
Gen. vi. 18.

Gen. xix. 15.
Numb. xiv. 24-30.
Josh. xiv. 6.

Ps. xxxvi. 8; xci.
4-7.

Cares of the world hurtful.

As a clock can never stand still from running so long as the weights and plummets do hang thereat: even so a worldly man, having infinite cares, cogitations, and anxieties hanging upon his mind, as weights upon the clock, can never have rest or quiet day or night, but is enforced to be working his brains, when other men sleep, on the compassing of those trifles wherein he is encumbered.

Cares of this world cool the love and desire of heavenly things.

1. As the sea that the wind hath lain sore upon is yet tossed and troubled after the wind is laid and the tempest gone : even so a man's mind, lately come out of the business and cares of the world, still casteth and studieth the same things, and panteth after them and cannot after this come straight to itself, and so meditate on and exercise in spiritual matters.

Matth. xlv. 13
Lu'c' xviii. 29

2. Like as, when a river or fountain is troubled, there can no water be taken or drawn out of them but such as is full of mud : even so, when the mind is troubled and choked with the over-careful and unquiet savour of the mire and dirt of this peevish world, there can neither holy prayers nor any godly exercise be found there.

Carnal men.

1. As a child, born and brought up in a dungeon, will not believe (if his mother tell him) of the light of the sun, and such other pleasant commodities, that there are such things, or very hardly : even so no more will carnal men believe either the immortality of the soul or the mercy and judgment of the Lord, &c.

2. Like as in other matters it cometh daily to pass, that men, being in process of time brought by experience to see their own errors, wherein they have done amiss, are displeased with themselves for so doing, wish they had done otherwise, and so are said to repent of this or that action : so carnal men, having all their lives lived in vain and sinful pleasures, altogether careless of the service of God and of their own salvation, at length see the vanity of their lives past, are grieved for it, and wish (although too late) that they had taken another course.

3. As Adam, by coming out of the state of holiness into the state of sin, had his eyes opened to see the filthiness of sin and his own nakedness, whereupon he, being ashamed, desired to hide and cover himself : so, in like manner, carnal men, coming out of the state of senseless security, wherein they neither knew nor considered what sin is, into the state of repentance, wherein they conceive of sin as it is indeed, and judge themselves in regard of it the most abject men of all other, unworthy of their company or to come in their sight, and therefore they decline and shun it, wherein this shame doth consist.

Carnal-minded men.

As with a lewd and naughty companion, if we keep company we shall learn no good, but rather be ready to be infected with his sin and vice : even so, if we suffer ourselves to be acquainted with the flesh, and use it as a companion in all our dealings, and yield unto it, we shall then be sure to learn no good of it, for the flesh provoketh us to whoredom, to drunkenness, to wantonness, &c. Now, if we shall acquaint ourselves with the flesh, we shall learn those things which tend to our destruction.

Gal. vi. 8.
Rom. viii. 12-16,
Tit. ii. 12.

Catechising.

1. Like as a child that learneth the A, B, C, when he hath once learned his letters, is yet ready to learn the same again : even so many parishioners are so forgetful, that when they are past one principle and point of religion, they must yet be brought back again to the same.

Heb. v. 12-14.

1 Cor. iii. 2.

2. As weak and young infants must have milk given them, and not strong meat : even so many rude people must have the rudiments and first beginnings of religion rather taught them, than higher points which their capacity cannot yet digest.

3. As there is little hope that a child that cannot abide to take milk and other liquid and nourishing meat will live long, for he cannot, then, brook stronger meat : even so those people must needs perish that will not, nor cannot, abide to learn the principles and least points of Christianity, much less can they brook higher points.

4. As that schoolmaster who still commandeth his scholars, saying, "Learn this, learn this," and yet never calleth them to account how the same is learned, may assure himself that his scholars will have but a slender regard to be perfect in that which he commandeth, because they think they shall never be examined how they have profited : even so falleth it out with the minister towards his parishioners, that, although he be very diligent to preach unto them the principles of the Christian religion, yet, if he be not careful to catechise and examine them particularly therein, there will come and appear little profit, or none at all, by his labours, as experience proveth the same.

The Cause of God's Plagues to be diligently searched out.

LIKE as the physician seeing in a glass, by the water, the disease within the body, by skill and learning searches out the cause of the disease and ministers good things for the same : so we, in looking into the glass of God's Word, shall soon perceive the diseases and sins which are in us, and the cause thereof, and so wholesomely minister some profitable and comfortable remedies for the same.

The wonderful Change of Christians.

1 Pet. iv. 6.

As it is a great miracle for a dead man to be raised again : so, like wise, is the change that Christ hath made in those that be His wonderful.

Charity.

1 Cor. xiii. 1., &c.

1. As the fire in all work-houses is the instrument of all arts, and the means to make things well liked of amongst men : so, in the life of man, nothing is well done without love and charity.

1 Cor. xiii. 13.

2. As gold doth excel all metals, is rare and dear, and more fair and durable : even so charity doth excel all virtues, and ceaseth not, but is permanent.

3. As the body without the soul enjoyeth no life : so all other virtues without charity are cold and fruitless.

Disobedient Children.

Exod. xx. 12.

1 Sam. ii. 22.

1 Kings i. 25, &c.

Deut. xxi. 18, &c.

Prov. xx. 20.

Eph. vi. 2.

EVEN as a long and prosperous life is promised unto obedient sons : so, on the other side, all disobedient, unthankful, and obstinate children are assured of the punishment of infamy, joined with divers and great calamities and torments.

Children dying before they be baptized are not damned.

1. As by circumcision, which was a cutting off of the foreskin, the children of the Hebrews were brought unto God, were sealed up with the seal of His covenant, and received

into His Church, to the great comfort and joy of the parents, who were certified by the same that God was not only their God, but also the God of their posterity and seed; and yet, if anything had happened unto them afore they could be circumcised, they mistrusted not but that God would, by the virtue of His Testament, save them: so, by baptism, the children of Christians are brought unto Christ, are sealed up with the seal of the people of God, and received into His Church as members of His Son Jesus Christ and fellow-heirs with Him of His heavenly kingdom, which thing unto the faithful parents must be a heavenly comfort; for by it they are certified and assured that their sins be not only washed away with the blood of our Saviour Jesus Christ, but also the sins of their posterity and children. But if it be not the pleasure of God that the fathers and mothers should see their children alive, for to offer and present them unto Him by baptism, yet there is no cause why they should think that they shall be damned, because the grace of God is not bound to the Sacraments. For if there were some good man among the Turks, or else among the idolaters and infidels, who had the knowledge of the Gospel and a true faith in our Saviour Christ, and yet could by no manner of means come by the Sacrament of Baptism, or be baptized, yet no man ought so much as to think that such a one, for want of a little water, should be damned, seeing he hath the chief and principal—that is to say, a true, justifying faith—else the water would have more virtue and efficacy than the blood of our Saviour Jesus Christ, or at least as much, and the minister that should minister the outward baptism would be of as much power as Jesus Christ Himself.

2. Like as the water and minister can do nothing without the Spirit and blood of our Saviour Christ: so it should follow (if children be damned that die before they be baptized) that Jesus Christ's Spirit and blood should be able to do nothing without the water and minister. And so, by this means, our Saviour Christ and His Spirit should be as subject unto the minister and water as the water and minister should be subject unto Christ and His Holy Spirit; and so, consequently, His grace and mercy should be alligated and bound unto corruptible elements, and made subject unto men, whereby it would come to pass that Jesus Christ should be no more true God nor yet true Saviour.

3. As the fleshly children of Abraham, and such as came of his flesh, who departed this life before the eighth day of circumcision were not damned, but, by the virtue of the promise and covenant of God, were saved: so, also, after the same manner, the spiritual children of Abraham—that is to say, the infants of all Christians—are not condemned if they de cease before baptism, but are saved by the efficacy of the promise of God, and by invisible baptism wherewith our Saviour Christ baptizeth them, who, by His death and precious blood, hath redeemed them.

Education of Children.

1. LIKE as fruitful fields, for lack of tillage, wax barren; or as trees, being neglected, either bring forth no fruit or else the same unsavoury without the diligence of grafting and pruning; or as dogs be unmeet to hunt with the horse, and oxen unapt to the plough, except man's diligence be put thereto: even so children would become wild and unprofitable except, by diligence and in due time, they should be fashioned and brought in order by good bringing up.

2. Like as planting and carefulness hath great power in all growing things: even so hath education greater virtue and strength—yea, and better fruit—in the diligent bringing up of children.

3. Like as noblemen and gentlemen are desirous to have a good and skilful horse-keeper that can keep their horse well, and they spare not to give great stipends to such: even so how much more ought Christian parents be desirous to have and maintain a good schoolmaster that might godlily bring up their children in virtue and wisdom.

4. Like as, if a horse be not well broken, or have any evil quality, the owner will be careful to see it remedied, and that he may be made gentle : so, likewise, godly parents, seeing their natural child evilly brought up, ought to be much more careful that he may be brought to some good order.

5. As there be some men who can easily see and spy a spavin, a sprent, a ringbone, or such other disease in a horse : even so much more ought a good father be as ready to look that there be no faults in his children, or in the teacher unto whom he committeth the charge to bring them up in learning and good manners.

Prov. xxii. 6.
Deut. iv. 9, 14;
xxii. 46.

6. As a vessel will long retain and keep the savour of that wherewith it is first seasoned : even so, if children be taught good things whilst they be young and tender, they will abide and stick the longer with them.

7. Even as a plant will sooner take nourishment and thrive better in the soil where it first grew and sprung up than in any other ground, because it liketh its own soil best : so, likewise, children will sooner take instruction and good nurture from their parents, whom they best like, and from whom they had their first being, than from any other.

Prov. xxii. 6.
Deut. iv. 9;
xi. 18, 19.

8. Like as our first parent Adam, and so all others after him, have been a means of falling to all their posterity in begetting children in their own image, which, according to the law of creation, should have been born in God's image : so, now, in lieu of this, all parents should lend their hands to their children, to lift them up again by good education, and never cease until they see, in some measure, the beauty of the first image and the virtue of the Second Adam.

Prov. xviii. 21

9. As life and death are in the power of the tongue : so also, we may well say, life and death are in the education of our children ; for if they be well brought up, it shall be life unto them, but if it be otherwise, they be trained up to everlasting death.

10. Even as a weed, if it grow in a rank soil, will wax out of measure noisome : so children coming of honourable parents, brought up in ease, and pampered with the delights of gentry, wax immeasurably vicious, whom neither laws, nor magistrates, nor any other good means can hardly keep under.

Lam. iii. 26.

11. As the brute ox and ass would never endure their hard labour except they were held in by their yoke, but would stray every way : so unbridled man, if he be not in his youth held in by the yoke of painful labour and virtuous education, he will never abide it when he is old, but will run out into every path of destruction.

12. As Alexander the Great attained to have such a puissant army, whereby he conquered the world, by having children born and brought up in his camp, whereby they became so well acquainted and exercised with weapons from their swaddling clothes, that they looked for no other wealth or country but to fight : even so, if thou wouldst have thy children either to do great matters, or to live honestly by their own virtuous endeavours, and not to gape unjustly for other men's goods, but to be content with the blessing of God upon their labours, thou must acquaint them with painstaking in their youth, and so to bring them up in the nurture and admonition of the Lord.

Prov. xi. 20;
xxix. 13.

13. As those who have experience in keeping and repairing of the sea-banks can easily tell us, that if the raging waves should be suffered to break over but one tide, they could hardly in many days recover it again : even so, if parents suffer their children's affections, through want of good education, to have the full swing and course—yea, but a small season—they shall hardly or never again win this breach.

14. Even as the fattest soil bringeth forth the rankest weeds : so pampered children, brought up without due government and discipline, thrust forth the greatest and most overgrown vices.

15. As young plants, being straightened while they be tender, and trimmed with pruning and other parts of husbandry, will grow very goodly to behold in their greatness, which

being neglected are many times very crooked and unfit for divers uses: so, likewise, do young men and women, for the most part, prove as they are nurtured in their youth.

Children not to be clothed with over-costly apparel.

As soft flax soon catcheth hold on the fire: so, likewise, youthful nature will soon be inflamed with costly apparel and with new fashions, which is a great fault in parents, as lamentable experience too much teacheth us this day.

Isa. xlv. 7.
Zeph. ii. 6.

The Children of God.

1. LIKE as a heathen man, being asked why he did wear such a long bushy beard, answered, that so often as he beheld it, he might commit nothing unworthy the gravity of the same—he would not be like a tavern with a bush at the door and no wine within: so, likewise, if any man shall ask the children of God why they are called Christians, the Church of God, the Spouse of Christ, citizens of heaven, and by such like names of love and honour, they are to answer, that so often as they remember these names and titles, they ought not to commit anything unworthy the gravity and majesty of the same.

2. As many Papists, and some Protestants, too, who be superstitious and popishly affected, do not remember what titles they have, nor by what names they be called, and therefore they must have puppets and images in their churches and houses, to put them in mind of their duty to God: even so some men's religion and holiness is all in their titles of God's children, and in naked names of Christians, which only they hold, when, indeed, all Christianity is banished from them.

3. Like as it is counted a shame for a citizen to go like a courtier, or for a man to put on woman's apparel, or a woman to wear man's apparel, which is an abomination to the Lord: even so is it a greater shame for the children of God, who are citizens of heaven, to go after the fashion of the courtiers of hell, or after the manner of the world.

Rom. xli. 26.

4. As, when Christ the Lord of life was put to death, there was darkness upon the face of the earth, the veil of the temple rent, the graves opened, and the dead arose, &c., at the first sight whereof the very enemies of Christ who watched Him were afraid for that they had done unto Him, yea, they were constrained to confess and say, "Doubtless this man was the Son of God": so, likewise, the children of God, that be or ought to be dead with Christ their Head unto sin, as He died for our sins, then there will follow a wonderful alteration in their lives; there will appear such zeal in professing of the Gospel, such pity in relieving the poor, such patience in bearing the cross, such faithfulness in performing of promises, such charity in judging their brethren, such mercy in forgiving offences, such sincerity in worshipping of God, such constancy in defending of the truth, such watching over all their ways, and such wisdom in winning men to God, that their very enemies, who before did mock them, hate them, and persecute them, shall be constrained, with shame, to say, "These are, no doubt, the children of God; these are good men; these are true professors, indeed!" &c.

Matt. xxvii. 54.
Rom. vi. 4, 5, &c.

5. Like as worldly men, in their houses, in their apparel, in their feastings, in their furniture, and in everything, strive to have matches, and all their things suitable: so, likewise, the children of God must strive to have their titles and names, their lives and qualities, their profession and practice, suitable and answerable the one to the other, and so to depart from iniquity.

2 Tim. ii. 19.

6. As carnal men desire to be gorgeously apparelled: even so the children of God desire to be clothed with their house, which is from heaven.

2 Cor. v. 2.

7. Even as plants and trees do spread abroad their roots in the earth, from whence they have their nourishment : so, likewise, the children of God, because they be fed with delicacies and dainties from heaven, and are nourished with the grace and favour of God, they hold up their hands, they turn up their eyes, they lift up their hearts and minds to God that is in heaven, from whence their souls receive comfort, joy, salvation, and everlasting life.

Rude and wanton Children.

LIKE as when any are stung with the poisonous sting of serpents, forthwith they labour for remedy against the same, lest the wound rot and put them to further annoyance : even so such children as be infected and diseased with wanton idleness, being also destitute of good manners and learning, must be sent to the school to be cured by their master with the rod of correction and virtuous education:

Christ.

Heb. ii. 11.
Acts xvii. 28.

1. LIKE as our arms, hands, feet, and the rest of our members are nourished, not of and by themselves, but of and by the meat that is conveyed into our mouth and head : even so we are nourished, not of and by ourselves, but by the virtue that is poured from the head of Christ Jesus.

Ps. xix. 1, 4.

2. Like as the sun with his light beneficially comforteth all the world : so Christ, the Son of God, reacheth His benefits unto all men, so that they will receive them thankfully, and not refuse them disobediently.

3. As the sun is the well-spring of lively power : so Christ giveth life everlasting to all believers.

4. As the sun with his brightness driveth away clouds and foggy mists : so Christ, the Son of God, sitting at the right hand of His Father, is the Conqueror of tyrants and heretics.

5. As the sun in winter, when he is farthest off from the pole, is nearest the earth : so the Son of God is most near unto the godly ones in misery, and giveth them help and salvation.

6. As it is a most certain token of death to a sick man (as Hippocrates saith) if he dream that the visible sun is hidden, obscured, and darkened : so, likewise, a most certain death of the soul is nigh at hand if our Sun Christ be darkened by abolishing or corrupting the true doctrine.

1 Cor. i. 30.

7. As the sun gives light plentifully to the whole world, and yet keeps the self-same light within itself : even so our Saviour Christ, God and man, hath the perfect fullness of all goodness in Himself, and yet gives part to us, as He thinks good, not losing any piece of that He hath Himself, but lighting our darkness with that light which He hath within Himself.

John v. 26.

8. As the fountain from which all men do draw water, and from which the small creeks and arms do run and flow, is said to have water of itself, and yet cometh not as of itself, but from the spring which daily feedeth it, and from the flowing streams, and is sufficient for all men to draw out of : even so Jesus Christ hath life in Himself—to wit, the fullness of life wherewith He liveth, and quickeneth His ; and yet hath He it not as of Himself, for He witnesseth in another place that He liveth because of His Father.

Christ a king.

As King David, when he had reigned thirty-three years in Jerusalem, died with great victory: even so Christ Jesus our Lord and grand Captain, after He had preached the Kingdom of His Father, got this noble victory against death and all His enemies in the thirty-third year of His age, by suffering death, and triumphantly ascending into heaven, where He reigneth a glorious King for ever.

Christ a most wholesome medicine and salve to all poor sinners.

1. As the brazen serpent was elevated and lifted up in the desert by Moses to heal all those that did look upon it: so it was necessary that our Saviour Jesus Christ (as He Himself doth witness) should be hanged upon the cross, and lifted up on high, to heal all those that be deadly stung and wounded by the old serpent the devil.

Numb. xxi. 8.
John iii. 14; xii.
31-33.

2. As the brazen serpent had the figure, form, and shape of a serpent, and yet it was no serpent, no, nor yet had any venom or poison: so our Saviour Christ did take upon Him the shape of a sinner; and yet He was no sinner, but was and is a most wholesome medicine and sovereign salve unto all poor sinners that do behold and look upon Him by faith, and that seek for salvation nowhere else but in the only merits of His death and passion.

Heb. iv. 15.

3. As there was no physic, medicine, or salve that could heal those that were stung of the fiery serpents, but only the looking upon the brazen serpent that was erected and set up by the commandment of God: even so have we no manner of physic or salve against sin and everlasting death, or any other object or mark set before the eyes of our faith to behold, for to bring life, health, and salvation unto us, but only Jesus Christ, being crucified, who is given unto us of God. For it doth not belong unto us to choose the medicine or salve, but it pertaineth to God, our Sovereign Physician, who alone is able to heal us from this deadly sickness, who also alone knoweth what medicine or salve is necessary for us.

4. As it is not in our power to find the medicine of salvation, so can we not of ourselves find the manner and means how to use and apply the same; for, as in the sickness of the body, the sick person, when he is past all hope of health, and utterly despaireth, it is needful for the skilful physician, not only to find and prepare the medicine, but also dispose the sick person so as he will and may use this medicine, and that he may understand rightly how to use and apply it: so the sickness of the soul, which is most precious above all things, and in the which mankind is not only ignorant, but also enemies of their own salvation, then we must understand by our Saviour Christ, the Physician of the soul, what is the medicine, and then after what manner it must be used; yea, and in such wise, that the same our Physician Christ Jesus do prepare and make us apt and meet, that we both will and can use these remedies which He hath prepared and appointed for us, or else it will be no profit nor stand us in any stead.

Christ a sure rock.

As he that setteth the foundation of his house upon a firm rock may be sure that the foundation shall be able to bear the weight of that which shall be set upon it, and that no rain or flood shall wash it away: so he that buildeth his faith upon Christ as He is set out and preached unto us in the Gospel shall be sure that hell-gates—that is, all the power, force, and cunning of the devil—shall never be able to prevail against him.

Matt. vii. 24, 25.
xvi. 18.

Christ took upon Him our infirmities.

Heb. ii. 17; iv. 15.
Jsa. liii. 3, 4.

LIKE as, if a man be sick of some grievous disease, and if a friend come unto him that hath been troubled with the same disease, he will show more compassion than twenty others: even so Christ, having felt in His own soul and body the anguish and the manifold perplexities that we feel in our temptations and afflictions, hath His bowels, as it were, a-running towards us, evermore being pressed and ready to relieve us in all our miseries.

Christ and the Holy Ghost are of the Father.

As both the light and the heat are of the fire: so Christ and the Holy Ghost both are of the Father, the one begotten, the other proceeding; and the Father only is of Himself, and of no other.

Christ became poor to make us rich.

Matt. viii. 20.
2 Cor. viii. 9.

LIKE as the poor birds have their nests to fly unto and to rest themselves in: so, contrariwise, our Saviour Christ, being base and poor, had no place of His own on the earth to rest His head in, that so He might enrich us.

Christ betrayed and sold.

Mat. xxvi. 25; 26.

As Joseph was sold of his own brethren into the hands of strangers: even so was Christ our Saviour betrayed and sold of Judas, His own disciple, and delivered of His own nation into the hands of Pilate and the heathen.

Christ cometh of the Father.

As the sun remaineth the same, and is not lessened by the beams which it spreadeth abroad: so neither is the substance of the Father lessened nor changed though He have the Son, an image of Himself.

Christ comforteth His.

Ps. lxxiii. 6.

As the rain maketh the new-mown grass freshly to spring again, and showers so comfort the earth that it yieldeth the fruits thereof: even so shall Christ refresh, foster, nourish, and cherish His people.

Christ communicated to us by a spiritual manner.

2 Cor. x. 15.
Eph. v. 30.
John xvii. 21-23.
Col. ii. 12.

1. As we verily take and eat the bread and wine by a natural manner, the which incontinent (immediately) after, by digestion, turneth into our substance and nourishment of our corporal life: so, likewise, as verily (although by a spiritual and celestial manner, and not with mouth and teeth) is Jesus Christ Himself, who is now in heaven on the right hand of His Father, communicated unto us, that we may be flesh of His flesh—that is to say, being knit and incorporated with Him by faith, our souls and our bodies do attain to eternal life—yea, even whilst we be in this world, His Spirit doth sanctify and govern our bodies and souls, to dedicate and sacrifice all our life to His service and to the love of our neighbours, for the love of Him.

2. As no man will deny a man's wife to be with her husband one body and flesh, although he be at London and she at York : so, likewise, it cannot truly be denied that the coupling of Christ's body and blood to the Sacrament is a spiritual thing, and, therefore, there needs not any such carnal presence as the Papists do imagine.

Christ confounds His enemies.

As Joshua dealt with the five kings that were hid in the cave, he first makes a slaughter of their armies, then he brings them forth and makes the people to set their feet on their necks, and to hang them on five trees : even so Christ deals with His enemies. He treads them under His feet, and makes a slaughter not so much of their bodies as their souls. And this the Church of God finds to be true by experience, as well as it finds the love of Christ towards itself.

Josh. x. 24.
Luke xvii. 27.
Ps. ii. 9.
Ps. cx. 1.

Contempt of Christ.

As a strumpet loveth the tokens that her lover sendeth her better than her lover himself, and in time of poverty she will utterly forsake him : so Christ is our Lover, and man's soul is she whom He loveth. He hath given us tokens as pledges of His love—to wit, all kinds of riches and good things whatsoever we possess in this world. Now, if, for love of keeping these things in time of persecution, we forsake our Lover, we be abominable strumpets, unworthy to be beloved of Him.

Christ crucified healeth us.

As skilful and cunning physicians are wont sometimes, when a sick man is sore vexed with a numbness of his whole body, to cut a vein of his head, that the letting of blood may heal the body of that disease and sickness : even so Christ is our Head and we are His members ; a vein of our Head is cut that our whole body may be healed. Christ suffered, that mankind might be redeemed.

Col. i. 18.
Gal. iv. 4.

The right knowledge of Christ crucified.

1. As Elisha, when he would revive the child of the Shunammite, went up and lay upon him, and put his mouth upon his mouth, and his hands upon his hands, and his eyes upon his eyes, and stretched himself upon him : even so, if thou wouldst be revived to everlasting life, thou must by faith, as it were, set thyself upon the cross of Christ, and apply thy hands to His hands, thy feet to His feet, and thy sinful heart to His bleeding heart, and content not thyself, with Thomas, to put thy finger into His side, but even dive and plunge thyself wholly, both body and soul, into the wounds and blood of Christ.

2. As the dead soldier tumbled into the grave of Elisha was made alive at the very touching of his body : even so shalt thou, by a spiritual touching of Christ dead and buried, be quickened to everlasting life.

2 Kings iv. 34.

2 Kings xiii. 21.

Christ's goodness considered, there was never any creature dealt so unkindly with Him as man doth.

As sometimes it falleth out that a hen sitteth upon a duck's eggs, and with her diligent sitting and the heat of her body she doth hatch and bring them forth ; and when they be able to follow her she clucks them, and, after her manner, as though they were her natural

Matt. xxv. 37.
Ps. xv. 2.
Prov. xxiii. 26.
Col. iii. 5.
Phil. iii. 20.

Ps. cxviii. 2.
 1 Tim. iv. 5-7.
 Matt. xxv. 41.

chickens, she doth call them about her ; but they being not of her, but the duck's kind, though by her they have been hatched and of her have received life, and though she hath a continual care to bring them up and to defend them from such enemies as seek to devour them, yet, nevertheless, they will follow and seek after that whereunto by nature they are inclined and given ; when she is scraping and scratching in the earth to find them food, they will be in the water, mire, or foul puddle, after their kind ; she may cluck and walk alone, they will not keep her company, unless, perhaps, in some danger ; when the kite is ready to catch them, for some succour, they will fly to her ; howbeit, at the length, when she perceiveth them to be unnatural and unkind to her, she doth forsake them and give them over : even so our sweet Saviour Christ Jesus, having taken great pains for us, and having humbled Himself, even in the lowest degree of all humility that can be named—as in coming down out of His Father's bosom, being most perfect, most holy, and omnipotent God, being every way equal and in nothing inferior to His Father, to take our weak, frail, and feeble nature upon Him, and (sin excepted) to have a perfect feeling of all our miseries and infirmities—as wearisomeness of body, hunger and thirst, and such others ; and, besides the enduring of these many years together, having suffered a most cruel death, and even at His death upon the cross having tasted and taken a full cup of His Father's fury and indignation, which was, indeed, filled and prepared for us as a just reward for our sins, and should have been our own cup and our own portion for ever and ever, had He not even then taken and supped it up, to clear and to free us from it. Again, after all these things, having still continued His humility in suffering death, by keeping His body three days in the grave, and even, as it were, to be trodden and trampled upon, and then, maugre death, hell, devil, and Jews, having risen again, and ascended and gone up to His Father, where now (until His coming again to judge the quick and the dead) He sitteth at the right hand of Majesty and Power, He speaketh and calleth unto us by His prophets, apostles, and ministers, and willet us to remember what case and estate we were in before He died, and suffered all these things for us ; and He would have us to know, to be sure and never to forget, that if He had not suffered death here upon earth as He did, we should never have found any way or entrance into heaven ; the celestial joys and pleasure of the Lord's saints, salvation, and eternal life should never have belonged unto us. We should have had no more to do with them than they that livewithout faith and die infidels. The horrors of hell and the stinking lakes of unspeakable shame, confusion, torments, endless death, and damnation should have been our inheritance, lot, and perpetual portion. Christ, therefore, doth daily put us in mind that we be not our own, but His, and that we be the greatest and dearest purchase that ever was made in heaven or in earth, and that the like price and cost was never bestowed upon any creatures as upon us. When the angels which were in heaven, in the presence of their Creator, did once offend, they were hurled out and cast into hell ; Christ would not bestow upon them one penny of all that great price and rich ransom which He paid for us ; He would not then become man, to shed one drop of blood for them ; but for our sakes He spared not one drop, but shed all. The hen, that Himself speaketh of, was never so diligent and careful to gather her chickens under her wings as He hath ever been to shroud and to protect us against all the enemies of our souls and bodies. Many mothers shall sooner forget the children of their own womb, and utterly forsake them, before Christ will forsake us—yea, He will never forget or forsake us unless we first forget and forsake Him. Now, therefore, we being His, so dearly bought and so truly paid for, He calleth upon us every day, He clucketh us, and looketh for us, that we should follow Him and tread in such steps as He hath appointed, and that we should not range at random, but keep ourselves within the hearing of His voice, and our lives within the limits of obedience unto the same. These things He looketh for at our hands. But we deal with this most kind, most loving, and most merciful Redeemer and Saviour of our souls and bodies even as the unnatural and unkind ducks deal with the hen, of whom they have received life. They regard not her clucking, neither we Christ's calling. When she is seeking and providing for them on the fair, dry, and wholesome earth, they will be in some

foul water, filthy mire, or stinking puddle ; and when the Lord Jesus calleth us to integrity of life, to do the thing that is just and right in His own eye, and to speak the truth, according to the knowledge of our hearts, then will we with greediness pollute our souls and bodies with all wickedness and things that be abominable—then will we oppress our brethren, not caring who sink, if ourselves swim ; then will we not stick to speak lies, even to God's own face. And when the Lord calleth, and sendeth us to seek heavenly things, we presently return to the foul puddles of the world, carnal delights and vain—yea, vile—pleasures, so that we ever take the contrary way to that which Christ commandeth. Christ calleth for our hearts, to have them in truth and sincerity, with all diligence, to attend upon His pleasure and to wait on His will ; He would have us, not in part, but wholly to give them unto Him ; and without the heart He will receive and take in good part, at our hands and lips, nothing. But we, on the other side, give nothing less to God than our hearts. There is nothing that may and cannot command our hearts, and have them at pleasure, sooner than Christ Jesus, who, with the death of His own heart, gave life to our bodies and souls. If the world do but a little smile upon us, and give us but an alluring look and a fair word, we will by-and-by follow it, and bestow upon it all our attendance. If the devil himself can make us believe that we shall either have profit or pleasure by doing his will, our hearts, minds, wills, and all, are readier for him than for Jesus Christ. Oh, matchless—yea, monstrous madness ! they that seek our destruction can sooner, with a pleasant look, than Christ with the giving of His life for us, have us at commandment. Christ would have us to mortify our earthly members, as fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry ; but, alas ! we nourish, pamper, and cherish all these. The Lord would have our conversation in heaven, but we are altogether carnally and earthly minded. The Lord would have our feet to stand within the gates of Jerusalem, but we love rather to be trampling the streets of Egypt, Babylon, and Sodom. The Holy Ghost would have us to fight a good fight, to finish our course after the will of God, and to keep the faith, not only in words, but also in life and deeds ; indeed, we are apt and ready to fight and strive for worldly promotion, honour, dignity, revenues, and riches ; but for heaven and heavenly things we will never strive, take no pains, nor once trouble ourselves ; we will have it with ease and all manner of pleasures, or else not at all—farewell it. The courses we take here in this life are very bad, and the end, unless we repent, is like to be worst of all ; and whilst we have no care to keep good consciences, it is impossible for us to keep faith. If Christ and Satan should stand before us, the one pointing us to heaven and eternal felicity, but the way to it full of troubles, griefs, and sorrows ; the other pointing to hell, but the way to it full of delicacies, pleasures, and dainty delights ; then let God call and the devil call, yet the devil, it is to be feared, is like to have the greater number to follow him for those short pleasures, and Christ but a few to follow Him, because they must go loaded with crosses and afflictions. Daily experience doth teach us no less, seeing all our actions are carnal and have only but little outward show, and no taste at all of true godliness, nor so much as any relish of the Spirit and love of Christ. Some will abstain from the committing of any gross sins now and then, and yet not that in any true and sincere love to God, but either for fear of shame and punishment in this world, or else fear of vengeance in the world to come, both which are unprofitable ; for the Lord hath no pleasure in forced service. He will have it voluntary, with the heart and proceeding of love, not of a servile fear ; otherwise it shall be numbered with the rest of our sins. This doth greatly condemn us, that though we do not such things ourselves, yet we can, without trouble of conscience, grief of heart, or vexation of mind, see and hear the Lord's name blasphemed, His Sabbath unhallowed, idolatry committed, parents dishonoured, whoredom, theft, murder, and covetousness commonly used, and all the laws of God utterly condemned ; and it shall never offend the greatest number so much as a thorn in a foot, or a blain or push (pimple) upon a finger. This, undoubtedly, is even to forsake God in the plain field, and to be afraid to serve Him in truth and sincerity, lest we should thereby purchase man's displeasure. Unless,

therefore, we learn to serve Him better, in more truth, with greater zeal, in singleness of heart, we have nothing else to look for but that He will forsake us, both in this world, leaving us destitute of His assistance that our enemies may prey upon us, and also in the world to come, in giving out against us His malediction, curse, woe, and sentence of death.

Death of Christ.

1. As the herb panax, or panacea, hath in it a remedy against all diseases: so is the death of Christ, against all sin, sufficient and effectual.

Jonah i. 15, &c.

2. Like as the storm and tempest of the sea was pacified, and ceased as soon as Jonah was cast into it: even so, by the death, burial, and resurrection of Christ, the wrath of God was truly and indeed pacified, that calmness might be given unto the troubled consciences of sinners, and a most sure atonement and peace made betwixt God and us.

3. Like as a corrosive, which, being applied to the part infected, eateth out the venom and corruption: even so the death of Christ, by faith applied, fretteth out and consumeth the concupiscence and the corruption of the whole man.

Christ died to deliver us.

Judges xvi. 30.

1. As Samson himself died to deliver his people from the Philistines: so, likewise, Christ, to deliver us from the devils, died Himself.

2. Like as, if a man should go to prison for debt, or any such matter, and one of his friends should come in the mean season, and pacify the creditor by satisfying and paying the debt, then we may well say, that he hath delivered this man out of prison, although he came not there, but should have gone thither; or as when we say, such a man hath delivered his friend from the gallows, we mean not that he was already hanged, for then were the deliverance too late, but we mean, that he delivered him, that he should not be hanged: so, likewise, is it when the Scripture saith, that Christ died to deliver us out of hell, because He saveth and delivereth us that we come not there, who otherwise should surely have gone thither, and have been damned perpetually, except Christ, by His death, had delivered and loosed us.

Christ fisheth for men.

The devil's bait.

As the devil, that wicked and crafty fisher, with his great, large, long, and broad nets, taketh and draweth up great multitudes and infinite numbers of souls, who voluntarily give themselves unto him, and do suffer him most easily to take them by and with his baits—which are, voluptuousness, the foul pleasures and rotten delights of the flesh, worldly wealth at will, the vain glory of the world, innumerable riches of all sorts, power, authority, vanity, an insatiable desire to bear rule, and a thousand such others—the silly, poor fishes, being deceived by these baits, do never feel the hook until it stick so fast in their jaws that there is no escaping, but the devil maketh a full account of them as of his own: even so, contrariwise, Christ doth fish for men, that He may draw them out of the bitter waters of the dangerous sea, and that He may give unto them the water of grace, seeking to save their souls, and to bring them to everlasting happiness and celestial immortality (who yet fly from Him, and would not come near Him). He fisheth with a sharp and bitter bait, very unpleasant to the corrupted nature and appetite of a natural man—to wit, with much fasting, praying often; with watchings, honest labours in a man's calling, contempt of the world, spiritual poverty; bitter tears, deep sighs, and grievous groans, for sins committed against the Lord; with humility and lowliness of heart; with kindness, peace, patience,

Christ's bait.

righteousness, and such other things; all which, although to those who are inclined with a right and true love of God they are pleasant and welcome, yet, nevertheless, to the will and desire of a mere natural man, who is a friend of flesh and blood, they are hard, and do seem very bitter to his corrupted taste.

Christ hath prepared a place for us in heaven.

LIKE as, if a man were assured that there were made for him a great purchase in Spain or Turkey, so, as if he would but come thither, he might enjoy it, he would not forbear to adventure the dangers of the sea, and of his enemies also, if need were, that so he might come to his own: even so, seeing that Christ Jesus hath made a purchase for us in heaven, and there is nothing required of us but that we will come and enjoy it, we ought to refuse no pains or fear in the way, but carefully strive to get in. Luke xiii. 14.

Illumination by Christ.

1. As the lights of heaven, which we see placed in the firmament for signs, and to distinguish times, days, and years, do give light unto them which are on earth: so Christ doth illuminate His Church, and giveth watchwords by His precepts, whereby it may know how to fly from the anger to come.

2. As the eyes of our body are not always illuminated by the sun alike, but the higher and nearer they come to it, the more they perceive the force of the brightness and heat thereof: even so our souls, the higher and nearer they approach to Christ, the more clearly they are illuminated by Him.

Christ is not a Redeemer but unto them who, being turned from iniquity, do lead a new life.

1. LIKE as, if the servant of some nobleman or gentleman were, for committing of treason, felony, or murder, condemned, and going to the place of execution, and his lord or master, of mere favour and good will, should not only, by earnest suit to Her Majesty, procure a pardon for his life, and so deliver him from that villainous death, but also should adopt and take him for his son and heir; if he, now, after this his deliverance, go and say, "I will take my pleasure, be idle, and follow my own phantasy," and never endeavour to please or pleasure his lord and master, but rather seek to hurt and displease him every way that he can, such a wretch deserveth to be punished most extremely: even so such as say that Christ hath redeemed us, and by His death hath purchased for us forgiveness of sins, righteousness, and life everlasting, and hath adopted us to be His sons and heirs, wherefore we will take our pleasure, be idle, and rather we will do more wickedness, doubtless Christ died not for such, nor satisfied for their offences—no, nor yet merited heaven for them—to the end that they should spend their days in idleness and heap sin upon sin, but rather to live Christianly and godlily. Rom. vi. 4.
Gal. v. 24.
Tit. ii. 11.
2 Tim. ii. 19.
Luke i. 75.
Eph. i. 4; ii. 13.
1 Pet. i. 15.

2. Like as, if an astrologer could or should tell an ambitious cardinal that he should be pope, although he did put an undoubted trust therein, yet for all that he would not be idle, but would use all the means he possibly could to attain and come to that dignity: even so the children of God, the surer they are that Christ hath redeemed them, so much the more they understand the great good will of God towards them, and therefore they are always forced more and more, by godly conversation of life, to make certain unto themselves the knowledge of their election and redemption by Christ. 2 Pet. i. 10.

3. If a miserable and wretched thief shall have committed many thefts and murders, and after that his wicked deeds were known the son of a king should be brought to be arraigned and condemned for the same, and so bear the punishment thereof, and this thief to be discharged and pardoned—if, hereupon, the thief should rejoice and make a scoff at him, when he seeth the son of a king to be put to death and suffer the punishment that he deserved, such a caitiff deserveth a most horrible death: even so at this present it fareth with us. Behold our Saviour Christ, the only Son of God, is imprisoned, and we delivered; He condemned, and we pardoned; He put to death, and to all shame, and we received to honour. It is not, therefore, for us to be drowsy-headed, and live securely, and to flatter ourselves in our sins and iniquities.

4. As the Israelites were never able to yield sufficient thanks to God for their bodily deliverance from the bondage which they were in in Egypt: so neither are we to Christ our Saviour for our redemption and spiritual deliverance from the tyranny of Satan and sin.

Christ is to be served and pleased before ourselves, or any others whatsoever.

As the master of those servants that are born in his house, or whom he purchaseth, doth claim that they do him wrong when they spend any time either to their own particular profit or in the service of others: so may Jesus Christ much more justly complain of us that are His twofold servants—namely, by birth and by purchase—if we employ even never so little of our lives to serve and please ourselves, the world, or the devil, our enemies.

Christ is less beholden to the most part of the world than Cæsar was to the Romans.

As Marcus Antonius, with an oration that he made upon the death of Cæsar, is said to have greatly delighted the people of Rome, and that he moved very many of them to shed great store of bitter tears when he put them in remembrance of the great benefits which they had from time to time received of Cæsar, and withal did show them Cæsar's garments, wherein his enemies, Cassius and Brutus, had slain him, all full of blood, whereat they werè so mightily moved, that they expelled the homicides and murderers out of the city, so that they durst not, if they would live any longer, come near it: and yet in these days of ours, though the preacher (never so good an heavenly orator) come with the oracles of God Himself in his mouth, and show most plainly what Christ the Redeemer of the world hath done for man, and prove that man hath received unspeakable and innumerable benefits by and through Christ, and declare what bitter tears, water, and blood, did trickle down His cheeks, and what deep and deadly sighs, with many fearful and grievous groans, did rise from His heart before He came to the cross; and though he rip up His passion stitch by stitch, as the Holy Book and Divine Word shall direct and lead Him, and though particularly he show how and where He was wounded, that He was beaten, spit upon, crowned with thorns—nay, led hand and foot to the cross, scorned and mocked of the Jews—and though He show most lively that the wicked and cruel Jews imbrued their hands in His blood, and gave Him vinegar and gall to drink—yea, and although the preacher declare and prove that, besides the death and passion of His body, He suffered in His soul the heavy wrath and indignation of His Father, and the extreme tortures and torments of hell, for a time, no less than the reprobates that be there already, and no less than all we by just desert should have suffered for ever, if Christ had not done it for us;—yet few or none, for all this, will shed one tear, give one groan, or sigh once from the bottom of his heart.

Exod. xiv. 30;
xx. 2.
Ps. lxxxi. 10.

1 Cor. vi. 10.
Matt. xvi. 24.
Luke ix. 23.
Rom. xii. 2.

Christ not to be denied in persecution.

As the serpent, when he seeth he shall come into man's hands, defendeth his head, either by gathering himself into a circle or thrusting his head into a hole, leaving the other parts open to the wounds: so, likewise, we must do in time of persecution, even keep Christ our Head from wounds, howsoever our bodies suffer.

Christ our grand Captain.

As soldiers are to resort to their standard: so faithful Christians are appointed to flock to Christ. Isa. xi. 10-12.

Christ our spiritual food.

As verily as bread doth serve for the nourishing and strength of the body and wine for the comfort thereof: so, and as certainly to the inward man, in faith, Christ is bread to the soul and wine to the mind, and we mystically (made one in Him and He in us) feed on Him, and He is our spiritual food.

Christ our Intercessor.

LIKE as he that would know whether the sun shine in the firmament must not climb up into the clouds to look, but search for the beams thereof upon the earth, which, when he sees, he may conclude that the sun shines in the firmament: even so, if we would know whether Christ in heaven makes intercession for us, let us ransack our own consciences, and there make search whether we feel the Spirit of Christ crying in us "Abba Father!" As for those that never feel this work of God's Spirit in them, their case is miserable, whatsoever they be. Rom. viii. 26.

Christ our Lord.

As, in former times, the custom hath been that, when one is taken prisoner in the fields, he that pays his ransom shall become always after his lord: even so, likewise, Christ, when we were bond-slaves under hell, death, and condemnation, paid the ransom of our redemption, and freed us from the bondage of sin and Satan, and therefore in that respect He is our Lord.

Christ our Mediator.

1. LIKE as Christ Jesus is our looking-glass, in which we behold the invisible and glorious God to be our loving and merciful Father, more ready to hear than we to pray: so the same, our Saviour Christ, is also our feet, by which we go to the Father; our mouth, by which we speak to the Father; and our hand, by which we offer our prayers and all our service—yea, our souls and bodies—as a lively, reasonable, and acceptable sacrifice to His Majesty.

2. As no man is able to behold the bright sun unless it be covered with a cloud: even so no man can abide the majesty of God but through the Lord Jesus Christ.

Christ our Prophet.

1. As the print of a seal is more plainly perceived in the soft wax than in the seal itself: so, likewise, the knowledge of God is more manifest to us in Christ, who is the lively image and engraven form of His Father.

2. As the moon doth naturally receive her light of the sun: so all the light, all the true wisdom and understanding or heavenly knowledge that the Church hath, it hath of our Saviour Jesus Christ.

Christ our Righteousness.

1. LIKE as our sins appeared so horrible, so great, so monstrous, and ugly in the presence of God, that, being once but imputed to Christ, He could not, notwithstanding His unspeakable love, but even in justice most severely punish our said sins in His Son: so surely, such is the excellency of the righteousness of Christ, that being once but imputed unto us in the presence of our Heavenly Father, He cannot, notwithstanding all our former unrighteousness, but be thoroughly pleased with us, and accept such a discharge of our sins by His Son for our own discharge; none otherwise than the debt of a bankrupt, discharged by some special friend, is accounted and accepted with his creditor the discharge of the bankrupt himself.

2. As the soul of a man doth so quicken the body that, notwithstanding the members thereof in themselves be but weak, yet they are sure not to decay all the while they do hold any participation with the powers of the soul, but appear in the presence of men both lusty and strong: so, undoubtedly, our Saviour Christ, being that immortal soul of His mystical body, which inspireth spiritual life into all the members thereof, verily all those His said members are sure, so long as they continue incorporate with Christ, both to hold the substance of life, and withal to be accounted as lively members in the presence of God during their participation with that true life itself, whereof they take sure hold by a lively faith.

3. As *Cochlearia*, or spoonwort, the root of the water-lily, and likewise telephium and gentian, laid to the body, taketh away black spots: so Christ, applied to the conscience, purgeth it from dead works.

4. As *Smilax aspera*, or rough bindweed, serveth not only against venom received aforehand, but also against all poison taken after a man hath eaten it: so Christ, received by faith, profiteth not only against the sins which before hath been committed, but also done afterward.

5. So long as a man, stung with a scorpion, holdeth wild carthamus in his hand, he feeleth no pain, but, so soon as he letteth it go, the ache and pain take him afresh: so, as long as a man, stung with sin, holdeth Christ by faith, he feeleth no torment of conscience; but so soon as he letteth Him go, the terrors of death take him afresh.

6. As the people of Israel, passing through the wilderness, had to fight oftentimes against serpents, and, when they were stung and smitten by them, to be preserved from the venom and from death, they lifted up their eyes toward the brazen serpent that Moses had set up amidst their tents, by sight whereof they were healed: so we, in like manner, fighting against our concupiscences, if it come to pass at any time that they give us any blow, to the end that this stripe may not be deadly unto us, we must lift up our eyes towards Jesus Christ hanging upon the cross, and beseech Him that He would forgive us all our trespasses and be our righteousness.

7. As, in a natural body, the power that the eye hath to see serveth more to the use of the other members than for itself, because that, seeing and marking them all, it is watchful rightly to guide them and to direct their actions, not being able, in the meantime, to see

John xiv. 6.
1 John v. 11, 12.

John iii. 14, 15.

themselves nor to serve itself: even so, the righteousness, innocence, and obedience of Christ Jesus stand us in more stead than Him, seeing that, notwithstanding He had all these things, and was in His nature, life, and whole conversation, absolute and perfect, yet, for all this, He was condemned and crucified. We, on the contrary part, albeit His righteousness, innocence, and obedience be only imputed unto us, yet, for all that, by means of this imputation, we are absolved, justified, and discharged of all our sins, and of all the accusations that all our enemies can bring against us.

8. As it is enough that we gather the fruit of a tree, and that it always remain in its place, and that we carry it not away with us: so, in like manner, we must content ourselves to be partakers of the fruits of Christ's righteousness, albeit it be not essentially in us, but only by imputation, and inasmuch as through His only mercy it is bestowed upon us.

9. Like as they do that go up into a high tower, who, looking downwards, and seeing the depth, are afraid to fall, and, that they may be the more sure, they lay hold of the rails: even so must we lean upon the righteousness and death of Christ Jesus, and strengthen ourselves in that, to the end we may be preserved from falling.

10. Like as, in winter, we no sooner go from the fire but we are cold, nor out of light but we enter into darkness: even so we no sooner be parted from Jesus Christ, who is our Righteousness and our Life, but straight we are in sin and in death; forasmuch as He is the Life that quickeneth us, the Sun that giveth us light, and the Fire that warmeth, comforteth, and refresheth all His members.

1 Cor. i. 30.
Rom. v. 19.
Isa. liii. 4, 5.
Col. i. 20.

11. As the moon hath no light but that which it hath from the sun, and as the light is little or great as it is near or far off the sun, in such sort, that if it depart from it, it remaineth altogether obscure and dark: even so, in like manner, the Church hath no light, righteousness, life, health, strength, and happiness, but that which it pleased her Husband, Christ Jesus, to give unto her, because of that union and fellowship which He hath with her; wherefore, if at any time she be separated from Him, and that there be a divorce between her and her Husband, there remaineth to her nothing but darkness, vice, and wretchedness.

2 Cor. v. 18, 19.
John xi. 25.

12. As merchants who are of one company, and become partners, are partakers of all the profits, losses, and damages which grow of their merchandise: even so Jesus Christ, by reason of that society we have together with Him, giveth us a part, and we, likewise, give Him of all that we have and possess. The difference that is in this is, that the gains and losses that come amongst men are equal and common amongst them all; but here we gather up all the fruits that arise of the righteousness of Jesus Christ. He, on the contrary part, taketh upon Him and chargeth Himself with all the damages and losses that come of our disobedience.

Rom. vi. 4, 8, 17.
Eph. ii. 22.

13. Like as, when a man looks upon things directly through the air, they appear in their proper forms and colours, as they are; but if they be looked upon through a green glass, they all appear green: so, likewise, if God behold us as we are in ourselves, we appear as vile and damnable sinners; but if He look upon us as we are presented before the throne in heaven, in the person of our Mediator Christ Jesus, willing that we should be approved for His merits, then we appear without all spot and wrinkle before Him.

Rom. viii. 34.

14. As Christ hath taken away our sins by His suffering: so, likewise, He hath also clothed us with His righteousness.

15. As it is not enough for a beggar to come before a king without his rags, unless he have convenient apparel: so, in like manner, it is not enough for us to have our filthiness done away, unless we be clothed with convenient righteousness.

Christ our second Husband by faith.

LIKE as, if a woman be discharged from her first husband, he being dead, and hath married another man, the first husband hath no power over her: even so we, now being

espoused unto Christ, our second Husband, by faith, are freed utterly from our first husband, the law, and, as the apostle saith, "are no more under the law, but under grace;" that is, under perpetual remission of sins, committed, not only before our justification, but as well also after and during all our life long.

Christ is Possessor of heaven for us.

Rom. viii. 17.

1. As if, upon the confiscation of an inheritance coming to many brethren, when the prince afterwards makes a release, the eldest brother taketh the possession, for assurance that he himself and all his brethren are restored to their goods, and the same is an assurance to the co-heirs with the eldest that, in the person of their eldest brother, themselves are put in possession of the inheritance common to them all: even so Jesus Christ hath taken possession of heaven, not only for Himself, but also for us His co-heirs.

Eph. ii. 5.

2. As the high priest, entering into the holy sanctuary, upon his shoulders and breast carried the twelve names of the twelve tribes of Israel: so Jesus Christ entered not alone into heaven, but we also with Him.

Christ, after a sort, present with us in the body.

John xiv. 19; xvi. 28.
Acts vii. 55.
Col. iii. 1.
Heb. iv. 16; x. 18.

1. As the sun, which, though it remain still in the firmament, and therefore, in very deed, toucheth not the eye, yet the body of the sun is present to the sight, notwithstanding so great a distance between: so, likewise, the body of Christ, which, by His ascending, is taken up from us and hath left the world and is gone to His Father, is indeed absent from our senses, yet our faith is conversant in heaven, beholding that Sun of Righteousness, and is verily in presence with it there present, like as our sight is present with the body of the sun in the firmament, or as the sun is present with our sight on earth.

Eph. i. 23.
Col. i. 17-18.

2. As the sun, with his light, is present with all things: so is also Christ with His God-head, Spirit, and power present to all, and filleth all.

Christ received by faith.

Col. i. 18.
Eph. i. 22, 23.
John vi. 53-55.

1. As the natural body receiveth life from the head, and is dead without it; and as the branch, though it be never so near the vine-stock, yet, if it abide not in it, and grow not in it, hath no life therefrom, and therefore withereth; and if it abide in it, then it liketh and fructifieth; and as the hungry and thirsty man hath not the benefit of meat and drink to live by, by coming where it is, seeing it, and knowing it, but by eating and drinking thereof, and digesting it, so that, by force of nature, there grow a union betwixt him and his meat: even so it is as necessary that the faithful be united to their Head, Christ, spiritually, engrafted into Him, and grow in Him by faith, and that every one that would be saved eat Him and drink Him, and that so effectually, as that He may be their spiritual food. For if it be thus, they shall live for ever by Him; otherwise, they remain in death, wither, and must perish. Neither is it sufficient that we hear and read of Him and His merits and passion, but they must be received by faith.

2. As meat and drink, being set before us, is taken, by eating thereof, to our temporal nourishment: even so Christ is as surely apprehended of us by faith, to our spiritual maintenance, in the Word preached and Sacraments ministered, which are the dishes wherein one and the self-same Christ is offered unto us.

1 Pet. iv. 1.

3. As the soul, naturally joined to the body, bringeth forth her effects: so Christ, dwelling in us by faith and the Holy Ghost, after a spiritual manner, and by a spiritual

virtue, doth show His power in us, to enable us to resist sin, and to bridle the corrupt desires of the flesh.

4. As there can be no eating without taking or receiving of meat : so no believing in Christ without a spiritual receiving and apprehending of Him.

Christ rejecteth not a weak faith.

LIKE as the wick or match of a candle, link, or torch, which, either wanting oil, tallow, wax, or rosin, or having thereof not sufficient, yieldeth forth at some time but a dark, blind snuff and imperfect light : even so Christ our Saviour rejecteth not a weak, slender, and wavering faith, which yet (notwithstanding so long as any spark of godliness appeareth) is not quite quenched and extinct, albeit at some time it be very near thereunto.

Isa. xlii. 3.
Matt. xii. 20.

Christ receiveth us again that were dead.

LIKE as the pelican, which, having brought forth her young ones dead, or being stung or killed by serpents, pecketh forth her heart-blood to revive them : even so we, being conceived and born in sin, and altogether dead in our trespasses and offences, stung of that old and fiery serpent the devil, who first beguiled our parents in Paradise, and so having the reward of sin, which is death, we, in this case, are revived and quickened again by the blood of the true Pelican, Jesus Christ, which He, from His heart, hath shed and poured out for us.

Col. ii. 13, 14.

Salvation only to be had in Christ, if men know how to find Him.

LIKE as, if a man knew certainly that in such a wood an infinite mass of money were hid, if the owner thereof would give it unto him, yet, if by no means he could find the same, what should the gift of such a treasure profit him, though it were of value to purchase a kingdom ? Nothing at all. Even so standeth the case between Christ and us. Though we knew never so well and certainly that salvation and all kinds of treasure are permanent, and to be found in Him, and do belong to such as can find Him, yet, if we can by no means find Him, what shall the understanding hereof profit us ? Nothing at all.

Matt. xiii. 44.
Isa. lv. 6.

Christ is sent of the Father.

As fire sendeth forth both heat and light, but neither heat nor light sendeth fire : so the Father sendeth both Christ and the all-knowing Comforter, yet the Father is unsent.

Christ, though amazed and confounded with sorrows and fears, yet remained still sinless.

LIKE as, if you set two glasses filled, the one with muddy water and the other with clear crystal water, and first let them stand till all the muddiness in one be settled at the bottom, then shake both these glasses, in the one the mud ariseth straightway, and defileth all the water there ; in the other, although you shake it never so much, yet the clear water, though troubled likewise, remaineth still all clear as crystal : even so, if any of us

be shaken and disquieted with any trouble, our muddy affections arising, & presently defile us all over; but Christ (in whom was man's true nature, but not any the least defilement of nature) being likewise shaken, He remained still clear from any the least spot of sin at all.

How Christ sitteth at the right hand of God.

1 Kings ii. 19.
Ps. xlv. 9; cx. 1.
Matt. xx. 21.
Phil. ii. 9-11.
1 Pet. iii. 22.
Eph. i. 20, 21; iv.
15.

1. As it is the use and custom of kings and princes to have their deputies and substitutes, to whom they freely give all authority to rule and govern, and do cause that man to sit by them and at their right hand to whom they will give most honour, and unto whom they will give most authority and power: even so we understand by these words, "He sitteth at the right hand of God," that our Saviour Christ is exalted above all creatures, and that He hath dominion or governance in heaven and in earth, and that He reigneth with His Father, having equal power with Him.

2. As those on earth that are set at the right hand of kings do execute justice in courts or assizes, for the maintenance of the state and peace of the kingdom: even so Christ Jesus, sitting at the right hand of His Father—that is, being made sovereign Lord of all things, both in heaven and earth—is to hold a court or assize, in which He shall come to judge both the quick and the dead.

Christ suffered and died, as he was Man.

As the precious stone called the carbuncle, to look at, is like a hot burning coal of fire, shining exceeding brightly, the which feeleth no fire, neither is it molten, changed, or mollified therewith; if thou shalt take it, and close it fast in a ring of lead, and cast it into the fire, thou shalt see the lead molten and consumed before thy face, but the carbuncle remaining sound and perfect without blemish as before, for the fire worketh upon the lead, but upon the carbuncle it cannot work: even so Christ our Saviour, being in the hot scorching fire of His torments, suffered and died, as He was man, but as He was God, He neither suffered nor died. The fire of His afflictions wrought, then, upon His manhood, but His Divinity and Godhead continued perfect and utterly untouched.

Christ suffered in His soul for our salvation.

1 Cor. xvi. 5, &c.
Heb. xii. 10.
2 Cor. v. 21.
Heb. ii. 14.

1. As the holocaust, or whole burnt offering, the whole and every whit being chopped and cut into pieces, was altogether put into the fire and burnt, and so it was, by a special name, called "the whole burnt offering": even so, not the body only, but also the soul of Christ, even every whit of His humanity, was burnt and consumed in the fire of affliction, as a perfect holocaust and a whole burnt offering for our sins.

2. As we have sinned both in our bodies and souls: so, likewise, Christ was made our propitiation, who purposely and answerably did suffer both in body and soul.

3. As an army of soldiers doth altogether get the victory, and not any one of them asunder, and yet, for all that, each one singly is profitable in fight for the attainment of victory: even so the sufferings of Christ, as His death and bloodshed, His hatred, His shame, and ignominy, &c., both of His body and of His soul, altogether doth sufficiently merit, but each one severally is profitable, and helpeth thereunto.

Christ the Bread of Life.

1. As the bread that perisheth nourisheth us in this life for a small time: even so Christ, the Bread that perisheth not, but endureth for ever, nourisheth to everlasting life. John vi. 48, 51, 58.

2. As he that will be nourished by bread must eat it: so, likewise, he that will be benefited by Christ must believe in Him. John vi. 55.
1 Cor. x. 17.
John vi. 35, 40.

3. As the devil is the food of the wicked, whom he nourisheth in all iniquity, and bringeth up into everlasting damnation: so is Christ the very food of all them that be the lively members of His body, and them He nourisheth, feedeth, bringeth up, and cherisheth unto everlasting life.

Christ is the food of a Christian soul.

As every man is carnally fed and nourished in his body by meat and drink: even so is every good Christian man fed and nourished in his soul by the flesh and blood of our Saviour Christ.

Christ the only object of faith which justifieth.

LIKE as, when the children of Israel were bidden of Moses to look up to the brazen serpent, neither could the serpent have helped them except they had looked up, nor yet their looking upward have profited them unless they had directed their eyes upon the said serpent, as the only object set up to the same purpose for them to behold: so our faith, in like case, directed to the body of Jesus Christ our Saviour, is only the means whereby Christ's merits are applied unto us and we are now justified before God. Revel. x. 1.

Christ the appointed Reconciler.

LIKE as there was a certain person by whom sin entered into the world, and by sin death, and so he became, as it were, the cause and foundation of falling away from God and entering into league with the devil: so, also, must there be a certain person appointed of God that might be the foundation and cause of reconciliation, and of never breaking the same conjunction with God, the Fountain of all happiness.

Christ the Redeemer of mankind.

LIKE as the sun is said to be a general light to everything, although there be that receive no light at all from it: even so Christ is called the Light of the world, although a great number have no part of the grace of His light; yet His redemption is universal, because it is so appointed unto all men that, without it, none is or can be redeemed. John viii. 12; ix. 5.
1 Tim. ii. 6.

Christ the cause of our resurrection and life.

1. As the first Adam was the root of all mankind, and he conveyed sin, and by sin death, to all that sprang of him, Christ only excepted: so, likewise, Christ, the second Adam, who is the root of all the elect, conveyeth life both in body and soul to all that are united to Him; and, by the virtue of His resurrection, they shall rise again after this life.

2. Like as the power of the Godhead of Christ, when He was dead in the grave, raised His body the third day: so, also, shall the same power of Christ's Godhead convey itself unto all the faithful, who even in death remain united unto Him, and shall raise them up at the last day.

Christ the Resurrection and Life.

John v. 25; vi. 63.

1. LIKE as, in a perfect body, when the head hath sense and motion, the hand that is of the same body hath also sense and motion convenient for it: so, likewise, Christ, being the Resurrection and the Life, as there is spiritual life in Him, so every member of His shall feel in himself spiritual sense and motion, whereby he is raised up from sin and liveth unto God.

2. As the burgess of a town in the parliament-house beareth the person of the whole town, and whatsoever he saith that the whole town saith, and whatsoever is done to him is also done to all the town: so Christ upon the cross stood in our place, and bore our person, and what He suffered we suffered, and when He died all the faithful died in Him; and so, likewise, as He is risen again, so are all the faithful risen in Him.

Rom. iv. 25.
Ps. xvi. 10.

3. As Christ, by the merit of His death, wipeth out our iniquities, and by His blood cleanseth our consciences from all mortal sin: so, in like manner, by His resurrection from death, He declareth Himself to be righteous, and in all respects perfectly pure, according to the law of God.

*Christ the sovereign salve for our souls.*Luke xxiv. 46, 47.
Acts x. 43.

1. LIKE as, if the sick person should seek out such a physician as either could not or would not cure him, his labour were unprofitable, and all one as if the needy man should go to one for an alms that were as needy as himself: even so we, being sick of our sins in our souls, must be careful that we go and run to such a cunning physician as we are sure both can and will, for his ability and compassion, cure and heal our infirmities, and hath a salve for every sore and malady.

1 John v. 11, 12.
John viii. 24.

2. As it was in Egypt, in the great dearth and famine of corn, none could have any food of Pharaoh the king but by the hands of Joseph, whom he had made overseer and ruler of the land in his name (for when they cried to him for bread, he said, "Go ye to Joseph, and what he saith to you do ye"): so, likewise, it is now, in the famine and dearth of our souls for spiritual food, we can have nothing to feed our hungry souls from the King of Heaven but by the means of the true Joseph, Jesus Christ, who is ordained of His Father to rule and govern all things in His name; so that He sendeth us to His Son when we ask anything of Him, for in Him He is well pleased, and for His sake only, and for no man's else, doth He bestow this benefit upon us.

*Christ to be found by hearing the Word preached and read.*1 Chron xxviii. 10.
Prov. iiii. 13, 14, 20;
viii. 18, 19.
John iiii. 31.
Matt. vii. 7, 8.

LIKE as, if one have a mine of copper, tin, or lead, he useth great pains and diligence to come by the same; but if it prove a vein of silver or gold, then the owner thereof setteth pioneers on work, who, with great care, courage, and comfort, labour night and day, in hope to be greatly enriched thereby; and albeit the vein sink down very deep, and prove most hard and difficult to win, yet do they not cease or slacken their labour, but rather add so much the more diligence, in hope that their pains will double their gains when the mine is once won, for this they hold as a rule infallible, that the lower any metal doth lie in the earth, the better and more gainful it proves in substance: even so it is in the study of the Scriptures, and in hearing the same read and preached. The more pains and diligence one useth therein, the more increase of sound knowledge, wisdom, and comfort is gotten in the end, being that most rich and invaluable mine wherein all the treasures of wisdom and understanding are to be found, containing and comprehending all the counsels and commandments of the Lord, &c.

Christ is to be loved for saving of us.

1. LIKE as, if thou fallest into a deep river, being in apparent danger of drowning; if any man should cast thee a rope, or himself leap into the water to save thy life, thou canst not sufficiently confess and acknowledge thyself his debtor to do him pleasure and service all the days of thy life: so, likewise, we were not only in danger of falling into hell, but were already fallen, even from our infancy, and daily, through our sins, fell deeper and deeper; yet Christ cast us not in a rope to pull us up and save us, but threw Himself into our sea of woe, into our hell—to be short, into horrible death—wherein we were drowned, to pluck us forth; and therefore, with great zeal and affection, we are bound to say, “Lord, we are bound to love, honour, serve, please, and obey Thee in all that we may, with our whole hearts, all the days of our life!”

2. Like as, if thou wert upon a scaffold, ready to be beheaded for thy drunkenness or adultery, and thereupon shouldst have a pardon, and so thy life saved, upon condition that thou shouldst fall no more thereinto, thou wouldst, no doubt, willingly and heartily promise—yea, with thy hand subscribe, and with thy tongue swear—that thou wouldst never more commit adultery or drunkenness, but that thou wouldst abhor all taverns, alehouses, and drunkards, all whores and bawds, and so amend thy life: now, seeing Jesus Christ hath saved thee, not from an apparent danger of death, but even from death itself, and not from the death of the body, but from everlasting death, He requireth of thee to amend thy life, which thou art bound so to do—yea, thou oughtst cheerfully and earnestly promise and faithfully vow to reform and amend, and to shun all occasions that might procure thee to displease and offend Him.

Christ was in our person justly cursed of God and executed for us.

1. As the surety is, by the just sentence of the law, condemned to pay his debt for whom he hath willingly and advisedly undertaken: even so it is mere and true justice, and no wrong, that Christ, by the just sentence of the law, was hanged on a tree; and so He bear, indeed, the true curse of the law.

2. As the surety, although he be utterly clear, obnoxious and guilty to none, yet, by his suretyship, is a debtor and obnoxious to the creditor and the law: so, likewise, Christ took our nature on Him, and presented Himself therein before His Father, and so He became, by our sins, sinful, defiled, hateful, and accursed.

3. Like as, if a tender lady's only child should, by some casualty, be all tumbled in blood or mire and most stinking filth, the child so betrayed and loathsome would breed great abhorring and loathing in the eyes of the delicate lady, yet the child's own person should be none the less beloved of the mother, but rather the more if it may be: so such two persons or conditions are found in Christ. According to one, He was always beloved; according to the other, which He took upon Him whilst He had not finished that office, He was justly accursed.

Christ's Body is not enclosed or contained in the bread, under the bread, or with the bread; neither the Blood in the wine, under the wine, or with the wine.

As the blood of our Saviour doth cleanse us from all our sins, and yet we need not to have it really present with us to be washed or bathed in it: so Christ, our Saviour, according to His promise, doth daily, or whensoever we do come worthily to His holy Supper, feed both our bodies and souls with the wholesome and heavenly food of His

1 John 1. 7.

precious body and blood; and this He doth by His eternal and mighty Spirit, so that He needeth not therefore to come down at the beck of every juggling Popish priest, and to be really present in their wafer cake, after they have, with gaping or blowing, spoken four or five words upon it.

Christ's natural and immortal Body can be but in one place at once, and not in many places.

1. LIKE as the soul of man, united to his body, cannot be a body, because it is a spirit : even so the like is true of the body and of the soul of Jesus Christ, and of His divine and human nature, of the which each of them holdeth so continually its properties, that the one cannot be what the other is ; for albeit they be united together by personal union, yet for all that they remain always distinct in their unity according to their properties, and not confused, so that the one cannot be the other ; wherefore we may not say at all that the Divinity is the humanity, or that the humanity is the Divinity, nor that the one is converted into the other ; for, if there were such a conversion, they should no more be that which they are, but should be changed into other natures, which thing cannot be ; for God can never be but God, wherefore He cannot be converted into man, but He may unite man to Himself, as He hath done in the person of His Son Jesus Christ. Likewise, man cannot be converted into God, for so much as he is a creature, and that God, who is the Creator of all, cannot be created, but is without beginning as He is without end and infinite, the which thing cannot agree with any creature ; from whence it followeth that the gods which are created are no gods at all, but are only creatures, or else vain illusions or imaginations. And as the substance of God cannot be converted into that of man, nor that of man into God—for, otherwise, God should not be God, nor man should not be man at all : even so neither the one nor the other may be without its convenient and natural properties. Belonging to the Divine nature, it is nevertheless not Divine nature, but human. In like sort, if the sacramental signs of the body and blood of Christ have the natural properties which do belong to the bread and to the wine, as they have indeed ; if they have their qualities and accidents and these same effects, then they are not really and substantially the body and blood of Him, but bread and wine, remaining always in their substance with their accidents.

Joⁿ xvi. 7.

2. As the body of the sun and the light of it are so jointly joined together, that the one cannot be separated from the other, yet it followeth not that wheresoever the light of the sun is there the body of the sun must be also ; for, as the sun, being still in the heaven, according to the order that God hath appointed among us His creatures, doth with his light refresh, comfort, and quicken all things here upon earth : so our Saviour Christ Jesus, who is the true Sun of Righteousness, being still (until the time that God hath appointed) on the right hand of His Father, touching His manhood—that is to say, above in heaven, in the place of beatitude, felicity, and joy—reigning there with the Father in equal glory and majesty, doth continually assist, aid, and comfort His Church by His Holy Spirit, being always present with His elect and chosen, by His Divine majesty, providence, and invisible grace, whom He doth not cease, through His almighty power, the Spirit being the Worker of it, to feed still with the wholesome food of His most precious flesh and blood. Now, as it were most noisome and hurtful unto the whole earth if we had here below the body of the sun : so it is not expedient that the Church and congregation of the faithful should have Christ still present here, touching His humanity and manhood ; for so He saith.

3. As no man can deny but that the eye and the sight of it be so jointly and inseparably joined together, that so long as the eye is whole and sound, the one cannot be separated from the other, yet the eye is not in all places that the sight doth reach unto ; and as we know that severity and mercy are in God so jointly joined together, that the one cannot be separated

from the other, and yet they that feel His severity do not feel His mercy—that is to say, these whom He doth, according to His righteous judgment, punish everlastingly in hell fire, them doth He utterly banish and put away from His bounteous goodness and mercy : even so, although the Divinity and humanity of Christ be so linked and joined together that where-soever the one is, it doth not therefore follow that the other is there also ; for the Godhead of Christ can be everywhere and in more places than one at once, but His manhood cannot be everywhere, nor in more places than one at once.

Christ's care of His members, though absent.

EVEN as the eagle, having her young ones shut up in the nest, although she flieth exceeding high and pierceth the lofty air, yet she withdraweth not her eyes from her young ones, but still beholdeth them, and they also, crying after their manner, with their stretched-out necks, do look after her : even so the Lord Jesus, ascending into heaven, did behold His disciples, and they also, hungering and thirsting after Him, did fasten their eyes upon Him, and did not lose the sight of Him until He pierced and broke open the heavens and entered into the presence of His Father ; and although they were divided from Him in body, yet in heart and mind they followed Him still. Acts i. 9-11.

Christ will take compassion on us.

1. As the apple of the eye is so tender, that it may not be touched but with great grief : so, likewise, the conjunction between Christ and us is such, that He feeleth our afflictions, and therefore taketh great compassion. Zach. ii. 8.

2. As Alexander, the monarch of the world, whensoever he came to any city to besiege it, would, at the first, show forth and display his white flag or banner, in token of mercy if they would yield, but if they would not, then he would set forth and display his red flags and banners, in token of wrath and blood : so, in like manner, at the first, our Saviour Christ will show mercy unto us, hoping that we will turn and repent, but if we will not, then He will bring dreadful judgments upon us.

Christ never lost His confidence in God.

LIKE as those men do never lose their confidence and trust in God who, by some violence, are stricken into astonishment or naturally fall on sleep—their faith, patience, love, obedience, decreaseth not in them for all that : even so neither in Christ. His assurance in God could never decay, albeit His sinless nature might and did fear the pain, and, being astonished with excessive pain, might and did suddenly desire ease. Matt. xxvii. 46.
Mark xiv. 33, &c.

Death of Christ.

1. As the bands of matrimony are set free by the death of the married couple : so are we made dead to the Law by the death of Christ, and freed from the yoke, servitude, and bondage of it. Rom. vii. 3, 4;
v. 12.

2. As a strong corrosive, laid to a sore, eats out all the rotten and dead flesh : even so Christ's death, being applied to the heart of a penitent sinner by faith, weakens and consumes the sin that cleaves so fast unto our natures and dwells within us.

3. Like as, in the common destruction of the first-born in Egypt, they whose doors were sprinkled with the blood of the Passover were safe : so, likewise, if there shall come a common destruction upon any land for their sins, yet they that have their souls sprinkled with the blood of the Lamb Christ Jesus, by His death, shall be saved.

4. As the life of Christ is the life of life : so the death of Christ is the death of death.

Matt. xxviii. 7.
Hos. xiii. 7.

5. As the leopard useth a strange kind of policy to kill the ape—he lieth down upon the ground as though he were stark dead, which the apes seeing, come all together, and in despite skip upon him ; this the leopard beareth patiently till he thinks they have wearied themselves with their sporting ; then suddenly he likewise leaps up and catcheth one in his mouth, and in each foot one, all which immediately he killeth and devoureth : even so such was the policy of Christ. He was laid in the dust for dead, the devil then insulted over Him and trampled upon Him ; but He, like a lively leopard, starting up on Easter-day, astonished the soldiers set to keep Him, which were the devil's apes, and made them lie like dead men, even as He told them before by His prophet.

Job ii. 18, 21.

6. As the chameleon, when he espies a serpent taking shade under a tree, climbs up into that tree and lets down a thread breathed out of his mouth as small as a spider's thread, at the end whereof there is a little drop as clear as any pearl, which, falling upon the serpent's head, kills him : even so Christ climbs up into the tree of His cross and lets down a thread of blood issuing out of His side (like Rahab's red thread hanging out of her window), the least drop whereof, being so precious and so peerless, falling upon the serpent's head, kills him.

7. As the wild bull, of all things, cannot abide any red colour, therefore the hunter, for the nonce, standing before a tree, puts on a red garment, which when the bull sees, he runs at him as hard as he can drive, but the hunter slipping aside, the bull's horns stick fast in the tree—as, when David slipped aside, Saul's spear stuck fast in the wall : even so such a hunter is Christ, who, standing before the tree of His cross, puts on a red garment, dipped and dyed in His own blood (as one that cometh with red garments from Bozrah) ; therefore the devil and his angels, like wild bulls of Bashan, run at Him, but He shifting for Himself, their horns stick fast in His cross.

8. Like as when Mahomet, the second of that name, besieged Belgrade, in Servia, one of his captains at length got up upon the wall of the city with banner displayed ; another Bohemian, espying this, ran to the captain, and, clasping him fast about the middle, asked one Capistranus, standing beneath, whether it would be any danger of damnation to his soul if he should cast himself down headlong with that dog (so he termed the Turk) to be slain with him. Capistranus answering that it was no danger at all to his soul, the Bohemian forthwith tumbled himself down with the Turk in his arms, and so by his own death only saved the life of all the city : even such an exploit was this of Christ. The devil, like the great Turk, besieging not only one city, but even all mankind, Christ alone, like this noble Bohemian, encountered him, and seeing the case was so, that this dog, the devil, could not be killed stark dead, except He died also, therefore He made no reckoning of His life, but gave Himself to death for us, that He only dying for all the people, by His death our deadly enemy might for ever be destroyed.

9. As it was bootless for Goliath to brandish his spear against David : so it little availed the devil to shake his spear likewise in and by the hand of the soldier against the heart of Christ when He suffered death.

10. As David, having heard Goliath prate and talk his pleasure, when they came to the point, at the first stroke overthrew him : so Christ, with that very self-same spear, which at His death gave Him a little veny (push) in comparison, or (if it be lawful so to speak) but a fillip on the side, which was soon after re-cured, gave the devil a deadly wound in the forehead, which with all his paws he shall never be able to claw off.

11. As David only with his sling did vanquish and overcome Goliath : so Christ only by His death, and by the power of His cross, did conquer and subdue the devil. 1 Sam. xvii. 51, 54.

12. As pennyroyal, being hung up in the larder-house, yet buds its yellow flower ; or as Noah's olive-tree, being drowned under the water, yet keeps its green branch ; or as Aaron's rod, being clung and dry, yet brings forth ripe almonds ; or as Moses' bramble-bush, being set on fire, yet burns and is not consumed ; or as the palm-tree, though it have weights at the top and many snakes at the root, yet still it says, "I am neither oppressed with the weights nor distressed with the snakes" : so Christ, the right pennyroyal, the true Noah's olive-tree, the right Aaron's rod, the true Moses' bramble-bush, and the true palm-tree, though all the judgments of God and all the sins of the world, like unsupportable weights, were laid upon Him—yea, though the cursed Jews stood beneath like venomous snakes hissing and biting at Him—yet He was neither so oppressed with them, nor so distressed with these, but that even upon His cross He did most flourish when He was most afflicted.

13. As Epaminondas, being sore wounded in fight, demanded of his soldiers standing by whether his enemies were overthrown or no, they answered "Yea ;" then whether his buckler were whole or no, they answered all, "Aye"—"Nay, then," said he, "all is well. This is not the end of my life, but the beginning of my glory ; for now your dear Epaminondas, dying thus gloriously, shall rather be born again than buried : " so Christ, likewise, was sore wounded, but His enemies, death and the devil, were overthrown and spoiled ; His buckler, which was His Godhead, was whole and untouched, therefore there was no harm done ; His death was no death, but an exaltation unto greater glory. John xii. 32.

14. As Gideon's fleece, when it was moist, the earth was dry, but when it was dry, the earth was moist : so when Christ's fleece was moist as a green tree, then were all we dry like rotten sticks ; but when His fleece was dry, all the blood and water being wrung out of His precious side, then were we moistened with His grace. Judges vi. 37-39.

15. As a lamb is much more nimble and lively for shearing : so was Christ, the Lamb of God, by this shearing of His death, which was a kind of quickening to Him, and only a trimming to Him before He ascended to His Father, like as Joseph was trimmed and polled before He appeared to Pharaoh.

16. When Adam slept, his side was opened : so, when Christ died, His side was opened.

17. As Adam's side, being opened, flesh and bone were taken out : so, likewise, Christ's side, being opened, water and blood were taken out.

18. As of Adam's flesh and bone the woman was built : so of Christ's water and blood the Church was built ; so that the death of Christ is nothing but the sleep of Adam.

19. As Jacob, travelling towards Haran, when he had laid a heap of stones under his head and taken a nap by the way, was much revived with it after his tedious journey : so Christ, travelling towards heaven, when He had slept a little in that stony sepulchre, which was hewn out of a rock, lived then most princely after His painful passion. Gen. xxviii. 10, &c.
Matt. xxvii. 60.

20. Even as when many birds are caught in a net, if a pelican, or any other great bird that is among them, get out, all the rest that are little ones follow after : so, likewise, Christ, by His death, as a great bird having broken through the net of death, all we escape with Him.

21. As honey, being found in a dead lion, the death of the lion was the sustenance of Samson : so Christ's gall is our honey, and the bitter death of Christ, by reason of His righteousness, is the sweet life of man. Judges xiv. 8, 9.

22. As Deborah rejoiced when Barak put Sisera to flight : even so we have great cause to rejoice, seeing Christ, by His death, hath put death to flight. Judges v. 1, &c.

23. Even as a noble champion, having already had a leg and an arm slashed off, when all the stage, in admiration of his valour and manhood, cries, "Save the man! save the man!" yet puts out himself, and, standing up on one leg and striking with one arm, fights still as stoutly as if he had never been hurt at all: so Christ, having been scorned and scourged already, when the whole theatre of heaven and earth wept for Him—yea, when the powers above the heaven came down, and the dead under the earth rose up to moan and pity Him—only He Himself would neither ask any favour of others, nor yet show any favour to Himself, but was very angry, and called him Satan that gave Him such counsel; yea, though all the saints in heaven and earth did bleed at the very heart, in a manner as much as Himself did upon the cross, to see so good a man so shamefully despised, yet nothing could stay Him, but still He went on forward as pleasantly and as cheerfully as to any banquet or feast to this most rueful and dreadful death.

Wisd. vi. 3, 4, &c.

24. As, when the heart of a man hath received a deadly wound, he is accounted for dead, because he cannot escape death: so sin, in the death of Christ, hath received a deadly wound; so that, by reason of that near conjunction which, by faith, we have with Christ, we are said to be dead with Him.

The growth of grace by Christ's death.

John xii. 24.

As wheat, except it be sown in the ground, and there die, doth not spring again, and so multiply: even so the knowledge of those benefits which we have by Christ are increased, grow, and multiplied throughout the whole world by His death.

Christ's human nature.

As the plant called mistletoe, having no root of its own, both grows and lives in the stock or body of the oak, or some other tree: so our Saviour Christ's human nature is, as it were, engrafted into the person of Himself, and is wholly supported and sustained by it, so as it should not be at all if it were not sustained in that manner.

Christ's merits.

2 Sam. v. 5-9.
Josh. xxiii. 7-13.

1. As the Jebusites, God's enemies, could not fully be conquered until David came: even so no more could the kingdom of Satan be clean overthrown until Christ Jesus, the King of glory, was born of the seed of David, who conquered sin, hell, and the devil, and possessed the holy hill Sion, and made His people citizens of the heavenly Jerusalem.

Ps. cxxxiii. 2.

2. Even as the ointment that was poured upon the head of Aaron rested not there, but went down also upon his beard—yea, to the skirts of his clothing: so, likewise, the righteousness of Christ and His merit are given and attributed to every one that be His members.

3. As Christ's righteousness is made ours really, by imputation, to make us righteous: even so we, by the merit of His righteousness imputed to us, do merit and deserve life everlasting.

Christ's person consisteth of two natures.

1 LIKE as there must be both these two natures, true and sound, the properties of either being kept in one person of Christ, to reconcile man to God, and to strike this covenant: so also, to keep this covenant, that, according to the promise and oath of God,

it may be everlasting, both natures must remain for ever sound with their properties, unless we will have the covenant in the pillar and foundation to be shaken.

2. Like as, when the root of a tree is hurt, the branches also do wither, and there can be no fruit hoped for : even so, the doctrine being corrupt concerning the person of Christ, and the two natures in the same person, together with their distinct properties, the doctrine also of the priestly and kingly office of Christ remaineth corrupt, which is, as it were, the fruits of the doctrine concerning His person.

The personal union of Christ.

As a certain soul, being joined to a certain body, maketh one certain person, as Peter, Paul, and John : so the Eternal Word of the Father took unto it—that flesh of the Virgin—that is to say, made the same so proper unto itself—that from hence cometh and proceedeth that Person which is called Christ.

Christ's second coming to judgment.

1. So quickly as the lightning in the east is seen unto the west : even so suddenly shall Christ appear unto the whole world at His second coming.

2. As a thief (so near as he can) cometh closely to rob a house when men think least of him : so, likewise, upon a like sudden, when men least think of it, shall Christ come again to judgment.

Matt. xxiv. 43, 44.
1 Thess. v. 4.
2 Pet. iii. 10.

3. Like as, when the sun is up, which is the most excellent light, although the moon and the stars do remain still in the element (heaven), yet are they not seen, but are even as though they were all fallen down from heaven : even so the coming of Christ to judgment shall be so glorious and so bright, that, in comparison of it, the light of the sun then, the moon, and the stars, shall be as though they were not at all.

Matt. xxiv. 29.
Isa. xlii. 10.
Ezek. xxxii. 7.
Joel ii. 31 ; iii. 15.

4. Like as men wax cunning to foresee what weather will shortly happen by the standing of the wind, by the gathering of the clouds, and by other tokens, which, as it did condemn the carelessness of them who lived in the time of Christ, because they were not careful and diligent to mark the tokens whereby they should have known the coming of Christ : so also it will condemn us if we mark not, neither observe, the tokens of the second coming of Christ.

5. As a guilty man, whose conscience doth accuse him, would never see the judge, and a traitor would never willingly be espied of his prince, nor a disloyal person of one that knoweth him ; and, on the other side, a true and faithful subject, that hath done dutiful service, desireth the presence of the prince, in hope to be well rewarded : so the wicked and ungodly ones of the world are grieved to hear of Christ's coming to judge the quick and the dead, but they that have lived with good consciences do groan for His coming.

Christ's victory over Satan.

LIKE as, if two enemies fight together, and the one let the other choose his weapon himself, and appoint the other what weapon he is to use, if he who is dealt so withal doth vanquish and overcome the other, the greater is his glory who doth so overcome : so, likewise, Christ and Satan fighting, Satan did choose to fight with Him in the flesh (the weakest of many weapons), yet even with that weapon did Christ overcome him, which got Christ the greater glory, and gave Satan the greater shame.

Christian a general name for all that are baptized.

Acts xi. 26; xxi. 28.
1 Pet. iv. 16.

LIKE as every man and woman hath a several and proper name, whereby he or she is discerned and known from another: even so there is one name that is generally appertaining unto all men—namely, Christian—which is derived unto us from Christ our Saviour. as the Author in whom we believe, in whom we are baptized, whose word we esteem, whose redemption and righteousness we do reverence, by whose Spirit we, being anointed with holy oil, by Him are made joyful and glad.

It is impossible to know who is a true Christian before he dies.

LIKE as, in a ground sown with divers seeds, no man can certainly know one seed for another, which shall bring forth fruit and which shall not; yea, though it have already put forth—yea, and what is more, though it be eared: even so no one man can know another man thoroughly to be a Christian (which is the greatest felicity that is) before the end of his race, because no man is to be counted happy before his death's day, by reason of many miseries and calamities which may befall him.

Christian service.

As, in a man's body, one part is very ready to do service to another—the foot to the eye, and the eye to the foot: even so every Christian man, as part of the mystical body of Christ, must be willing and ready to do service one to another, not envying those which be in greater calling, nor scorning his inferiors.

Christianity.

LIKE as everything which striketh a hard stone is broken in pieces, the stone remaining whole: even so every man who striketh against Christianity hurteth himself, and cannot prevail against the same.

Christians.

1. As wholesome herbs are in some countries growing plentifully, in others sparingly, in some in every highway, in others only in private gardens, and somewhere again they cannot grow at all: so godly Christians are in some places many, in others few, somewhere mewed up in close houses, and somewhere again not to be found at all.

2. As some herbs will prosper and grow in the mountains, some in low grounds, some in shadowy places, some in sunny places, some in the corn-field, some on the dry heath, some by the salt sea-coast, some by the sweet rivers: so godly Christians grow up, some in high places, some in mean estate, some where they have defence, and some where they are persecuted, &c.

3. As the bastard narcissus or yellow daffodil flowereth in February, and is in flower under the snow: so true Christians show forth their zeal in the coldest time and age—as Wickliffe, &c., in popery.

4. As woodrow, a herb of a most pleasant smell, yet loveth dark, shadowy places: so many godly Christians of great gifts love to live obscurely.

5. As some herbs last but a short time, and yet wholesome herbs, and virtuous for all that, as mousetaile, adder's-tongue, &c.: so many Christians live but a while, and die in the flower of their time, and yet good Christians for all that.

6. As southernwood will not flower in every country that it will grow in: so the godly oftentimes profess not, or cannot be suffered to profess openly, where they have been called.

7. As Apelles the painter much lamented if he should escape but one day without drawing some picture or line: so ought a Christian man to be sorry if any day should pass without some good work or exercise.

8. As the care of an evil Christian, when he is sick, is to desire to be whole, only to live and enjoy the pleasures of the world: even so the desire of a good Christian, when he is diseased, is to be whole, not so much to live, as to glorify God and to reform his life.

9. Like as sheep do know the voice of their own shepherd, and flee from a stranger: even so godly Christians acknowledge Christ only their Teacher, and will hear only those that preach His Word soundly, and not credit any that preach false doctrine, how great in authority soever they be—yea, though it were an angel from heaven.

Gal. i. 9.
John xiii. 27.

10. As sheep follow their own shepherd whithersoever he goeth: even so must faithful Christians follow Christ in life, in persecution, and in glory, beholding His life as a pattern to lead their lives by, by suffering troubles patiently so often as it shall please God to lay them upon them, and so afterwards to become partakers of His glory.

Matt. xi. 29.
Matt. xx. 28.
2 Cor. viii. 9.
Phil. ii. 5-7.
2 Tim. iii. 12;
ii. 11, 12.
1 Pet. ii. 21;
iv. 1, 13.
2 Tim. ii. 12.
Lam. v. 10.

11. As in infidels living honestly the Spirit of God brideth the force of sin and the corrupt nature that it break not out, as it doth in many others: so also in Christians that are indeed godly, the same Spirit not only represseth the corruption of nature outwardly, but also mortifieth it within at the root, and regenerateth the whole man into a new creature.

12. Like as, when a man hath a journey to go, his mind is to dispatch it in all haste, yet when he is in his travel he goes but slowly, by reason of some lameness in his joints: even so, likewise, many good Christians who have an earnest desire and purpose to proceed in virtue and godliness all their life long are yet now and then, by means of their corrupt nature, so hindered that they cannot perform that duty so fully and exactly as they purposed to have done.

Rom. vii. 15, 23.

13. As a candle lighteth every man in the house: so, likewise, should the good behaviour, wise dealing, and upright conversation of Christians shine bright before men, that God by them may be glorified.

Matt. v. 15, 16.
1 Pet. ii. 12.

14. As doves are innocent, simple, and harmless: even so Christians ought to be simple and plain in their callings and behaviour one towards another, seeing they be professors of the Gospel.

15. As buildings cannot stand except they be borne up by their foundation: so, likewise, Christians are in an unstable state except they stay themselves upon Christ.

1 Cor. iii. 11.

16. Like as good ground, which, when it is tilled and sown, bringeth forth fruit plentifully: even so those who receive the Word preached gladly, believe it steadfastly, and express it in life accordingly, are good Christians.

Matt. xiii. 23.

17. As nothing is judged fruitful but that which bringeth forth fruit plentifully: even so it is not one or two good things whereby Christians are judged to be good; they should rather be filled with the fruit of righteousness.

Phil. i. 11

18. Like as vines, being let to grow out at large, in small time become wild and fruitless: even so Christians, being given over of God, to run whither flesh and blood would easily be allured, their case is desperate and their life fruitless.

John xv. 5.

19. As vines, being pruned and dressed in such sort as their nature requireth, are fruitful in yielding both bigger and sweeter grapes: so godly Christians, the branches of Christ, the true Vine, so long as they abide in Him, shall be pruned and dressed by God the Father, that careful Husbandman, that their fruit shall be both in quantity more abundant and in quality more pleasant unto Him.

20. Like as every man that trieth masteries, whether it be in running, wrestling, or buffeting, doth with great weariness and diligence forbear the meats, pleasures, and all other things that weaken the powers of the body, or which may abate their nimbleness, and either hinder or disappoint them of the victory : even so every Christian, sustaining a continual encounter and wrestling with the devil, and their own sinful lusts and outward enticements, must, throughout the whole race of their life, abstain from all things that offend either God or godly and weak persons.

Matt. xxiv. 43.
James v. 7, 8.

21. As the householder that feareth thieves will cause his house to be diligently watched and looked unto, lest the thieves come upon him unawares : so, likewise, Christians should be wary and watchful, and be prepared for the coming of our Lord and Saviour, who will come in an hour wherein we least look for Him.

Rom. xv. 1.

22. As bones in man's body, being the stronger, bear up the skin and flesh, which are the weaker : so, likewise, Christians, whom God hath endued with greater strength, should learn to bear with many infirmities in others.

23. As a tree bringeth forth, first leaves, then blossoms, and then fruit : so a good Christian ought first to bring forth good thoughts, then good speeches, and after a godly life, to the honour of God, the good of His children, and the salvation of his own soul.

Rom. xv. 1.
1 Cor. ix. 22.
Gal. vi. 1, 2.

24. As our Saviour Christ did not break the bruised reed nor quench the smoking flax—that is, did bear with many infirmities in those who were His disciples, lest He should break off or quench those good things which began to appear in them : even so such as are sound and strong Christians ought also to bear and forbear, to cherish and foster such good things as they shall perceive to begin to live and grow in their weak brethren.

Ps. cxxiii. 2.
Matt. viii. 9.

25. Like as men-servants and maid-servants attend upon their master and mistress, and yield their duties unto them upon hope of finding help and friendship at their hands : even so every good Christian ought to be diligent and careful to please God, and be well content to tarry His leisure for those graces and mercies which he looketh for at His hands.

26. As the child which as yet can use no reason is for all that a reasonable creature, and as the man in a swoon feels no power of life, and yet he is not dead : so, likewise, the Christian man hath many qualms come over his heart, and he falls into many a swoon, so that none almost would look for any more life of Christ in him ; yet for all that he may be a true Christian.

1 Pet. ii. 11.

27. As strangers and travellers abstain, in countries where they are strangers, from many things which would hinder them in their voyage : so good Christians, in their passage through this world, should abstain from the lusts of the flesh, which hinder their souls from life everlasting.

Matt. xxv. 30.

28. As that unprofitable servant was grievously punished who had received a talent of his master, and went and digged in the earth and hid it : even so such Christians as have received any gifts of God, and do not employ them to the common use, benefit, and profit of the Church and people of God, shall receive heavy and grievous punishments of God for so doing.

1 Pet. iv. 15, 16.

29. As thieves and such other malefactors are executed, and suffer due punishment according to their deservings : so all Christians are to take heed that they deserve not to suffer as murderers, thieves, evil-doers, or busy-bodies ; but if they suffer for a good conscience, then they are not to be ashamed.

John xv. 1-6.

30. As branches cannot bring forth fruit except they abide in the vine : so, likewise, Christians cannot bring forth fruits of righteousness except they abide in Christ.

1 Cor. ix. 25.

31. Like as those who run or wrestle for the best game do, of their own accord, abstain from all things which may either make them short-winded or hinder their lightness, strength, or nimbleness : even so much more ought Christians cast off and abstain from all those things which may hinder them in the way and course of everlasting life.

32. As an owl peeps at the sun out of a barn, but dares not come near it : so, likewise, some Christians peep at religion, and will not come to it, but stand aloof, pinking and winking, as though they were more afraid of God than the devil.

33. Even as a candle, that it may give light unto others, itself is burned and consumed ; or as salt itself is bruised and molten, that it may give good season and a sweet savour unto meat : so a true Christian, especially one advanced to dignity and placed in authority, should spare no labour, but even break himself with study and care, and undergo any pains to do good, to profit many, and win some souls to God.

Matt. v. 13, 14.

34. Like as, in a great and sore disease, all the best remedies that can be devised are wont to be applied with all speed : even so, the more that Christians see wickedness and ungodliness to abound, the more ought they to consider by what means they may be remedied, that some may be saved among so many thousands who are hard-hearted and enemies to all good warnings.

35. Even as the children of this world do witness themselves to be all one with the world, by following their worldly lusts, ambition, covetousness, and pleasures : so, in like case, Christians show themselves to be made one with Christ by His Holy Spirit, when they follow Christ step by step, and make His life to serve them as a most perfect rule to lead their life by.

36. Even as the sailors' gnomon, or rule, which is commonly called the mariners' needle, doth always look towards the North Pole, and will ever turn towards the same howsoever it be placed, which is marvellous in that instrument and needle, whereby the mariners do know the course of the winds : even so every Christian man ought to direct the eyes of his mind and the ways of his heart to Christ, who is our North Pole, and that fixed and constant North Star whereby we ought all to be governed ; for He is our hope and our trust ; He is all our strength, whereupon we must still rely.

37. Like as the gnomon doth ever behold the North Star, whether it be closed and shut up in a coffer of gold, silver, or wood, never losing its nature : so a faithful Christian man, whether he abound in wealth or be pinched with poverty, whether he be of high or low degree in this world, ought continually to have his faith and hope surely built and grounded upon Christ, and to have his heart and mind fast fixed and settled in Him, and to follow Him through thick and thin, through fire and water, through wars and peace, through hunger and cold, through friends and foes, through a thousand perils and dangers, through the surges and waves of envy, malice, hatred, evil speeches, railing sentences, contempt of the world, flesh, and devil, and even in death itself, be it never so bitter, cruel, and tyrannical, yet never to lose the sight and view of Christ, never to give over our faith, hope, and trust in Him.

Cant. viii. 6.
Ps. xvi. 8, 9.
Heb. xii. 2.

38. As all rivers of water go into the sea because they came out of it, and so return to the place whence they came : so, likewise, every good Christian ought to go and press towards God with all his heart, strength, and power, because he came out from Him, and was created of Him. He ought, therefore, to look upon Him with the eyes of a steadfast and constant faith, grounded upon His Word.

Eccles. i. 7.

39. Even as in the midst of the sphere is the centre, from which all lines being drawn do tend towards their circumference : so a good Christian man hath God for his circumference ; for whatsoever he thinketh, speaketh, or doth, it tendeth to Christ, of whom he is compassed round about.

Ps. xxxii. 10 ; xcl
4, &c. ; cxxv. 2,

40. As some infidels that know not Christ, but are mere strangers unto Him, do think it better to lose their lives than to violate their promises and oaths made to their enemies : even so much more Christians, in such cases, ought to be true and constant.

Ezek. xvii. 18, 19.
Josh. ix. 14-18.

41. Even as men's hands were made that the one might help the other, and the feet also, because they be members of one and the same body : so is it the duty of all Christians

1 Cor. xii. 16, 27.
Eph. v. 30.

to succour and to relieve one another in afflictions and troubles, seeing the Church of God is a certain body whereof we are members.

Gal. vi. 2

42. As it would be against nature that one foot should hinder or smite another : so it is very unreasonable and ungodly that one Christian should not comfort and relieve another in their tribulations and wants.

43. Like as, if herbs watered do still continue dry, we justly say they are dead : so, likewise, we cannot avow or assure ourselves to be Christians, watered with the Spirit of Christ, so long as, instead of bearing fruit by amendment of life, we continue dry and withered.

1 Cor. viii. 1.

44. As he is not rightly called a rich man that can tell how and by what means a man may be exceeding rich, but he that hath riches of his own and doth possess them : so he is not a good and right Christian man that can, according to knowledge, dispute and reason of virtue and godliness, and can describe and define the same ; but he that is endued with virtue and possessed with true godliness, and doth most willingly practise the same in the whole course of his life, both with his friends and with his foes, that man and such a woman is rightly called, and is, indeed, a true Christian, in whom the Lord hath great delight.

Gal. vi. 9, 10.

45. As burning candles do give light until they be consumed : so, likewise, godly Christians must be occupied in doing of good so long as they shall live.

46. As unto the ungodly man God said, " Why dost thou preach My laws, and takest My covenant in thy mouth, whereas thou hatest to be reformed and hast cast My words behind thee ? " so we may be well assured that it is not enough for Christians to have the Gospel in their mouths, but they must express the truth thereof in their lives ; for it is not enough to have the name of a Christian, but to be found a Christian indeed.

47. As nature helped not Abraham's own children, but because they lacked Abraham's works they are called the " devil's sons " : so, likewise, the bare and naked name of a Christian, without virtue, is a bare title without verity, and profiteth not any at all.

Exo. xii. 8.

48. As the paschal lamb was eaten with sour herbs and unleavened bread : so the faithful Christian ought to repent him of his evil life past, and to give himself to purity of life.

49. Even as a man that passeth through a strong flood or stream on foot, lest he stumble and fall down, setteth his eye steadily upon the firm land which he mindeth to attain unto, and marketh not the swift course of the water, and so goeth over safely and is nothing dismayed : so, likewise, a sound and good Christian, passing the raging waves of present troubles, turneth away his sight, his thought, and all apprehension that he might otherwise have of the misery of them, and, lifting up his eyes to heaven, beholdeth there, with a spiritual regard, the inestimable treasures of the heavenly inheritance which he striveth unto, and by this means easily surmounteth all horror and fear of torments and griefs, which commonly make alterations in men's heads, and casteth them headlong into desperation.

Ps. lxxviii. 34, 35.

50. Even as every beast that is stricken with lightning turneth his face toward the lightning : so, likewise, if Christians will have regard to God, when He pleaseth them, He will compel them also to have an eye to Him when He strikes them.

Micah v. 7.

51. Like as the dewy drops after great heat do cherish the grass : even so good Christians do bring forth works of mercy, pity, comfort, and refreshing to the people amongst whom they do live and are conversant.

False Christians.

LIKE AS, among a great many who are stricken with extreme sickness and diseases, some do always escape, as it pleaseth God : so it is to be hoped that, among an infinite

number of false Christians, God will touch some, to bring them back from the filthiness and corruptions of the world, and to lead them to the fearing of Himself.

Christians in great misery if God forsake them.

As women travailing in child-birth, who have not strength to bring forth their fruit, are in great misery : so, likewise, are the children of God in great distress in the days of trouble and affliction if God leave them and forsake them therein. Isa. xxxvii. 3.

Good Christians are much grieved when God is dishonoured.

As a water-pot, or a vial full of liquor, if suddenly it be overthrown, doth shed and scatter the liquor : so a devout and godly Christian, abounding with tears, being moved and troubled with sorrow, because of the injuries, dishonour, wrongs, and blasphemies committed against the Lord, doth presently pour out great abundance, and, as it were, mighty streams of salt and bitter tears. Luke xix. 47.
Ps. cxix. 136.
Matt. xxvi. 75.

Christians are to pray chiefly for spiritual graces.

As Achsah begged of Caleb, her father, a blessing to her dowry, and springs of water to her dry soil : so must all Christians entreat Almighty God to give them the grace of His Holy Spirit, with the gift of His heavenly Word, that they may pay unto Him the tribute of honour. Josh. xv. 19.

Church.

1. As a ship, in the midst of the sea, goeth not toward the haven, unless it have a prosperous gale of wind : even so the Church of God goeth not to its wished haven—to wit, the kingdom of heaven—unless it be blown with the Spirit of God, and directed and set on by the same Spirit.

2. As a woman that is barren, yet after a long time childeth (beareth a child) : even so it is with the people of God. Though they be never so few, and the Church never so small, yet God will multiply and increase it.

3. As the flowers of water betony, with the leaves and sprigs, though they die often, and yearly, yet the root is aye-lasting from which they come and to which they belong : so, though discipline and the outward beauty of the Church change and often die, yet the Church is aye-lasting and of all continuance.

4. As in the blue lysimachus, cow-wheat, and winter savoury, and likewise the affodil, the lower parts and branches of them begin to flower : so, in many Churches and families, the inferior persons begin to profess God first, and show forth themselves by a holy profession.

5. As the herb sophia groweth especially and best where there hath been in times any building, now laid waste : so many cannot grow well and wax rich enough without the Church be laid waste. Many grow best where they have pulled down all, but the Church groweth best where Popery is utterly defaced and pulled down.

6. As the flowers of goat's-beard and sanspurge do always bend toward the sun : so the Church bendeth always to Christ.

7. As, by the description of the facon and nature of the true meum, the common used is found counterfeit : so, by the description of the true Church, the common reputed is found false.

8. As the diseases of the body are of two sorts, some curable, and some incurable, which are to death : so the Church, though it be subject to sundry falls, cannot err in foundation to death, for the errors of God's children are curable.

9. As, where the dead carcase is, thither resort the eagles : even so, where there are men that truly believe in Christ, there is the Church.

10. As false and counterfeit coiners, who would not have men to know and discern their money by the fineness of gold and silver, and by the touchstone, but by the weight, by the sound, by the stamp, and by the colour, which they may easily falsify : even so our adversaries, the Papists, would make us believe that the true Church cannot be known by these two marks—to wit, the sincere preaching of the Word and the administration of the Sacraments according to the institution of Christ—but rather by certain outward marks—to wit, by antiquity, multitude, succession of places and persons, by miracles, and revelations—which marks, in very deed, are common both to the pure and sound Church, and also to the impure and corrupt Church.

11. Like as, if one should tie or fasten to the body of a man some piece of flesh, bone, or sinew, were it done never so cunningly, yet that would not be counted or called any part or member of that body, seeing it receiveth neither life nor motion from the soul thereof, but doth wholly depend upon the cunning and workmanship thereof : so we confess that here upon earth is a Church, a fellowship and communion of saints—that is to say, the congregation of the faithful—not gathered together by the will of man, human reason, or worldly invention, but through the Holy Ghost ; not tied or limited to any one place, but distributed according to God's good will and pleasure ; to the which Church hypocrites and such-like are joined and tied, but not united or participating like as members thereof.

12. As a heap of wheat, though it have chaff in it, is yet called wheat ; or as a tun of wine, though it have lees in it, is yet called wine ; or as a field wherein tares appear with the wheat is called a corn-field : even so the visible Church is the Church. Though it consisteth of good and bad, and be mixed of the elect and reprobate, yet are they called God's Church for the elect's sake, and have their denomination from the better, not the bigger part.

13. Like as a wife is a wife, although she obey not her husband, as long as she keepeth the faith she plighted in marriage, and defileth not herself with another's bed : even so is it in the Church, that, although she be manifoldly undutiful towards her husband, Christ Jesus, either by atheism or by idolatry, yet she remaineth still the wife of Christ.

14. As a wife that hath broken her faith and promise made in wedlock is not forthwith out of the account of a wife until she, being convicted thereof, be for that cause divorced from her husband : even so the Church, notwithstanding her spiritual adulteries, is not unchurched, nor ceaseth to be reputed a Church, until such time as the Lord, by taking away from her the ministry of the Word and the administration of the Sacraments, hath, as it were, by bill of divorce, disavowed her, by taking away from her all her jewels and ornaments wherewith He beautified her when first He contracted with her.

15. Like as a garden or vine decayeth with overmuch heat and drought, except, after the planting thereof, it be by showers watered : even so the Church, with overmuch heat of afflictions, withereth away, except afterwards it be moistened by the water of the Holy Ghost, which is the sincere preaching of the Gospel.

16. As there be three forms in one and the self-same school, not all alike taught, and yet they make not sundry schools, but contain sundry scholars and learners in one self-same school : so, likewise, is the Church not made many, neither by alteration of times, neither by difference of places, nor by changes of orders and dispensations.

17. As there be in one school divers ushers and divers teaching, but yet all tending to one end—to wit, to attain learning—and so to come to the university : even so, in the true Church of Christ before the law, and under the law, and since, in the time of the Gospel,

Matt. xvi. 17.
1 Cor. xii. 3.

Matt. xxv. 32 ; iii.
12 ; xiii. 47.
2 Tim. ii. 20.

have been divers instructors, as prophets, apostles, pastors, and teachers, but yet all aiming at one mark, and labouring to bring the people to the glorious kingdom of heaven.

18. Like as it is not in the power of any man to dispense, minister, or distribute any part of that nourishment which he receiveth in at his mouth unto any member which either is mortified and dead in his body, or that is cut off from the same: even so it is undoubtedly to be believed, that neither the death, passion, and blood-shedding of our Saviour Christ, nor His Sacraments, nor any of the graces of the Holy Ghost, nor any good work in the world, doth or can anything profit to remission and forgiveness of sins or salvation to any person who is out of the Catholic Church, as long as he shall so stand and continue out of the same.

19. Like as, if a subject, knowing the letters of his prince, and also his seal, should, because that he knoweth them well, and alloweth them to be his, presume and take upon him to counterfeit his prince's letters or seal, he should be no true subject, but a felon and a traitor: even so, if the Church, because that she knoweth the Scriptures of the Old and New Testaments to be the true and infallible Word of her Lord and Saviour, and the Sacraments to be His seals, should presume or take upon her to alter God's Word—I mean the Scriptures that be contained in the canonical books of the Old and New Testaments—or to counterfeit the Sacraments—that is to say, to minister them otherwise than her Lord and Master hath instituted and appointed in His Word—she ought not to be called the true Church, but the most traitorous harlot of Antichrist.

20. As it is a great folly for a man that hath a mote in his eye to grow into such a chafe or dislike with it that he should be unthankful for his eye: even so it is much greater folly for men to separate themselves from our Church and wholly to condemn it, by reason that there be some imperfections and wants in it, which is a means to breed unthankfulness, by forgetting the manifold blessings we have received and do still enjoy, and the ready way to provoke God rather, in His justice, to take away these good benefits that we enjoy already, than, in mercy, to provoke Him to increase them more.

21. As the glory of God is showed most herein, that He defendeth His Spouse, and hath beautified her with gifts from above, that she might be a pure and undefiled Spouse, chaste and holy unto Himself: even so this is our greatest glory, of what state or condition soever we be, to be members of this Church, by the communion whereof we are His members.

22. As a man will not wittingly bestow a diamond upon him that thinks it to be but a piece of glass, or a pearl on him that esteemeth it to be but a grain of salt: even so the Lord will not bestow His blessings but upon those that, by His Spirit, shall know and feel what they are; for if they feel them not, and know not what they are, then they are not yet of God's House or Church. Heb. iii. 6.

23. As it is not enough to set or sow a garden with good herbs and seeds and then let it alone, but there must be a gardener, to oversee it, and often to weed it: even so it is not sufficient for a Church to have the Word planted and sown in it, but there must be diligent and painful (laborious) preachers and pastors continually to water and govern it, or else it will grow barren and fruitless.

24. Like as, if the land be not often tilled, but lie barren, it will bring forth nothing but briars, thistles, and nettles: even so, if Churches be not continually laboured by preaching and catechising, they will wax secure, and so bring forth nothing but ignorance, atheism, superstition, idolatry, and all wickedness of life.

25. As the army of heaven is innumerable and the sand of the sea immeasurable: even so God will multiply His Church. Jer. xxxiii. 22

26. As the bride pertaineth to none but to the bridegroom: so, likewise, the Church pertaineth to Christ alone. Hos. ii. 19.
2. Cor. xi. 2.
Jehn iii. 29.

27. As every true friend to the bridegroom rejoiceth to see the bridegroom's voice obeyed: even so every godly man is glad to see every member of the Church frame himself to the obedience of the Word of Christ.

Isa. xlii. 13.

28. As a giant is too strong for mean men of middle size, and as his voice and look are fearful to his enemies: so, likewise, will God be to all such as rise up against Him and His Church.

Isa. xxxiii. 1, 2.

29. As a waste ground, broken up and rid of those things wherewith it was overgrown and the fruitfulness thereof hindered, is by good husbandry brought to flourish and to be fruitful: even so such is the state of the Church when, after persecution, it pleaseth God to send peace and prosperity thereto.

30. As men hedge their grounds round about to keep them from being spoiled with cattle: even so God doth fence His Church and those who fear Him round about, that they may be defended against all evils.

31. As the grounds are eaten, wasted, devoured, and rooted up when the hedges and fences thereof are neglected and suffered to lie open: even so it fareth with the Church and with them that profess the name of God when He is provoked with their sins, in withdrawing His friendly defence and Fatherly protection from them.

32. As the shipmasters are such as have cunning to guide the ship wherein both themselves and other men do sail: so Almighty God maketh choice of such to guide His Church as can govern themselves and so many as are committed to their charge.

Exod. iii. 2.

33. As that bush which Moses saw was burning, but not consumed: even so the Church of God must be tried in the fire of affliction, but not destroyed.

34. As the moon is sometimes eclipsed and sometimes in the full: so, likewise, the Church of God is subject to darkness, as in the time of popery and superstition.

35. As the moon doth borrow her light of the sun, because of herself she hath little or none at all: even so the Church of God, having no light of herself, doth take her light of the Son of God, Christ Jesus.

Exod. xx. 4, 5.
Deut. vi. 13.
Matt. iv. 10.

36. As jealousy cannot abide that the wife should show any sign of love to another man: even so Almighty God cannot brook that the Church, His spouse, should take the least part of His glory from Him, and bestow it upon a strange god that is both hopeless and helpless.

Ps. lxxii. 8.
Gen. vi. 14, 15.

37. As the ark was long and broad: so the Church and kingdom of Christ is long and large.

Luke xii. 32.
Matt. xxii. 74;
xxiv. 22; vii. 14.

38. As the ark was great and large, and yet small in comparison of the flood: even so the elect are many, no doubt, but few in respect of the reprobate.

39. As the ark was made of many pieces of wood and joined together in one: so the Church consisteth of many members knit together in one faith; for in Jesus Christ we are all one, without difference of man or woman.

40. As the ark was made of incorruptible wood: even so the Church consisteth of immortal souls.

Acts xiv. 22.

41. As the ark did float in the flood: even so the Church is, in this world, as in a sea of troubles.

42. As one billow in the sea pusheth forward another: so, likewise, troubles do come upon the Church by troops.

43. As the moon is not always visible, being in her change: so, likewise, the Church of God, to the eye of man, is not always in a visible show as the proud Church of Rome is, but hath sometimes war and adversity, sometimes peace and prosperity.

44. As a ship upon the seas is tossed with the wind and the waves from one place to another: even so is the Church often tossed hither and thither in the sea of this world, but yet never drowned, because Jesus Christ is in it, and holdeth the stern with His hand.

45. As the hand cut off from the body dieth and lacketh life : even so is it in the mystical body of the Church—no life or salvation without the body of Christ. Ezek. xiii. 9.
Joel ii. 32.
Acts ii. 47.

46. As trees in winter, which, for that they are naked and void both of leaves and of fruit, do seem, for the time, little to differ from dead and starved trees, and yet have secretly hid in them their juice, which maketh them spring again, and, as it were, revive again in summer : even so such is the state of the Church of God, which, though in bitter persecution, seemeth to be, as it were, quenched and extinguished, yet, when God giveth some peace and rest, it flourisheth and springeth again.

47. As a vine, when the fences thereof are broken, lieth open to the waste and is spoiled of every beast of the field : even so the Church and people of God, when, for their sins, He seemeth, for a time, to withdraw His protection and defence, is subject to the injuries and violence of all sorts of the wicked.

48. As ground and soil that hath long lain waste, by good husbandry, is rid of weeds and often brought to flourish with corn or grass : even so the Church of God, after long persecution, is, by the power and goodness of God, brought again to a flourishing estate.

49. Like as, if a man should have both his hands and his arms cut off, his eyes put out, &c., yet, as long as his head standeth, and other vital parts, he is to be counted a man, although a maimed man : even so it is in the Church or assembly. As long as it holdeth the head, how defective it is otherwise, it hath the due and right of the Church of God. And although a man should have six fingers on one hand, and but three on the other, and albeit they should stand where the mouth doth, yet all this deformity should not hinder from being truly holden to be a man, although it would be a great deformity in him ; on the other hand, if he had no head at all, or there were no natural conjunction of the parts one with the other, but a whole thorough displacing of every part from its proper seat, then verily could he not be deemed to have either the proportion of a man or his life : so, likewise, if an assembly hold not the Head, which is Jesus Christ, or be nothing else but a confused multitude, without any part of the order which the Son of God hath appointed, the same is justly crossed out of the account of God's Church.

50. As he that entereth into a fair and goodly goldsmith's shop, richly furnished with precious pearls and costly jewels of all sorts, ought not to mislike those excellent things and costly treasures, because he seeth among them a black furnace, dusty coals, and sundry instruments of base metal, for these instruments, coals, and furnace must needs be had to make those jewels—as chains, earrings, and bracelets of gold withal : so, in the Church of God, where are innumerable men, some famous for their wisdom, some renowned for their godliness, some forward and fervent in Christian love and charity, many excelling in all kinds of virtues, if a man see there some unlearned, some deceivers, some wicked ones, some tyrants, and many ungodly ones, he ought not, therefore, to pick a quarrel against the Church of Christ, nor yet to think of the ruin and destruction of the same.

51. As the lawyer, who hath no further power but to expound the law, is under the law : so the Church, which hath authority only to publish and expound the Scriptures, cannot authorize them unto us, but must submit herself unto them.

52. As the ocean, which is but one, is divided into parts, according to the regions and countries against which it lieth—as into the English, Spanish, Italian Sea, &c. : even so the Church, dispersed over the face of the whole earth, is divided into other particular Churches, according as the countries are several in which it is seated—as into the Church of England and Ireland, the Church of France, the Church of Germany, &c.

53. As the superfluous humours in the veins are no parts of the body : even so the ungodly, though they be in the Church, yet, indeed, they are no parts of it. Matt. xiii. 45, 47.

54. As the carcase of a dead man that weareth a living man's garment is not a living man, though he look never so like him : even so the Church of Rome now, at this day, is, of a spouse of Christ, become an harlot, and in very deed is no true Church of Christ.

Acts iv. 32.
Isa. xl. 6, 7.

55. As a family of children are for the most part one like another, and brought up alike : even so it is in God's family, which is His Church. The members thereof are all alike in heart and affection ; and the reason is, because they have one Spirit to guide them all.

56. Even as in the field there groweth up not only sound corn, but also tares, cockle, and darnel ; or as in the floor, there is not only pure wheat, but also chaff ; and as in the net, there is not only good things, but bad—as filth and such like : so in the militant and visible Church, the field, floor, and net of the Lord, there are not only sincere and faithful, but also hypocritical and faithless worshippers of God ; not only constant and upright doers of the Word, but also vain and idle talkers of the same—yea, not only such as with good consciences, pure hearts, and faith unfeigned do serve the Lord and His Church, but such also as be reprobate to every good work, whose end is to be cast eternally from the presence of God, and to be burned as chaff in the fearful furnace of God's wrath and everlasting indignation.

Cant. v. 6.

57. As the appetite of a woman ought to be to her husband : so the appetite of the Church ought to be to Christ.

58. As a woman bringing forth her children in sorrow and pain : even so the Church bringeth forth in grief of members and loss of limbs.

59. As a woman must be obedient to the voice of her husband, and learn of her husband at home : even so the Church that is good must be ruled by Christ, and not rule Christ—Christ's scholar, and not Christ's schoolmaster.

60. Even as John, that bare witness of Christ, did confess that he was not worthy to loose Christ's shoe-latchet : even so the Church, though it bear witness of Christ in respect of credit and authority, is not worthy to loose Christ's shoe-latchet.

61. Like as, when Christ put forth Himself, and began to be known to the people, John said, " It behoveth me to wax less, and Him to wax greater " : so, when the Church hath given a man to understand of Christ, and that Christ beginneth to appear unto us, the Church decreaseth in authority and estimation like John, and Christ increaseth and waxeth greater in authority and credit.

Eph. ii. 19.
Rom. v. 10.

62. As the light of the sun availeth not him that lieth in a dark and close dungeon, where is always night and never day : even so the graces of God do nothing help those that lie in darkness and shadow of death until they have access unto the Church of Christ, and so to be of the number of the faithful.

63. As a builder or chief master of any works doth not offend in building, but because it happeneth sometimes that, being occupied with other thoughts and phantasies not pertaining to the building, he doth sometimes slide and fail in his work : even so it cannot be gathered by the force of the promise made to the Church that all things always are rightly defined in the Church, for the greater part overcometh the lesser, and the worst the better.

Esther viii. 17.

64. Like as, when Esther had procured safety for the Jews, and liberty to revenge themselves upon their enemies, it is said that many of the people of the land became Jews : even so, considering Christ hath procured freedom from hell, death, and damnation for all that believe in Him, we should labour, above all things, to become new creatures, joining ourselves always to the true Church of God.

65. As the body is blind that wanteth eyes to see withal, and lame, maimed, or deformed, whereof the shoulders, arms, hands, or other principal parts are wanting, or displaced and disordered : so, in like manner, that body of a Church cannot be said to be perfect and entire wherein there are not ministers of the Word who, by the light thereof,

may direct the people in the ways of God, or elders that may discover and descry every matter that may threaten any danger to the body, or deacons who may distribute liberally according to that which is in their hands for the relief of the poor.

66. As Christ Himself, when He was railed upon, gave no evil words again: even so the true Church of Christ is known in this, that it suffereth persecution and doth not persecute again.

67. As wise King Solomon judged her to be the true mother of the child who had such compassion on it, that she had rather forego the whole than have it divided and dismembered, and the other to be the harlot that had overlain her child, who had consented to the death of the other child: even so, in like manner, we may discern evidently the Romish Church of Antichrist, by her bloody persecutions, from the true Church and Spouse of Christ—the one with sword and fire seeketh always to quench the truth, the other through the spirit of lenity to win men to the same; the one by compulsion and violent oppression, the other by persuasion and meek intercession; the one by the sword, the other by the Word; the one goeth about to pervert and deprave, the other seeketh all means to convert and save.

68. As a king is established in his kingdom when his godly laws are taught and kept, and that realm is strongly built and blessed of God where good order is maintained: so is God's Church and congregation well and surely built where God's Word and religion is purely taught, sin punished, and virtue embraced.

69. Like as whatsoever is in the body, receiving no life or power from the body, is not properly a part of the body, howsoever it seem to be joined to the body: so the wicked, although they be in the outward face of the Church, yet, because they are not partakers of the spiritual life thereof by Christ, are not truly to be judged members of it.

70. As, in every well-ordered kingdom, the whole realm should be of more authority than the king: so the Church ought to be of more authority than the Pope, though he were prince thereof.

71. As the ark was carried from place to place, and never rested in one certain place: so, likewise, the militant Church here on earth hath no certain place, but is removed from pillar to post. Josh. iii. 24, 17.
1 Sam. iv. 3, 4, &c.

72. As, in the body of a man, there is a full furniture of all members needful to the discharge of their several duties, which are known, both how many they are and what they are: even so, likewise, is it in the Church.

73. As the want of a member—as one eye, or a hand—breedeth grief: so, in like manner, the want of a member in the Church—as a faithful minister, which is the eye, or of a deacon, which is the hand—must needs be grievous.

74. As the disorder of a member in the body—as to have an eye where a nose should be, or a foot for the hand, &c.—causeth both horror and grief: so the like disorder in the Church of God must needs be horrible and grievous.

75. Like as, in the body of man, every member hath its several functions to discharge, and no one member can discharge the duty of another: so, also, it ought to be in the Church of God.

76. As the several members in the body of man are knit together and united to the head: so all the several members of the Church are knit and united unto the Head Christ.

77. As, in the natural body, every several member is, as it were, the member of every other in serving to their good—as the eye will see, the hand will take, the mouth will speak, all for the good of any weak member: even so it is in the Church of God.

78. As the natural members take spirit and sense from the head: so the Church hath all her spiritual feeling and life from Christ, who is able to quicken and give life.

Ps. xli. 12.
Eph. i. 23.

79. As the husband that loveth his wife thinketh himself not well till she hath his company and he her presence: so God loveth the Church His Spouse, that He cannot abide to be without her company, and thinks her not safe except she be in His presence; therefore it pleaseth the Lord Jesus, not only to call Himself the Head of His Church, and the Church His body, but also to term His Church the fullness of Himself, although He filleth all in all things, as though He were imperfect without His Church.

Isa. xlv. 15, 16.

80. Even as the father or mother will have that infant in their sight which they love most dearly: so God will have His Church in His sight, which He loveth most tenderly.

He that speaketh in the Church.

LIKE as, if the harp make a confused noise, and give no distinct sound, it delighteth not, it recreateth not, because no man can tell what it is that is played: so he that speaketh in the Church in a language which other men understand not cannot edify, because men understand not what he speaketh.

The Church's variable estate upon earth.

LIKE as the day and night do follow one another: so, likewise, in the administration of the Church here upon earth, Christ suffereth a continual intercourse between peace and persecution.

Cities and countries.

Ezek. xxiv. 6.

As a pot of meat seething on the fire, which nobody skimmeth, must needs be full of loathsome filth: so cities and countries, continuing in bloody violence, without repentance and amendment, must needs be loathsome and abominable in the eyes of God.

Comfort from God's Spirit.

Isa. xlv. 3.

As water refresheth the thirsty, and as floods do moisten the dry land and make it fruitful: so God, by His Spirit, rejoiceth the people of the Church, and poureth out abundance of His blessings upon them.

What Comfort we receive by the name of Christ, or Anointed.

Col. i. 13.
Luke xvii. 21; ii.
10, 11.

1. LIKE as the anointing, whereby, at God's commandment, prophets, priests, and kings were appointed amongst His people with an outward and visible oil, was a public testimony that God would govern and defend His people by this person, and also keep and uphold His divine worship, and likewise teach His people, and this person had commandment of this thing, that they might suffer themselves to be governed, cleansed, and taught: even so the Son of God, manifested in the flesh, concerning His manhood, is anointed with the Holy Ghost without measure (which is the truth of that outward anointing), and so is ordained and given of the Father to be the Prophet, Priest, and King of His Church.

2. As it must needs be that all they be made sad that doubt under what Lord they are in this life, whether under Christ or Satan: so, on the contrary, it cannot be but all they must be filled with joy who, by the inward testimony of the anointing of faith, and by the outward washing of holy baptism, are assured that they are under Christ, the King of Righteousness.

3. Like as, in time past, when Solomon, by the commandment of God, was anointed, there was public joy among the people of God, because they knew that God would do them good, and defend them by the hand of a king : even so we, when we hear out of the Word of God that our Lord Jesus is Christ—that is, that same anointed of the Lord—we ought with the angels to be filled with an exceeding joy of mind, being surely persuaded that even in this very thing which the Heavenly Father hath appointed, and in very deed given His own Son Christ—that is, anointed—to be our King, He doth openly from heaven declare, that He, by His Son, will become the everlasting Restorer and Defender of His Church.

Comforts for the afflicted.

1. LIKE as a father, having a young infant sick of some sore disease, though the child can speak never a word, is ready to help it ; and if it can speak, yet, being full of pain, cannot call for things as it ought, yet, if the mother can but by any signs guess at the meaning of it, she will accept as much of it as if it had spoken very plentifully—yea, though it should say one thing and mean another, she would give it according to the meaning of it : even so the Lord, who is filled with the bowels of compassion towards us in Christ, far above any father or mother, though He delighteth to hear us pray unto Him, yet when, as by the extremity of our miseries, we are oppressed or distracted, so that we cannot in any orderly manner pray unto Him as we ought, he alloweth of the sighs and sobs that we offer up unto Him, and granteth not so much our words (which are none or few) as the meaning of His Spirit, which is plentiful in us.

Ps. ciii. 8-14.
Rom. viii. 26.
2 Cor. i. 3-5.
Isa. xxxviii. 14.

2. Like as, if one in a burning fever should, in the midst of his fit, ask for cold water, and his friend the physician should, instead of that, give him a wholesome medicine, and in denying that particular thing demanded grant unto his general meaning, which was, that he might have that which might do him most good, though now, being distempered, he was not able to judge of it, but did take one thing for another : so, whatsoever we ask in our distress, our meaning must needs be, if it be ruled by God's Spirit, that we would have that which might procure our best good ; therefore, if the Lord turn our crosses to our good, though we prayed for the clean taking away of them, He fulfilleth both these promises at once.

Rom. viii. 28.
2 Cor. xii. 8, 9.

3. Like as, if the physician through his skill can cure a man by taking away his blood and humours, by cutting and searing his flesh, which of themselves are hurtful ; if he can by art so temper that which is poison (as the viper's flesh) with other wholesome things, and correct it with those that be cordial, that of it he will make a sovereign treacle, even that which shall expel poison, and so make that which could cause death to be a preserver of life : even so shall not the Lord, by His infinite wisdom and almighty power, who bringeth light out of darkness and good out of evil, and calleth the things that be not as though they were—shall not He be much more able, by the most grievous crosses that can befall us, to work the greatest good for us that may be ? so that when we would hope for good by our afflictions, and be comforted in them, we are not so much to look to the things themselves, how they are like to work upon us, as the promise which the Lord hath made unto us concerning this matter, and so to be sure that the Lord Himself will work our good hereby, because He hath said it.

4. As it is all one if the fearing patient should have not one, but a whole company of physicians saying unto him, that "Undoubtedly this medicine is likely to do you good. We know the working of it well, and have had great experience of it in many ; you need not to fear it. Take it upon our credit ;"—this would much move him : so, no doubt, this should correct the too much fear that is in us of being hurt by the cross, that we hear so many excellent and famous men very skilful therein to speak so boldly unto us of the benefit of

it—even those whom we are most ready to believe in all other things. Why, then, should we not do so in this?

5. As the mother, by some unpleasant thing, weaneth the child from the breast, upon which it would otherwise always linger to the hurt of it, now when stronger meat is more fit for it: even so the Lord weaneth us by affliction from the love of this world, and thus turneth it unto our good.

6. As the fire doth not hurt the gold in consuming the dross, and the file in taking away the rust, and the purgative in expelling ill humours: so afflictions, causing us to abhor and leave some sin or other which, if we continued in, would destroy us, may truly be said to work our good.

7. As physic serveth not only to cure us of the diseases we have fallen into, but to preserve us from them in some tolerable health: even so the cross both recovereth us out of sin when we have fallen into it, and preventeth many that otherwise might creep upon us.

8. As some sickly bodies are driven to diet themselves, and are continually under physic to prevent that which their corrupt estate would otherwise necessarily pull upon them: so, likewise, some are always, or the greatest part of their lives, in the diet of affliction, not so much to bring them from gross and grievous sins, which they are not yet fallen into, as to keep them from falling, which the Lord knoweth they are ready to do, in respect of their ages, callings, and places that they live in.

Ps. cxix. 67, 71.

9. As untamed heifers, which are kept from straying out of their pastures with hedges and ditches: even so the Lord puts thorns and briars in our ways, as Hosea saith (ii. 6) —that is, layeth affliction upon us—and so, as it were, stoppeth the way, that we might not break forth by disobedience, to our hurt.

10. As a father spareth not the rod till his child be thereby humbled to the confession and amendment of his fault, because his purpose is to do him good, whereas, notwithstanding, he letteth his servant go when he seeth that he will not profit by words or a few stripes, as not caring for him: so the Lord, when He spareth the wicked in their sins, and reserveth them to further judgment, correcteth His own children again and again, thus showing that His purpose is to do them good.

11. As a wise and careful physician, who, purposing not so much to give physic unto his sick patient as to cure him thereby, if the first medicine will do it, there he leaves him; if not, he applieth one medicine after another, because he hath a diligent care of him; and if at any time he maketh intermission it is because of the patient's weakness, whom he would by that means allow to gather some strength, not that he meaneth to leave him: even so the Lord, purposing, according to His Word, by affliction, to do us good, when, by the first cross, we profit not as we ought, then either he letteth it lie the longer upon us, or, removing it, sendeth another instead of it, though not presently, because we could not bear it, yet afterwards, when it seemeth best unto Him.

12. Like as, when a man's body is distempered, and some members putrified, then it is best for him to have his blood taken away from him, to be lanced and seared, yea, to have a part cut off: even so, when any affliction or calamity doth befall us, let us not be discontented therewith, or be impatient, but, submitting our judgments and wills to the judgment and will of God, let us quietly endure, seeing the Lord giveth us that, not which we fondly desire as the best, but which He knoweth to be, and is indeed, the best.

13. As the sick patient cannot, as he is man, but feel the lancing and searing of his flesh, and so complain of it with great grief, yea, cry out for the extremity of pain, though he knoweth it to be best for him, and therefore doth, after a sort, most willingly suffer it: even so some are so full of complaints in their afflictions, because they are not persuaded at that time that the very thing is sent for their most special good, and therefore such are to meditate upon this heretofore set down concerning this matter.

14. As, in worldly matters, we will bear many things at the hands of those whom we love—as the child at the mother's, the husband at the wife's, and one friend at another's : even so, how much more ought we to bear all things at the hands of God, who we know so loveth us in Christ ; and, therefore, we ought so to love Him again as to bear all things, and, no doubt, would bear, if there were that love in us which ought to be.

15. Like as, when the child hath offended his father, if he should say to his servant in his anger, "Take him out of my sight, and punish him!" it would be more grievous than if he should correct him himself : even so it may minister unto us some comfort, that in afflictions we know we are under our Father's hand, and that He hath not delivered us unto any other to be tormented, Ps. lxxvi. 10.

16. As, in a family, great is the privilege of the eldest brother, and none must look to go beyond him—nay, every one cannot be like unto him ; and if any would come to as great an inheritance as he by doing those things which he did, they must not refuse the condition, unless they would prefer themselves before him : so, likewise, seeing it hath pleased the Lord to consecrate the Prince of our peace through affliction, and He came unto glory no other way than this, we must think it good for us to go the same way, that we might be like unto Him, and so, by our practice, show that we acknowledge Him to be the Prince of our peace and our eldest Brother, Heb. ii. 10.

17. Even as he is the chief and principal in the commonwealth, in the Church, in a private family, and in any place, that all desire to be like unto : so, when we are contented to be like unto Christ in anything, even in the cross, then shall we declare that we hold Him to be the Chief and Principal, and, as it is said, "the First-begotten among many brethren." Rom. viii. 29.

18. Although there is great difference between the head and the rest of the members, yet there is a certain conformity between the members of the same body and the head, and all of them are inferior unto it : even so, although there is no comparison betwixt Christ and us, yet we must be like Him in this, that we must not be above Him, and, therefore, not refuse any condition that He hath undergone before, unless we would preposterously prefer ourselves, the members, before Him, our Head, which were to darken the glory of Him that is the First-born, and to stain the honour of Him that is the Prince of our peace.

19. As it were a disorder if the subjects would refuse to do that which the prince had done before, or if the younger brethren should think it hard to be brought up the way that the heir hath been before : even so, when we refuse to bear the cross which our Saviour Christ, by the appointment of His Father, hath borne in greater measure than we shall, or can, it is nothing else but to lift up ourselves above Him, and to say that we will not be conformable unto Him, as to our prince, or eldest brother.

20. As Joseph did not repent that he, first enduring the prison, was afterwards made ruler in Egypt ; or Jacob, that he came to inherit his father's blessing at the last, by a long exile and tedious bondage ; or as the Israelites did not repent that, by passing through a forlorn wilderness forty years, they came to the Land of Promise in the end : even so we must not prescribe to the Lord anything in the matter of our salvation, but think ourselves happy that we are saved any way—yea, if we went to heaven by hell, when we come thither, we shall find the joys so far to surpass all troubles and adversities whatsoever, that we shall never repent us of the hardness of the way.

21. Like as if one bleed at the nose, so that he be in some danger of life, the best way to remedy the same is to change the course of the blood by letting him bleed in another place : even so, seeing there is no comfort in worldly poverty, but we think ourselves most miserable, we must turn our eyes to our spiritual poverty, and so we shall, ere it be long, find comfort.

22. Like as, if one who is blind should be suddenly taken and carried to some punishment he knew not by whom, he might greatly fear what would be the end or measure of it; or if one should be dealt withal as is the manner of the Spanish inquisitors, to put the poor soul in the greater fear, if he should have a tormentor sent unto him very ugly disguised, who should carry him into a dark place, he knew not whither, that might increase the grief of his affliction the more, but if, when in the midst of it, he should hear the voice of his father, and so perceive it was his father that corrected him, though so disguised, it might somewhat diminish his fear: even so, howsoever it be true that every cross is so much the more uncomfortable unto us, because we look not up unto Him that sendeth it, or we are so blind that we consider not who striketh us, yet, when we hear out of the Word the voice of our Father speaking unto us, and telling us that it is He that dealeth with us, how strange and deformed soever the tormentor may seem to be, let us not be too much discouraged, because even when He striketh us the bowels of compassion in Him do yearn unto us more than in a mother towards her children, and He seeketh thereby to do us good.

23. As a nobleman will have all his servants to wear one livery, that they might be known: so the Lord would have all His children known by one badge—even the badge that he put upon His eldest Son Christ, which was the cross; therefore none of us, the younger brethren, must refuse it.

The last Commandment explained.

Gen. vi. 5.
Matt. v. 28.
Rom. vi. 12; vii. 7.
James i. 14.

1. As the Lord, by the former commandments of the second table, doth utterly condemn and forbid all wicked deeds, words, and counsels that be hurtful to our neighbour, and which go with deliberation and consent with all full purposes and conclusions to evil: even so, in the last commandment, to the end that He might touch us the nearer, whereby we might the better perceive our own imperfections and weakness, He most straitly chargeth that our hearts should be so pure and clean that no evil thoughts, motions, desires, concupiscences, lusts, delights, inclinations, or natural infections of original sin should once creep into our hearts.

Gen. xii. 15, &c.;
xx. 2, 3, &c.

2. Like as, if a woman were by unlawful act defiled, it were not simple fornication, but adultery, though the defiler knew not that she was married: so we must judge also of lust and concupiscence. When one is coveted, not as though she were married, but as one unmarried, and free in respect of a married woman, whosoever coveteth her coveteth his neighbour's wife, whether he do it wittingly or ignorantly—as Pharaoh and Abimelech did.

3. Like as that man is desperate of his salvation, and provoketh the anger of God towards him, that saith, "If I shall be culpable in the sight of God for the concupiscence of my heart, as well as though I do commit the fact, therefore I will add unto my lust and concupiscence the fact which it desireth, that I may carry away some pleasure of my sin, and not be damned for nothing": so, likewise, it is the part of a faithful Christian man to acknowledge and bewail the sin and uncleanness of his heart, to lament for it, and to fly unto the mercy of God, by faith in Christ our Saviour, and to withstand with all his power the mighty desires and motions of the heart, that so he may, for Christ's sake, be made partaker of the grace of God, and true health and salvation.

4. As in the commandment is forbidden all evil desires: so also, by the same, is commanded all good desires, good affections, good inclinations to godly things, and the perfect obedience of our hearts unto God's will, and to wish and desire that our neighbour may quietly possess and enjoy all that which God hath sent him, be it more or less.

5. As the Lord, by the former commandment, doth command that the rule of charity should govern our wills, studies, and works: so He now commandeth the conceptions of our minds to be directed to the same rule, that there be none of them crooked and writhen (awry), that may provoke our mind another way,

6. As God hath forbidden our minds to be bowed, and led into wrath, hatred, fornication, robbery, and lying: so He doth now forbid us to be moved thereunto by any lust or desire.

7. Like as a man, purposing to destroy a tree, yet doth no more than lop and shred off certain boughs and twigs, leaving the stump and root behind, deceiveth himself: even so, likewise, so long as lust and concupiscence doth live in men. They may well seem in the eyes of men to be very great converts if, of ignorant idiots, they are become such as have gotten some skill and knowledge; or as if, of drunkards, ruffians, adulterers, and such like, they have become sober and modest and of good behaviour—as this may be done before men, and yet the heart nothing altered before God; for there be many causes which may move men to seem outwardly to be godly, when the heart within is fraught and laden with loathsome lusts and full of rotten corruptions, which make them still altogether abominable before God, and thus they have hereby gained nothing.

8. As the Lord our God requireth account of every idle word: so, likewise, requireth He tribute and account of wicked lusts and thoughts, arraigneth them, maketh them hold up their hand at the bar, keepeth a court for them, and setteth fines and amercements upon the heads of them. Matt. xii. 36.

Whosoever breaketh one Commandment is guilty of the breach of all.

1. LIKE as, if a father should say unto his son, "Do such and such things, and I will take thee for an obedient child, and give thee all my possessions;" now the son breaketh somewhat of that which his father charged him withal, and is therefore accounted disobedient and deserveth to lose whatsoever was promised; or as if one man bestow upon another house or land, or some such thing, and in consideration thereof bindeth him to fulfil many conditions, whereof, if he break but the least, the gift is void, and it is all one as if he had never given anything: even so, likewise, we may not marvel when we hear that, by the breaking of one point of one commandment, we fail of perfect righteousness, and are made the heirs of everlasting damnation, if God should measure out unto us the due reward of His damnation.

Deut. xxvii. 26;
xxviii. 58, 59.
James ii. 10.

2. Even as, if a rule be broken in some part, or the link of a round chain, although we may rightly and truly say that they are not wholly and altogether broken: so, likewise, if but one commandment be broken, yet all are broken in the sight of God, for the justice of God is indivisible.

The breach of God's Commandments.

1. As many worldly men deal with their debtors, who will hardly let slip one hour or day, but will take the advantage and forfeiture of their bonds and obligations without any more delay: even so, if our good God and merciful Father should deal as precisely and strictly with us, in taking advantage of the bonds, forfeitures, and penalties whereinto we daily fall by breach of His commandments many ways, then our estate should be most miserable.

Job ix. 2, 3.

2. As evil debtors, when their day of payment draweth near, and when their creditors are at hand to demand the same, do seek to hide themselves and to shun their creditors' presence: so, likewise, the most part of the world be so careless in keeping that covenant, vow, and promise which they made to God at their baptism, that even wilfully they throw themselves indebted unto God, and thrall unto Satan, some by one sin and some by another, through violating and breaking of God's commandments, that when, by sickness or death, they are summoned to render an account of their bailiwick (stewardship), then they wish that the mountains would fall upon them, to hide them from the presence of God, but all in vain.

Isa. li. 19.
Hos. x. 8.
Luke xxiii. 30.
Rev. vi. 16.
Luke xvi. 2.

How the two tables of the Ten Commandments be alike.

Matt. xxii. 39.

As one man may be like another in nature and quality, although the one exceed the other in greatness, degree, and dignity, &c. : even so the second table of the ten commandments is like in quality and condition unto the first ; yet they are not equal, for the first is in degree of more dignity and excellency higher than the second.

Common People.

As they who frequent and haunt the school of defence do live, strive, contend, and fight one with another : so, of the common people, one loveth, the other spoileth each other.

Commonwealth.

1. As they who do learn music at the first do leese (hurt), break, and mar sundry instruments, as gitterns (guitars) and lutes : so the commonwealth sustaineth great detriment and loss wherein magistrates rude and unskilful do rule.

2. As it is a thing most hard and dangerous to root up old trees and to plant them anew : so, without great tumult and uproar, you cannot alter the old custom and usage of the commonwealth.

3. As water mingled with wine maketh it more moderate : so old men joined with young men, in the administration of the commonwealth, is most necessary.

4. Even as a body without a soul is dead, because it useth not the sinews, joints, or members : so that commonwealth or that city may well and truly be said to be dead where good laws, godly statutes, and holy ordinances are not used and put in practice, which are the sure binding bands of man's society and the principal parts of a commonwealth.

Communion *with* Christ.

1. As the head giveth sense and motion to the members, and the members feel themselves to have sense and to move by the means of the head : even so doth Christ Jesus receive and quicken every true member, and by His heavenly power maketh him to do the good which he doth.

Rom. vi. 4, 5.
John xv. 1, 2.
Eph. iv. 16.

2. Like as from the stock sap is derived to the graft, that it may live and grow and bring forth fruit in its kind : so, likewise, do all the faithful that are grafted into Christ the true Vine.

Acts xv. 9.

3. Like as the graft loseth its wild nature and is changed into the nature of the stock, and bringeth forth good fruit : even so, in like manner, it is with those who are in Christ, who by little and little are wholly renewed from evil to good.

Company *changeth* nature.

Ps. ci. 1, 2, &c.

As the chameleon is sometimes black and sometimes green, sometimes pale and sometimes blue (for he ever taketh his colour of the thing which he seeth to be next unto him, and doth show and represent the colour of what thing is set before him) : so men of all degrees are wont very much to imitate the nature, disposition, and manners of those whose counsel they follow and whose familiarity they use.

Evil Company hurtful.

1. As whole and sound eyes, with beholding and looking on sore eyes, be annoyed and hurt: so good and honest folks be oftentimes stained and hurt with the company of wicked men.

2. Like as a natural father will not willingly suffer his child to come into a place where he may be in danger to take hurt of his body, either by infection of the plague or otherwise: even so much more a Christian father is bound in conscience to keep his child and the rest of his family from lewd and wicked company, where even their souls should be hurt and poisoned.

3. As it is a folly or madness to open our doors to those who bring the plague, which infecteth only our bodies: so, likewise, it is a much greater folly and madness to set open our doors to swearers, blasphemers, ribald talkers, and ungodly livers, who infect both soul and body.

4. As sweet waters are corrupted and spoiled when they run into waters which are salt, bitter, or unwholesome: even so that man who joineth himself in friendship, and doth couple himself in familiarity with wicked and ungodly men, becometh wicked and ungodly himself, and is stained and blemished with their vices, although heretofore he had been inclined to virtue and godliness. 1 Cor. v. 6.

5. Even as the river Hypanis, which is very famous and much spoken of, because of the clearness and sweetness of the water of the same, after that it receiveth into it the bitter and troubled waters of the fountain Erampes, is poisoned and made unprofitable: so, likewise, many men of great and excellent wits, which did flow with the pure and pleasant waters of virtues, when they have fallen into the society and familiarity of ungracious, lewd, and godless men, have been poisoned with the lewdness of their lives and the looseness of their conditions.

6. As rotten apples corrupt those sound ones that do touch them and lie close to them: even so the evil manners and bad conditions of the ungodly do infect those that keep them company. Ps. i. 1; xxvi. 4, 5
Mark xiv. 67.
1 Cor. xv. 33.

7. As a looking-glass, though it be most clear and clean, with the foul breath of those that blow upon it is obscured and dimmed: even so a man that is honest, virtuous, and godly, with continual custom, acquaintance, and familiarity of dishonest, ungodly, and graceless men, is oftentimes corrupted, infected, and blemished. Eccles. x. 1.
Deut. xvii. 1, 2.

8. Like as, if it do happen that a planet, otherwise very benevolent and wholesome, shall be joined to other stars or planets which are malevolent and of bad influence, it also will send forth influence that is evil and unwholesome: even so a man that is virtuously given, and well bent to godliness, if he take and join unto him profane, wicked, and ungodly men into much acquaintance and familiarity, he also at length will become profane and ungodly as they be.

9. As one scabbed sheep infecteth many others; or as a little poison spoileth a great deal of meat and drink; or as some few infected with the plague may infect a whole house, town, or country: even so the familiarity and company of the wicked infecteth and hurteth the godly, because there can be no true concord betwixt the sons of wisdom and the sons of folly. 2 Cor. vi. 14.
Prov. xxix. 27.

10. As men are wont, in their own bodies, if any part thereof be festered with an incurable disease, to cut off the same, not because they neglect or hate their bodies, but that they may preserve their other parts from infection: so, also, ought we to deal—we must cut and shake off wicked and obstinate sinners from our society and company, that we be not infected by them.

11. As some little creatures do bite us, and we scarcely feel it, but afterwards we shall well perceive that they have bitten us: so, in like manner, though we perceive not the hurt that cometh by ill company at the first, yet we shall find it afterwards.

Acts ii. 40.
Matt. xxiv. 12.

12. As, in a general distemperature and corruption of the air, it is hard even for him that hath an healthful and strong constitution of body to avoid sickness: so, likewise, it is in evil company, in corrupt ages and places, very hard to live unspotted in the world.

2 Cor. vi. 14-17.
Eph. v. 11.

13. As one that walketh in the sun shall be sunburnt, though the end of his walking in it be not to be sunburnt: so, likewise, will it be with those that keep company with the wicked.

A brief Comparison of the sins that reigned in the people in the time of the Prophet Zephaniah with the like sins in the people of our time.

1. As, in the time of the prophet, there were many and foul sins and vices then reigning and overflowing amongst the people: even so, likewise, are there now many grievous sins and offences amongst us.

2. As the people then presumed upon their blind and dead faith, and counterfeit repentance, and hypocritical and feigned prayers: so, also, the common people now presume upon their idle faith, thinking themselves as good Christians as the best, if so be they can say by heart the Articles of their Belief, the Lord's Prayer, and the Ten Commandments; and think that they repent very well if they come to the church on the Sabbath days and other holy days, and say the confession after their minister, although they be never touched with any remorse or feeling of any one sin; yet they suppose they have repented sufficiently. And so, likewise, of prayer.

3. Like-as, in the prophet's time, when the people were thus overwhelmed with their blind faith, counterfeit repentance, and hypocritical prayers, then the Lord, in mercy, sent His prophets vehemently and sharply to reprove them, and to denounce the judgment of God against them: even so the Lord, of His unspeakable goodness, hath raised up many famous and zealous preachers in our days to exclaim and cry out against the manifold wickedness now reigning amongst us, and to threaten us with the vengeance of God for the same.

4. As there were always some good prophets that would reprove sin and iniquity in all estates, without respect of persons, so there were also some false and fawning prophets and preachers that would soothe up the people with sweet and flattering words, and daub them up with untempered mortar, telling them that there was peace, and all was well, and that they were in a very good case, when, indeed, destruction was even at hand: even so, in like manner, as we have many faithful preachers that will boldly reprove sin in all estates, so, also, we have many such clawbacks and flattering ministers who do soothe up their parishioners, making them believe that they are as good Christians as the best, and that they may be partakers of the Lord's Supper if so be that they can say the Lord's Prayer, the Articles of their Belief, and the Ten Commandments; yea, though they understand not what the Sacraments mean, neither wherefore nor to what end they were ordained, nor what profit they should have by worthily receiving the same; and if so be that they come to the church at times appointed and hear the service read, although they return home again as wise as they came, and have profited no more in knowledge than the seats that they sat on, yet these are good people, say they, and obedient and dutiful subjects.

1 John iv. 1.

5. Even as, in the prophet's time, the people then excused themselves for not coming to hear his sermons, because there were some priests and false prophets that did bend and set themselves with all their force to contrary and gainsay that doctrine which the true prophets did deliver unto the people, whereupon the people said that they could not agree

amongst themselves, and therefore they would not hear them : so, likewise, a number of people do now say after the like sort, and go about to excuse themselves, saying, " We will not hear them, because they cannot agree among themselves ; for one (say they) preacheth of this thing to-day, and another against it the next day ; some allow of one thing to-day, some others disallow of the same ; so that (say they) we cannot tell which to follow, or whom to believe ;"—but such as would be accounted good Christians ought to grow to such knowledge and judgment in the Word of God, that they may be able to discern and judge who preacheth sound doctrine and who teacheth corrupt, and so to try the spirits, &c.

Concord.

As the stone called tyrrhenus, being whole, swimmeth, but, being broken, every piece doth sink : so, by concord, we be sustained and held up, but by discord and strife we come to decay and ruin.

Acts ii. 44-46.
Rom. xiii. 13.

The Condition of man's creation.

As a merchant factor, when he has arrived in a strange country, or as a captain sent by his prince on some great exploit, is accustomed, when he cometh to the place appointed, advisedly to consider wherefore he was sent, to what end, what to attempt, what to prosecute, what to perform, what shall be expected and required at his hands upon his return by him that sent him thither ; these cogitations, no doubt, shall stir him up to attend to that which he came for, and not to employ himself in impertinent affairs : so, likewise, every Christian desirous of salvation ought to ask of himself why and to what end he was created of God and sent into this world, what to do, wherein to bestow his days. Thus doing, he shall find that it was for no other cause but only to serve God in a right manner in this life.

Deut. vi. 13.
Luke i. 74, 75.

Confessing of secret faults.

LIKE as he is unwise that openeth his disease and committeth himself unto an unskilful physician, who will rather make him worse than cure him : even so as unwise is he that revealeth his secret faults and scapes to them whose mouths are ready, with the Pharisees, to say, " See thou to that !" or to blab abroad their brethren's infirmities, so making the matter rather worse than better.

A fruitless Confession.

As it is bootless for a man that is very hungry to know and believe there is meat in the world except he knew the place and the man that had it for him, that he might resort unto him ; or as it is in vain for one to confess his disease and sickness unless he knows some good and skilful physician who might help him : so, likewise, it shall profit us nothing at all to know or confess our sins if we be ignorant of the Mediator that should take them away.

John i. 20.
1 Tim. ii. 5.
Matt. x. 28.

Confession of our evil deeds to God.

1. LIKE as beggars, if they have any good thing, do conceal and hide it, and do only show their rags and their sores, whereby they may move and stir the compassion of the beholders to pity them : even so it behoveth us not to boast our good deeds before God, as the Pharisee did, but to profess and confess our evil deeds, if we will provoke the Lord's mercy towards us, as the publican did.

Luke xviii. 9-11,
&c.

Ps. xcl. 1, 2, &c.

2. As a man that hath money to pay, whilst he hath it in his hand, is loth to part with it, but when he hath once paid it, he is glad that it is discharged, and would not for anything it were to pay again: even so men, before they have confessed their sins, are unwilling to disburthen themselves of them; but when confession is once made, they have eased their hearts and discharged their consciences, conceiving such comfort as they would not for all the world it were to do again.

3. As they who have in their stomachs meat undigested, or store of ill-humours, are eased if they vomit them up: so, if sinners and evil-doers do confess their sins to God, they shall find ease in their souls and consciences.

Our Conformity with Christ by a certain kind of imitation.

Ps. xl. 7, 8.

1. As Christ, in the garden and upon the cross, by prayer, made with strong cries and tears, presented and resigned Himself up to be a sacrifice and propitiation to the justice of His Father for man's sin: so must we also, in prayer, present and resign ourselves, our souls, our bodies, our understanding, will, memory, affections, and all we have, to the service of God, in the general calling of a Christian, and in the particular callings in which He hath placed us.

John xix. 17.
Matt. x. 38.

2. As Christ bore His own cross to the place of execution: so must we, as good disciples of Christ, deny ourselves, take up all the crosses and afflictions that the hand of God shall lay upon us, if it be every day, and follow Him.

3. As our Saviour Christ, when He apprehended the wrath of God, and the very pangs of hell were upon Him, wholly stayed Himself upon the aid, help, protection, and good pleasure of His Father, even to the last: so must we, by a true and lively faith, depend on God's mercy in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pangs of death; and we must not in any wise let our hold go—no, though we should feel ourselves descend to hell.

Conscience, good or evil.

Acts xxiv. 16.
Prov. xv. 15.
2 Cor. 1. 12.
1 Tim. 1. 5.
2 Tim. 1. 3.
Heb. xiii. 18.
1 Pet. iii. 16, 17.

1. LIKE as the body, when it is in good health, is strong, and able to bear the great storms and cold of winter, and likewise the excessive and intemperate heat of the summer: even so a conscience that is whole, and fully resolved, can bear stoutly all accidents without yielding or shrinking under the burthen and weight of anything, whatsoever may happen unto it.

1 Tim. iv. 2.
Tit. 1. 15.

2. As a good conscience is as sugar, to sweeten and mollify all our affections: even so the other is as sharp vinegar, which soureth and troubleth all our joys and consolations. And, as the one is sufficient to resist all temptations, even so the other is soft, cowardly, and vanquished, as soon as it is assailed.

3. As we are curious in looking to the health of our bodies, observing for that purpose the diet and government that is delivered and appointed by the physician unto us, and, contrariwise, abstaining from all those meats and excesses which may offend and alter our health: even so, to the end that we may have the same desire and care to preserve that health for our souls, it is convenient that we mark diligently all the rules and ordinances of good life which God, the most high and sovereign Physician, hath appointed us, and, on the contrary side, to take heed to avoid and shun all that which He hath prohibited and forbidden us.

4. Like as it is a great pleasure and joy for a man who, returning home after a long and wearisome journey unto his own house, findeth there his wife, who cometh to take him

about the neck, and embraceth him, kissing and making much of him, this courteous entertainment maketh him by-and-by to forget all his travail which he hath endured in his journey; and, contrariwise, if he find his wife, after his return, brawling, riotous, froward, and who, instead of comforting him, would all manner of ways vex and torment him, this doing, no doubt, would increase and double his pains and torments which he hath endured in his long journey: even such is the estate of the conscience. Although our enemies commit a thousand outrages, violences, and villainies against us, yet if we, returning from ourselves, and entering into our own conscience, find there one with a cheerful and merry countenance, which doth comfort and content us, it maketh us in a moment to forget all our enemies; but, on the other side, if we have an evil conscience, it wearieth us in such sort, that we shall not find any house worse than our own, nor any place where we may worse quiet ourselves than with ourselves.

5. Like as an evil conscience is as a strait bed, in which a man cannot stretch himself nor turn himself at pleasure, because it is a hard thing for a man there to sleep well and rest quietly: even so, likewise, a man who hath a festered conscience, he cannot find any place or condition to content him and which is not altogether too strait for him.

6. As there is no other means to answer to the judgment of God and that can pacify our consciences but the righteousness and innocency of Jesus Christ, and not our own: even so is it He alone who can stand us instead to satisfy the judgment of our consciences.

7. Even as untamed horses, set to a chariot, do overturn the same: so unbridled and unmortified affections, overruling the understanding, do clean overthrow a good conscience.

8. Even as our first parents, Adam and Eve, were cast out of Paradise for tasting the forbidden fruit: so our Paradise is a good conscience; the forbidden fruit are riches, honour, and pleasure; and, therefore, if we set our affections upon riches, honour, and pleasures, we must needs be cast from the fruition of our Paradise, a good conscience.

9. Even as two turtle doves, when one eateth the other eateth; they sleep together—yea, and die together: even so a good conscience and the graces of God in us, they increase together and die together.

10. As a fair and beautiful countenance is pleasant and gracious in a man's eyes: even so a good and purified conscience is acceptable and delightsome in the sight of God.

11. As overmuch fullness of the stomach and superfluity of meats growtheth that obstruction which the physicians do call oppilation, or stopping, whereupon breedeth a continual headache and that frenzy which bringeth men to a madness: even so, of a depraved and dishonest love of this life, of the corruption of manners, of gluttony and excess in eating, doth spring an unbridled and untamed lust, whereof ariseth that phrenetical madness of heretics, and a corruption of their understanding in matters of faith; so that they who care not to keep a good conscience do at length fall to an incurable contempt of faith. 1 Tim. i. 5, 19

12. Like as, if we have a child that, by crying, is grievous unto us, we seek to appease and still him either by threats or promises, by gifts or stripes, but if he will not be so stilled, either we send him away from us or we ourselves go from him, that we may not be troubled with his crying: but our conscience, once feeling or apprehending the wrath of God even but a little, will never suffer us to be quiet. Promise, threaten, give, strike, what ever you do, still it crieth louder and louder, and still it tormenteth—yea, when you seek to send it away, it sticketh closer unto you; neither can you depart from it, for, being in you, it is always at hand.

13. Even as he who is troubled with a burning fever is hotter than he who is parched with the sun: so is that man more troubled who hath a guilty conscience than a good man by all outward afflictions

14. As the sick man, when he seems to sleep and take his rest, is inwardly full of troubles : so the benumbed and drowsy conscience wants not secret pangs and terrors ; but when it shall be roused and wakened by the judgment of God, it waxeth cruel and fierce like a wild beast.

15. Even as all renewed wounds are hardly or never cured : so, likewise, when a man sins against his conscience, as much as in him lieth, he plungeth himself into the gulf of desperation ; for every wound of the conscience, though the smart of it be little felt, is a deadly wound ; and he that goes on to sin against his conscience cannot call upon the name of God, for a guilty conscience makes a man fly from God.

16. As a notary or a registrar hath always the pen in his hand, to note and record whatsoever is said or done, who also, because he keeps the rolls and records of the court, can tell what hath been said and done many hundred years past : even so the conscience observes and takes notice of all things that we do, and inwardly and secretly within the heart doth tell us of them all.

17. Like as the master of a prison is known by this, to have care over his prisoners, if he send keepers with them to watch them, and to bring them home again in time convenient : even so God's care to man is manifest in this, that when He created man and placed him in the world, He gave him conscience to be his keeper, to follow him always at the heels, and to dog him (as we say) and to pry into his actions, and to bear witness of them all.

18. Even as a man, about to make an unknown journey, should find one that would go with him and show him the way, with all the turnings thereof, he could not but take it for a great point of courtesy : so, likewise, seeing we are pilgrims in this world, our life is our journey, and God also hath appointed our conscience to be our companion and guide, to show us what course we may take and what we may not.

Gen., xlii. 21.

19. As a wild beast, which, so long as he lieth asleep, seems very tame and gentle, and hurts no man ; but when he is roused, he then awakes and flies in a man's face, and offers to pull out his throat : so, likewise, is it the manner of a dead and benumbed conscience to lie still and quiet, even through the course of a man's life ; and hereupon a man would think (as most do) that it were a good conscience, indeed ; but when sickness or death approacheth and cometh, it being awaked by the hand of God, begins to stand up on its legs, and shows its fierce eyes, and offers to rend out even the very throat of the soul.

20. As all the virtues of natural men are, indeed, beautiful sins, and their righteousness but a carnal righteousness : so the conscience, also, of a carnal man, though it excuse him for well doing, is but a carnal conscience.

21. Like as, when a man enters into his house at midnight, he finds or sees nothing out of order ; but let him come in the day time, when the sun shineth, and he shall then espy many faults in the house, and the very moths that fly up and down : even so, let a man search his heart in the ignorance and blindness of his mind, he will straightway think all is well ; but let him once begin to search himself with the light and lantern of the law, and he shall find many foul corners in his heart and conscience, and many heaps of sins in his life.

22. As some men seek day and night, from year to year, for honours, riches, and pleasures, which they must leave behind them : so much more ought we to seek for renewed and reformed consciences, considering that conscience will be with us in this life, in death, at the last judgment, and for ever.

23. As a man arrayed and apparelled in cloth of tissue, set in a chair of state, having before him a table furnished with all dainty delicacies ; his servants, monarchs, and princes, his riches, the chiefest treasures and kingdoms of the world ; but withal, suppose there were one standing by with a naked sword to cut his throat, or a wild beast ready ever and

anon to pull him in pieces, we cannot otherwise say but that this man's estate, and all his happiness, is yet nothing but woe and misery : even so such is the estate and condition of all men, that, abounding with riches, honours, and pleasures, carry about them an evil conscience, which is a sword to slay the soul, or as a ravenous beast, ready to suck the blood of the soul and to rend it in pieces.

24. Like as, in governing the ship on the sea, the pilot, holding the helm in his hand, hath always an eye to the compass : so we, likewise, in the ordering of our lives and conversations, must always have a special regard to the conscience.

25. As God gives to the eye certain lids of flesh, to defend and cover it from outward injuries : even so must we use means to avoid whatsoever may offend or annoy conscience.

26. Even as a pair of turtle doves, when the one feeds, the other feedeth ; when one likes not, the other likes not ; when the one dies, the other dies : so, where good conscience is maintained, there are many excellent gifts of God flourishing, and where conscience decays, they also decay.

27. As diseases, if they be long neglected, become incurable : so the conscience, much and often wounded, admits no comfort ; neither will it always boot a man, after many years, to say, at the last cast, " Lord, be merciful unto me—I have sinned ! " Though some be received to mercy in time of death, yet far more perish in desperation, that lived in their sins wittingly and willingly against their own conscience. Pharaoh, Saul, and Judas cried all, " Peccavi—I have sinned against God ! " yet Pharaoh is hardened more and more and perisheth, Saul goeth on in his sins and despaireth, Judas maketh away himself ; and no marvel, for the multitude of sins oppress the conscience, and make the heart to overflow with such a measure of grief that it can fasten no affiance in the mercy of God.

28. As a ship on the sea, if it be not well governed, or if there be a breach made into it, it draws water and sinks, and so both men and wares, in all likelihood, are cast away : so we are all as passengers. The world is a huge sea through which we must pass, our ship is the conscience of every man, the wares are our religion and salvation, and all other gifts of God ; therefore it stands us in hand to be always at the helm, and to carry our ship with as even a course as possibly we can to the intended port of happiness, which is the salvation of our souls.

1 Tim. i. 19; iii. 12.

The benumbed Conscience is senseless of spiritual graces.

As the sick man, lying upon his bed, is not able to go to the physician to seek for his health, but the physician is to be entreated to come to minister to him : even so such people as are ignorant and sick of sin unto death are not able to go to the spiritual physician, the preacher, nor have any mind so to do, because they neither understand their disease nor the danger they are in, nor yet feel the grief thereof ; so that oftentimes, when the godly preacher cometh unto them, and ministereth wholesome medicines and consolations, yet are they not able to receive the same.

Eph. ii. 12.
2 Tim. ii. 25, 26.

Conscience touched.

1. LIKE as they who have diseased bodies are contented with no one physician, but do commit themselves to every man that will promise them help : so, also, it fareth oftentimes with them that have their consciences overpressed with the burden of their sins, that they can be content to yield themselves to every heretic that will promise them liberty.

2. As, after great storms, the air is clear : so, after the floods of repentant tears, the conscience is at quiet.

3. As a sick man, who is pained diversely, complaineth of divers places : even so a man, troubled in conscience, useth many phrases according to the diversity of his afflictions.

Ps. li. 8-11.

Consideration and earnest meditation of our estate needful.

1. LIKE as a man that hath a journey to make but from England to Constantinople, although he had made the same once or twice before, yet would he not pass it over without great and often consideration, especially whether he were right and in the way or no, what pace he held, how near he was to his way's end, and the like : even so every Christian hath far more need of due consideration, who must pass from earth to heaven, being subject to the paths and manifold dangers, as every pleasure of this world, every lust, every dissolute thought, every alluring sight and tempting sound, every devil upon the earth, or instrument of his, which are innumerable, being a thief, and lying in wait to spoil him upon his way towards heaven.

2. As thieves seem mad unto wise men, who, seeing so many hanged daily for theft before their eyes, will yet notwithstanding steal again, and all for want of due consideration : even so the very same cause maketh the wisest men of the world to seem very fools, and worse than frantics (madmen) unto God and good men, that, knowing the vanities of the world and the danger of sinful life, do follow so much the one and fear so little the other.

3. Like as, if a law were made by the authority of man, that whosoever should adventure to drink wine should without delay hold his hand half an hour in the fire, or in boiling lead, for a punishment, many no doubt would forbear wine, albeit naturally they loved the same : and yet, a law being made by the eternal Majesty of God, that whosoever committeth sin shall burn in the fire of hell without ease or end, many, for lack of consideration, commit sin upon sin with as little fear as they do eat or drink.

4. As he may be thought to be but a foolish merchant that, for quietness' sake, would never look to his own account-book, whether he were behind hand or before ; or as a shipmaster were greatly to be laughed at that, for avoiding of care, would sit down and make good cheer, and let the ship go whither she would : even so much more, in the business of our soul, it is madness and folly to fly consideration for eschewing of trouble, seeing in the end this negligence must needs turn upon us more trouble and irremediable calamity.

Contemners of the truth.

1. As swine will muzzle up and down in the mire whatsoever precious thing shall be offered them : so wicked contemners and despisers of the Word do, as it were, tread under their feet whatsoever promise is offered or in judgment threatened to them out of the Word.

2. As they who are displeased with all things that profit them not ; or as a deaf man, who, seeing the lips of speakers to move, thinketh them too lavish of their tongues ; or as a blind man, who, groping by the walls and windows of a fair house, doth find fault with the windows, because they are not so smooth as the walls : even so such are they that find fault with the Scriptures, because they show the spots as well as the beauty, the vice as well as the virtue.

Contemplation of heavenly things.

As they who come out of the clear sun into the shadow have their eyes dim and dark : so he who cometh from the contemplation of things divine into things human cometh from clear light to great clouds, mist, and darkness.

Contempt of the minister.

As husbandmen who misuse their landlord, and his servants whom he sendeth to them for the rents and profits of his land, are worthily and justly thrust out, and others planted

Matt. vii.
Luke xii.
Rom. ii.
1 Cor. i, ii, iii.
Gal. iii.

Matt. vii. 6.

in their room : so, likewise, were the Jews cut off from being the people and Church of God, for misusing of Christ, His apostles, and prophets ; and so, assuredly, shall all they be that despise, and set nought by, and cruelly misuse and entreat the ministers of the Gospel and the preachers of God's Word who are sent unto them.

Content.

As they that be bound do judge those at liberty to be most happy ; or as the countrymen do judge the citizens happy and rich ; the rich men, again, do say the lords are happy, the lords the kings, and the kings, again, do judge the people in most pleasure : so are such never with their own state contented who will behold by how much they are inferior to others.

Phil. iv. 11.
1 Tim. vi. 6.

Contentious men.

1. As we see one coal kindle another, and wood to be apt matter to make a fire : even so those that be disposed to contention and brawling be apt to kindle strife, and to set men together by the ears.

2. As a little spark many times setteth a whole house on fire : even so a contentious and froward person, of a little matter of nought, maketh much debate and division among lovers and friends.

Contentious spirits are dangerous.

As we are to take heed of dogs when they are fighting and brawling for a bone, that we be not too busy in kicking them, lest we be caught by the shins : even so are we to take great heed of such as be unquiet and troublesome spirits, that are ready to wrangle and disquiet the Church about every trifle.

Phil. iii. 2.

Continuance in sin.

LIKE as, if a man's foot, leg, or arm be broken, with how great pain the same is restored to its former estate all men know ; but if any member of our body should be broken twice or thrice, or more often, in one and the self-same place, every man can then judge how hard a thing it were for that part to recover its perfect strength and health again : even so fareth it in the ruptures and wounds of our soul. If a man do commit sin once or twice, and do unfeignedly, without dissimulation, make his refuge to the medicine of repentance, he doth out of hand obtain health again, and that sometimes without any scar or blemish of the disease past ; but if he begin to add sins upon sins in such sort that the wounds of the soul do rather putrify within him, by covering and defending them, than heal, by repentance and confession, it is to be feared such a one shall not find repentance at commandment when he wisheth for it.

Rom. ii. 3, 4.

Our Conversation is carefully to be looked unto.

1. As it behoveth him that walketh upon cords, strained and fastened on high, diligently to look to his footing, that he may not totter or decline this way or that way : even so it standeth us upon to be wary and careful to look about us, and to take good heed where we set our feet—that is, our affections and the delights of our hearts—lest we fall down

headlong into the bottomless gulf of God's displeasure ; for if we will fix our affections and bend our wills with a deliberate consent to do the thing that is evil, unjust, and ungodly, making no conscience of anything that we do, be it never so opposite and contrary to the will of God, it cannot be but, falling from the state of grace, we shall fall most suddenly and shamefully into the infernal pit of hell, death, and damnation.

2. As a wheel, although it turn about on the ground, yet the greatest part of it is always from the earth, and but little of it toucheth the ground : so, although our body be on earth, yet the conversation of the soul, which is the greater part of us, must be in heaven.

Correction.

Prov. xlii. 24; xix.
18; xxii. 15; xxiii.
3.

1. As salves at the beginning do smart, and yet at length do heal the wound : so the correction of the father or schoolmaster, though it seem rigorous and sharp, yet it saveth the child from the sink of vices and vanities.

Prov. xlii. 24; xxii.
25.

2. As the skilful physician will not give his strong and bitter pill before his preparative, lest the working of it should be hindered by the stubborn and indurate obstructions : even so the wise parent, in curing his son's vices, must not strike before he hath reprehended or premonished, lest he be too much cast down and discouraged, or wax obstinate.

Prov. xix. 18;
xxiii. 18; xxix.
15, 17.

3. As physicians, surgeons, and apothecaries are necessary in a town, for the cure of sickness and bodily wounds : even so are rods and chastisement for the correction of the corruptions of the soul.

Col. iii. 21.

4. Like as plants, reasonably watered, do take heart and grow, but too much moisture doth drown and choke them : even so is it with the minds of children. Moderate exercise and labour advanceth them to goodness, but too much correction and oppression dulbeth and spoileth them.

5. As we are wont to slack the strings of our bows and lutes to make them the stiffer, and to hold the better when we list to shoot or play : so, likewise, it is needful that parents and schoolmasters should require no more of their children and scholars than they are able to do, lest they discourage them and make them to hate their study or any other thing whereto they would bring them.

6. Like as, if we should see a madman run unto a steep, dangerous place, it were much better to stay him, and cause him to be bound and corrected, than to let him go and break his neck : even so it is in correcting and punishing of offenders and wicked livers.

Zeph. iii. 1, 2.

7. As doctrine is cold without reprehension : so are threatenings without correction.

Corrupters of princes are most severely to be punished.

1. LIKE as they do most grievously offend who do infect with poison a common well or conduit where all men do draw water : so, likewise, they deserve worst of a commonwealth who corrupt the mind of a prince with pernicious and wicked counsels.

2. As he ought to suffer the greater punishment who throweth poison, not into one cup, but into the whole vessel whereof every one should drink : so offend they the most, and are therefore with all extremity to be tormented, who do corrupt the nature and disposition of princes.

Corruption of truth by man's traditions.

Matt. xlii. 33, xvi.
6.

As sweet dough is made sour by a little leaven : so is the sweetness and comfort of the doctrine of truth corrupted if it be never so little intermeddled with human doctrine or man's tradition.

Original Corruption.

1. As children take of their parents their original and natural qualities and conditions : even so they receive with the same original corruption of nature, which cometh by original sin.

2. Like as corn, although it be never so clean winnowed and purged from chaff, yet, when it is sown, the same seed will be full of chaff again, until it be winnowed and made clean : even so children are born full of chaff and corruption of original sin, until that, by baptism in the blood of Christ, through the wonderful operation of the Holy Ghost, they be drawn from the love of themselves and of worldly things unto the pure love of God, as their parents were.

Original Corruption is the root of all sin.

As the cause of trees and plants, of their roots, stocks, stems, and boughs, is in the seed : so the cause of our transgressions, foul sins, and most dangerous iniquities is our own corruption, wherewith we are moved and inclined to all evil, and to ignorance and not knowing of ourselves, wherewith we are greatly hindered in the knowledge of our God, and do also most sharply censure those things in others which we do love and cherish in ourselves.

Counsel.

EVEN as out of an apothecary's shop, where very wholesome medicines, precious ointments, and most pleasant perfumes are sold, sometimes cometh most rank and deadly poison : so, very often, from men greatly experienced and deeply learned, do come very pestilent, pernicious, and treacherous counsels.

Good Counsel not to be refused of the wisest.

LIKE as they that are given to gather wealth, although they have great store of wealth at home, yet, if gold and silver be brought to them from other places, they do not refuse it, and the richer they be the more they desire : so wise magistrates, whose treasure consists rather in the wisdom and faithfulness of good men than in the hugest mass of money that can be, though they be most wise and rich that way, yet they ought not to refuse the wise advice of any, but be willing and glad to hear it, whosoever it be.

Men who can keep no Counsel are very dangerous.

1. As the sea called the Dead Sea, which is a lake in Judea called Asphaltites, whereof Aristotle, Pliny, Justin, and divers others do make mention, wherein is neither fish nor any living creature found in it, whereupon it hath the name "Dead," and in it nothing is covered, neither doth anything that is in it sink to the bottom thereof, but all things do swim, and are in sight and do continue on the top of the water : even so such are they that will keep no counsel nor secrets whatsoever, but will reveal and bewray all things that they know, whether they be good or bad.

2. Even as Hypanis, a river in Scythia, which hath a marvellous sweetness until a little bitter spring, which Herodotus calleth Erampes, be mingled with it, and then it is corrupted with a wonderful bitterness : so those men who are like torn vessels, that will hold no

water, and so full of chinks, that they neither can nor will keep any secrets or counsel, are very bitter and intolerable men, and do much harm in every place where they come; neither can any counsel or secret be committed unto such without great danger to the commonwealth wherein they dwell, and especially to all those that repose any trust in them. Such men, seem they never so wise, learned, and full of counsel, are not to come near godly princes, neither to be made acquainted with matters of state and the affairs of the commonwealth, lest they do great hurt, both with giving counsel themselves and also by discovering such weighty secrets as shall, in trust, be committed unto them.

Wise Counsel of a friend.

Prov. xxvii. 9.

As the scent and savour of a sweet ointment or perfume is comfortable to the brain and heart : so is the wise and hearty counsel of a man's assured friend.

Courtesy.

1. As the tree is known by its fruit, the gold by the touch, and the bell by the sound : so is a man's birth by his benevolence, his honour by his humility, and his calling by his courtesy.
2. As the peg straineth the lute strings : so courtesy stretcheth the heart strings.
3. As it belongeth unto the sun to lighten the earth with his beams : so it pertaineth to the virtue of a prince to have compassion and be courteous to the miserable.

Courts of princes.

As it was a saying formerly of Asia, that it was no praise never to have seen it, but to have lived soberly and temperately in Asia was praiseworthy : even so it were no great matter never to have seen the courts of princes, but to have lived Christianly in those courts is a special work of God in His children.

The Covenant of God.

As it is the chief and principal part in the law of wedlock, and before all required of the wife, that she keep this faith to her husband, that she admit no other man in his sight, unless she will be refused as an adulteress : so, likewise, this is the chief point in the covenant of God, that we stick unto Him only and alone, or else be put out from the covenant.

Covetousness.

1. As the subtle, fawning spaniel oftentimes fetcheth his master's glove in hope to change it for a better morsel : even so many men show great kindness and give rewards, to the end to reap them double gain.
2. Like as the infected member of a man vexed with an itch is always clawing and rubbing : even so the covetous mind is restless in seeking and gathering together.
3. As fire is never sufficed with wood, nor the earth with water : even so the covetous man is never satisfied with money.
4. As the grave is ever open to receive dead carcasses, or as hell is never full : even so the coffer of the covetous cormorant is never contented.

5. As the stiller the water runneth the deeper is the river, and the more deep the more dangerous : even so the longer Almighty God suffereth the covetous man to sin uncontrolled the greater is his sin, and the more grievous is the punishment that attendeth thereon in the day of account. Hab. ii. 9.

6. As covetousness is evil, yea, the evil of all evils : so, likewise, it maketh those men as bad as it is who are infected with the same, and as hateful in God's sight as that sin itself, for that the effect is like the cause. 1 Tim. vi. 10.
Ps. x. 3.
Exod. xviii. 21.
Luke xii. 15.
Mark x. 22.

7. As cattle do keep the pastures bare with continual grazing upon them : so doth the covetous man overawe the poor by endless oppression and merciless dealing. Jer. vi. 13-15.
Amos viii. 4, &c.

8. Like as, if a sick man be laid in a bed of ivory, or gold, or of wood, his disease forsaketh him never the sooner : even so, whether you entreat the covetous by those sweet promises made by Almighty God in His holy Gospel, or threaten them by His dreadful judgments pronounced in His fearful law, they make never the more haste to repentance. Ezek. viii. 1, &c.

9. As the wax is pliable to every print : even so the covetous man's hand is ready to receive every bribe.

10. As the ass that, notwithstanding he carrieth the meat for his master's belly and the clothes for his back, yet himself doth feed upon grass, and contenteth himself with one hair skin : even so the covetous man, whose chests are stuffed with money and his wardrobe with apparel, such misery hath assaulted his soul, that he can hardly afford his belly a good meal's meat or cover his back with a good coat.

11. As the bee bringeth sweet honey in his mouth and a sharp sting in his tail : even so covetousness hath pleasure in this life and pain in the life to come.

12. Like as they that will tame wild bulls must wear no red garments : so, likewise, they that will no evil do through covetousness must do nothing that belongeth thereto.

13. As God punished both Eli the priest and his two sons, the father for not correcting them and the sons for sinning so grossly : so, likewise, will He plague both the covetous man for the evil-getting of his money, and his children for possessing that which is none of their own. 1 Sam. ii. 12, &c.;
iii. 11, &c.; iv. 14,
15, &c.

14. As the glutton who overchargeth his stomach with meat is compelled to spew and cast it up again : so the greedy, covetous cormorant, that gathereth great riches and devoureth and swalloweth up great substance, shall lose it again ; for God shall even draw it out of his belly. Ps. xxxviii. 16;
xxviii. 6.

15. As a river whose spring is small, yet, by receiving other brooks and streams, groweth strong and violent ; or as they that are sick of the dropsy, who, by drinking, are never satisfied, but still increase in thirst ; or as a flame which is never abated with quantity of wood, how much soever a man layeth on, but though it for a while be suppressed and yield forth nothing but smoke, yet, breaking out, it waxeth greater, according to the abundance of wood : so, likewise, the heart of a covetous man never regardeth that it hath therewith to be content, but what it hath not to covet thereafter. Isa. lvi. 11.
Jer. vi. 13 ; viii. 10.
2 Tim. iii. 2.
2 Pet. ii. 3.

16. As the fish, swallowing the hook, together with the bait, is taken and killed : so, in like manner, covetous men do pierce themselves through with a thousand sorrows, which do entangle them in death everlasting. 2 Kings v. 27.
1 Sam. viii. 3.
John xviii. 6.
Acts xvi. 16-19 ;
xix. 24, &c.
Jer. xxii. 17.
Eccles. iv. 7 ; vi. 1,
2.
Eph. v. 3.
Matt. xiii. 22.

17. As the Indian ants or emmets, who gather the gold and keep it, yet neither can use it, nor will suffer men to have it, so far as they may : even so covetousness, which, with care and labour, slayeth the man that is subject thereto. It draweth him through fields and woods, sea and land, in the cold of winter and in the heat of summer, night and day, in rain, wind, and danger, admitting no rest, and all to seek and hunt after goods ; yet doth it grant him only the sight, but not the use of them.

18. As the good corn of God's Word is a sanctified seed of salvation and life : so the falsehood and deceit of covetousness and riches do in such sort draw men to abundance, Luke xvi. 9.

and, withal, to the perverse use of the same, that thereby this seed of salvation and life everlasting is choked up.

Rom. i. 28, 29.
1 Cor. v. 11; vi. 10.
James v. 1.

19. As charity is the gift of God proceeding from His favour and grace; so, contrariwise, covetousness is a vengeance which He poureth upon those whom, for their sins, He hath given over into a reprobate sense.

Prov. xv. 27;
xxviii. 16.

20. As Æsop's dog, who, swimming with a piece of flesh in his mouth, and seeing the shadow thereof, taking that to be another piece of flesh, opening his mouth to catch that also, lost the same which he before had: so, likewise, the covetous man, being insatiable, and every way seeking to increase what he hath, doth many times lose that which is in his hand.

Heb. xiii. 5.
Col. iii. 5.
Matt. vi. 26.

21. As gold of itself can neither feed nor clothe us: so that which the covetous man buyeth with gold or silver proceedeth not out of the gold or silver, but from God's providence; neither can it minister any help without God's grace and blessing.

James v. 3.
Luke xii. 15.

22. As the remedy to quench his thirst that is vexed with a hot fever cometh not of giving him drink, but of taking away his fever, which causeth his thirst: even so the way to grow rich is not by heaping of riches, but by diminishing the covetousness and unlawful desire of the same.

23. As, when the spleen increaseth, the other members, joints, and parts of the body do consume and pine away: so covetousness and the great treasures and riches of covetous tyrants increasing, the wealth of subjects and inferior persons is weakened and diminished, whilst they peel and poll away their substance and goods to enrich themselves withal.

24. As the spleen increasing, the other members do decrease: so, likewise, covetousness, growing greater and greater, all virtues do utterly decay and vanish away; bountifulness, liberality, charity, truth, righteousness, and all such excellent qualities are no more found in those men who are strangled and poisoned with a great and greedy desire of worldly riches.

Matt. v. 7.
Isa. lviii. 7.

25. As floods, which send their waters into the sea, and leave the dry land, which is very thirsty, unwatered: even so some covetous men do now and then bestow great cost and much of their riches upon those that need them not—not drawn thereunto with either love or mercy, but carried with vain-glory, and with vanity itself, so to do.

26. Like as the sea is seldom or never seen without tempestuous waves: so, also, we can never see a covetous man's mind free from carefulness, fear, trouble, and vexations.

27. As a pot hath a wide open mouth: so covetousness gapeth evermore after worldly goods, riches, and honour.

28. As the owls and night crows see better by night than by day: so the eyes of covetous men are blind to see how to come to heaven, but to get worldly goods and riches they can see well enough.

29. As we see some men who naturally are so inclined to mischief, so seditious, so contrary to peace and tranquillity, that they are no sooner entered into a house or commonwealth, but presently they sow discord and dissension, troubling the common quietness and peaceable estate which was before: so, also, the cursed desire of covetousness is no sooner entered into our heart, but forthwith we perceive a great confusion of tumultuous and dissentious appetites to boil and rise up within us, which do straightway entangle us in the nets and snares of the devil, and at length bring us to miserable death and destruction.

30. As the covetous man would not like those servants and hirelings who, by their negligence and carelessness, have suffered his houses to fall to ruin and have left his lands and vineyards untilld, neither would he be pleased with that man or maid-servant in his house who serveth him to no purpose: so, likewise, if he himself make no use of his riches and treasures, but keep them altogether unprofitably, he may not think that he is the servant of God, holding of Him whatsoever he hath, with commandment to make use of

them, and that he is accountable for the damages and loss which happen by his want of traffic—that is to say, for that he hath not used them as the Lord hath commanded.

31. Even as fire is extinguished and quenched, not only by throwing on of water, but also by taking away of the wood and other matter whereby it is fed and nourished : so, also, a covetous man destroyeth and taketh away the life of a man, not only by offering him violence, but also in refusing to give or lend that unto him which is necessary for his preservation.

32. As a flood, which at the beginning being but a little river, by little and little, as it runneth, increaseth in such sort that, in the end, it beareth with it whatsoever resisteth : even so, if a covetous man have once gotten one hundred pounds, he straightway desireth two hundred ; from two hundred, he cometh to a thousand ; from a thousand to a million ; and from millions to an infinite sum.

33. As one that climbeth up a ladder useth the first step as a means to come to the second, and the second to come to the third, continually climbing until he come to the top : so, likewise, there is no difference between the covetous man and him that climbeth up the ladder, but that the one findeth an end of his ladder, the other findeth none at all—neither of the care nor sorrows which necessarily follow riches, neither yet of his earnest desires in the attaining and keeping of them.

34. As the ape that is tied to the clog thinketh that he keepeth the clog, and not the clog him, is greatly deceived : so, likewise, is the covetous man who thinketh that he keepeth his riches, when, indeed, his riches keep him.

35. As Dinah, when she wandered to see fashions, and thought to feed her fancy upon the daughters of a strange country, lost her virginity amongst the sons of the country : so some men, while they seek to feed and fill their greedy worm of covetousness and ambition with divers pleasures and profits of the world, lose their sincerity amongst them, and so make shipwreck of faith and a good conscience.

36. Even as Tamar went out of her brother Amnon's chamber with her maiden's garment of divers colours rent, because she was enforced to leave her maidenhead behind her : so some covetous worldlings, who sometimes, with Demas, followed Paul, but now, with Demas, embrace this present world, are enforced to go away with their garment of divers colours rent and torn ; for while they will venture through the bushes and thorns of worldly cares to get worldly promotions, it is no marvel if they come out with their zeal quenched, their courage abated, their faith blasted, their love cooled, their knowledge withered, their humility defaced, their sincerity decreased, and the whole garment of piety and religion scratched, torn, and rent in pieces.

Covetousness in old men.

As wayfaring men, the less way they have to go, the less careful need they to be either of spending their money or victuals : even so for old men, who have, as it were, one foot in the grave, to be covetous is a very absurd thing.

Creature.

1. EVEN as a brittle glass, being filled with some extremely strong liquor, cannot but burst in sunder, not because of any antipathy which is betwixt them, but because the glass is not of sufficient strength to contain the liquor : so it is with the creature when God doth appear in perfect glory ; in regard whereof the angels themselves are said to cover their faces, lest they should behold it. How much more, then, hath man, who is but dust and ashes, and whose life is in his nostrils, just cause of fear !

Isa. vi. 2.
Ps. xxix. 3, &c.

Deut. v. 6, 7.

2. As the adulterous woman hath no more to do with her husband, nor with anything of his, because of her transgression of this principal law and covenant and her breach of the faith of wedlock : even so they have no more to do in the covenant of God who, by worship of other gods, have broken the chief point thereof, and lost the faith due unto one God alone.

Josh. xxiv. 14.

3. Like as, if a man would take to wife a common woman out of the open stews, and would first of all prescribe unto her in this sort, "If thou wilt abide in this fellowship of our wedlock, first, it is necessary that thou abstain from all other men, and keep the faith and covenant of marriage whole and unbroken only to me, else thou canst not be my wife, nor I thy husband, if thou do with me take others, and return unto thy accustomed filthiness of whoredom : " so, likewise, the Lord dealt with the Israelites, who were used before in Egypt to the worshipping of other gods. He charged them first to cast away the gods which their fathers served in Mesopotamia and in Egypt, and to serve and worship Him only ; otherwise He would be no God to them, nor they a people for Him. And so the case is now betwixt God and us.

God's Creatures admirable.

Rev. iv. 11.

As when men behold any curious work of a cunning and skilful craftsman, straightway they will leave the work and inquire after him that made it, that they may praise his skill : even so it is the duty of Christians in this case, when they come abroad, and behold everywhere in all the creatures the admirable and unspeakable wisdom, goodness, and power of God, then they must make haste from the creature and go forward to the Creator, to praise and glorify Him.

The Creature may not control his Creator.

Job x. 9.
Ps. ciii. 14.
Rom. ix. 20, 21.
Isa. lxiv. 8.

As it is unreasonable for a piece of clay to challenge the potter for the form, shape, or use that it is made for : even so it is an intolerable presumption of man to reason against his Maker, for the end that he is made for, whether it be to honour or dishonour.

The Cross maketh peace.

As, in a civil government and commonwealth, nothing is more occasion of war than overmuch peace : so in the Church, and among ministers of the Church, as nothing is more pernicious than too much quietness, so nothing more ceaseth (endeth) private contentions oftentimes arising amongst them than the public cross of persecution.

Crosses are the badge of a Christian.

Gal. vi. 17.

EVEN as it is a thing very commendable and worthy praise that a soldier do ever bear about him the signs and badges of his captain, that it may appear to whom he belongeth : so is it no little honour to a true Christian man to pass through many dangers, and to be experienced in many troubles, and to endure many afflictions for his Captain Christ's sake ; for sorrows, vexations, and tribulations are the armour and badges of Christ.

The Cup of God's wrath.

Isa. li. 21, 22.
Jer. li. 7.
Ezek. xxxiii. 31-34.

LIKE as we see men take the cup at one another's hands and drink in course : even so we, when we have tasted of the cup of God's wrath for our sins, if we repent, we are to

comfort ourselves that it shall be taken out of our hands and given to our enemies, even to those who hitherto have made a spoil of us, and they shall suck out the dregs thereof.

Curiosity.

1. As the physicians do speak of the members of a man's body, that they are composed of form, substance, strength, and greatness, and placed and disposed very conveniently, to show their effects and operations : so, likewise, in every commonwealth God hath raised up some men, either civilians or divines, and furnished them with such graces and gifts as are necessary to effect such things as He hath before determined. Now, if the foot will take upon him to execute the office of the hand, or the hand will needs walk as the foot, if the ear will strive to see, and the eye to hear, it would be a very vain and foolish thing for them to enterprise (attempt) such things, seeing they have not been made and framed thereto. In like manner we strive in vain when we endeavour to effect such things whereto by nature we are not appointed and ordained.

2. As men, having heard a report of the fertility, pleasure, and abundance of any strange country, are never quiet until they have seen it ; but they have not been there a year, till they are in great dislike with it, as ever they were with their own native soil ; for though they change their air, they never alter their nature ; their minds are as full of fancies and their heads of toys as ever they were : even so such as are possessed with wandering and straying cogitations, who will needs occupy every trade, and be of all occupations, and change their opinions as often as they do their garments, having one foot in the court and another in the country, they do no sooner undertake anything, but they are presently weary of it ; and they have not so soon given it over, but forthwith they would take it in hand again.

3. As we see the diseases of man's body do bring such unquietness and irksomeness with them, that the poor patient disliketh everything whatsoever—yea, such, oftentimes, as in his health and prosperity were most pleasing unto him, as his wife and children, his bed, his meat and drink, and such like : so, likewise, it is apparent in the affections of the mind, which, being once distempered, we cannot long live contentedly in any condition of life whatsoever.

4. As the Egyptian, who carried somewhat wound up in his napkin, answered unto him that demanded what it was, that he had covered it to the end that no man should see it : so, likewise, must we learn, that if there be anything hidden and laid up in the works of God it is of purpose kept from us, to the end that we should not be too curious to inquire after it, that it is far better to be utterly ignorant herein than to have all the knowledge thereof that may be.

5. Like as coursers and hunters who, leading their dogs into the fields, do not let them slip at all adventures at whatsoever cometh next to hand, but hold them until their game be found, to the end they may be the more fresh and lusty to maintain their course : so, likewise, must we hold and keep in our curiosity, and not suffer it to follow after whatsoever it lusteth, but only that which, being once attained unto, bringeth with it both pleasure and profit.

6. As they who, in reading over a book, do note nothing but the faults and errors therein contained ; or as such who take much more pleasure in beholding a monster than a body which is perfectly made ; or to view an antic picture, or some old counterfeit, wherein there are strange devices : even so, let one speak to us of the wisdom, justice, liberality, modesty, and temperance of another, and we will scarcely give any ear thereto ; but let one tell us that some young wench hath lived incontinently, or that some woman is taken in adultery, or that there is strife and contention among brethren, or some discord among friends, we are waking enough, and but too, too curious and ready to hear.

Deut. xix. 29.
1 Tim. iv. 7 ; vi. 20.
Tit. iii. 9.

7. As we see serpents nourished by venom and live in filthy, stinking, and darksome caves : so curious men do nourish themselves with woeful and sorrowful discourses, and never take pleasure in anything but in that which deserveth pity and commiseration.

8. As surgeons search and seek out the disease with intention to heal it, and if it be a sore that should be kept secret they are both wise and faithful enough to conceal and hide it : so, contrariwise, curious men are desirous to know every malady, to the end they may make it known and publish it wheresoever they come.

9. As backbiters take pleasure to hear evil of their neighbours : so these curious men take delight to report the worst to the next company they meet with, so that they are exceeding envious, and rejoice in nothing but in other men's wants, imperfections, and mischiefs.

10. As it were a foolish and intemperate humour for a man that hath a fair, beautiful, amiable, and virtuous wife, with whom he might very lawfully enjoy his pleasures and delights, to reject her and cast her off, and to buy at a very great rate, with pain, sorrow, and shame, the love of another, a most foul and filthy slut : so, in like manner, it is a most sottish and foolish thing to despise so many godly histories and beautiful discourses of this life, so many learned books, so many excellent treatises and worthy examples, whereby we may reap such exceeding profit and pleasure, curiously to busy ourselves in inquiring after our neighbours' matters, to open sealed letters, to hearken under men's windows, or to whisper in women's ears, and such like absurdities, whereto curious men are most commonly addicted.

11. As old Lamia (so much spoken of in ancient stories), who had eyes like unto spectacles, which she might take out and put in at her pleasure, so soon as she came home into her lodging, used to lock them up in her coffer, and sat her down to spinning as blind as a beetle, and never saw what she did in her own house, but she went no sooner abroad but she put them in her head again, and would very curiously behold what other men did : in like manner we, through a foolish and sottish self-love, do never view our own imperfections, although they be as clear as the sun and as big as a millstone, but, on the contrary, we can quickly espy other men's vices, though it be at midnight, and that, peradventure, they be not so big as a pebble stone.

12. As it is reported of Democritus, that, walking abroad, he was wont to shut his eyes, lest, by wandering regards, his mind should be turned from the contemplation of honest things : so, likewise, must we, with all our endeavours, bar and shut up this curious humour, to the end to keep it in, that thereby we may search after nothing, whether it be touching God, nature, or our neighbours, but that which may profit us and tend to our edification ; rejecting all unprofitable, impossible, and superfluous things, about the knowledge whereof we consume our bodies, mis-spend our time, and lose our labours ; all which should be carefully and diligently employed in the study and seeking after of more commodious and more necessary matters.

Phil. iii. 14.

13. As Rebekah's two twins did struggle and wrestle before they were born for hatred and malice, but Elisabeth's one child did spring and skip before he was born for joy and gladness : so he that is curious and busieth himself about more things than one shall never prove singular in anything—nay, he shall find that strife and resistance in his head which Rebekah did in her womb ; but he that labours and travails only about one thing shall bring it to good perfection and be as well delivered of it as Elisabeth was of John Baptist.

Custom another nature.

Ier. xlii. 23.

As impossible as it is for a blackamoor to cast away his skin and to become white, and for a leopard to put away his spots : so impossible it is for them that noosell (ensnare)

themselves, and accustom themselves continually with evil doing, to change their custom and to endeavour to do well.

Dances.

As apothecaries do cover their pills with some sweet substance, whereby to make them go down the easier : so the devil, under the sport and pleasure of dances, maketh men to swallow lustful desires ; and albeit they proceed to no greater iniquity, yet is this a mortal wound to the soul, considering that we know that such lusts are accursed in the sight of God.

Exod. xxxii. 6 ;
xviii. 18, 19.
1 Cor. x. 7.
1 Pet. iv. 3, 4 ; v. 8.
Rom. xii. 2.
2 Tim. ii. 22.
Judges xxi. 21.
Eph. v. 3, 4, 16, 18.

Day of Judgment *terrible to the wicked.*

1. As Cornelius, being a just man and one who feared God, was yet afraid when he saw the angel : even so much more shall the wicked be astonished and confounded at the presence of God at the Day of Judgment.

Acts x. 2-4.
2 Thess. i. 9, 10.

2. Like as when the boughs of the fig-tree be tender and that it beginneth to bring forth leaves, it is a certain token that summer is near : even so treasons, pestilence, wars, famine, earthquakes, &c., are the prefaces or prologues to sorrows, and show that the Day of Judgment is near—even at the doors.

Matt. xxiv. 32.
Matt. xiii. 28.

Dead *in sin.*

1. As dead men can do nothing that living men should do : so, when we are dead in sin, we can do none of those things which declare and show forth our life in Christ.

Eph. ii. 1.
Col. ii. 13.

2. As a dead man in his grave cannot stir the least finger, because he wants the very power of life, sense, and motion : so, likewise, no more can he that is dead in sin will the least good ; nay, if he could either will or do any good, he could not be dead in sin.

3. Even as a dead man in the grave cannot rise but by the power of God : so no more can he that is dead in sin rise but by the power of God's grace alone, without any power of his own.

John iii. 1.
Eph. ii. 10 ; iv. 24.
Phil. ii. 13.

Death.

1. LIKE as he that is to pass over some great and deep river must not look downward to the stream of the water, but if he would prevent fear he must set his foot sure and cast his eye to the bank on the further side : even so he that draws near death must, as it were, look over the waves of death, and directly fix the eye of his faith upon eternal life.

2. Like as if a poor man should be commanded by a prince to put off his torn and beggarly garments, and, instead thereof, to put on royal and costly robes, it would be a great rejoicing in his heart : even so much more joyful news must this be unto all repentant and sorrowful sinners, when the King of heaven and earth comes unto them by death, and bids them lay down their bodies as ragged and patched garments, and prepare themselves to put on the princely robe of immortality. No tongue can be able to express the excellency of this most blessed and happy estate.

3. Liven when a man was to offer a bullock or lamb in sacrifice to God, he must leave his offering at the altar, and first go and be reconciled to his brethren, if they had aught against him : so much more must this be done when men are in death, to offer up themselves, their bodies and souls, as an acceptable sacrifice unto God.

Rom. xii. 1.

1 Cor. xvi. 13.

4. As travellers, not thinking of the sun setting, are overtaken with darkness before they be aware : so doth death suddenly come upon many that never thought of it, neither have learned to die, nor asked what shall become of them when they be dead ; so that it behoveth all Christians that will be saved to watch, to stand steadfast in the faith of Christ, to quit themselves like men, and to be strong, and to do all that they do in love.

5. As earthen vessels are alike subject to danger and breaking, whether they be new or old made : so, likewise, all men are open and subject to death alike, whether they be young men, and in their lusty and flourishing age, or they be old men, and well stricken in years.

Ps. ii. 9.
Isa. xxx. 14.
Rev. ii. 27.

6. Like as, if a man shall come into a potter's warehouse, where he shall see a large table set full of pots, some old and some new, some little and some great, and shall demand of the potter which of them all shall first be broken, he may well say for answer, " That which shall fall first to the ground " : even so, among men, he dieth not first that is elder, but he that first falleth to the ground—that is, cometh first to his grave.

2 Cor. v. 1, 2.

7. Like as, if a beggar should be commanded to put off his old rags, that he might be clothed with rich and costly garments, he would not be sorry, though he should stand naked awhile till he were wholly bestripped of his rags : so, likewise, when God calls a man to death, and bids him put off his old rags of sin and corruption, and be clothed with the glorious robe of Christ's righteousness, there is no cause why he should be loth to die, seeing his abode in the grave is but for a space while corruption be put off.

8. As bread, of all other nourishment, doth sustain the body : so, above all things, a continual thought of death is wholesome for the soul.

Matt. xxv. 21, 34,
36.

9. As young scholars who, having spent their time diligently at their books, return from the universities to their friends, and are welcomed home both of father and mother, brother and sister, every one pressing forward with great desire to kiss them and to make the greatest demonstration of joy and gladness that may be for their happy return : so, in like manner, when true Christians die and depart out of this world, where they are, as it were, at school, to return to their Father's house, God Himself is the first that biddeth them welcome, and willet them to enter into the joy of their Lord and Father ; Jesus Christ is the next, who taketh and leadeth them into the palace of the King, and saith, " Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world ! " Then come the angels, who carry them like Lazarus into Abraham's bosom, to rejoice for ever with them and with the other holy fathers.

10. Like as some pleasant companions and merrily disposed will often say that God favoureth a man when He taketh away his wife by death, especially if she be evil and of bad condition : so, likewise, if this be true, we may safely say that God bestoweth a marvellous grace upon us, and doth us the greatest pleasure that may be, when, as by death, he delivereth us from our flesh, which is the most treacherous and disloyal wife that can be, and which doth so torment the poor mind, with whom she is married, that she vexeth and disquieteth her silly husband with the greatest and most intolerable grief that may be.

Exod. ii. 2, 3, &c.
Dan. iii. 16, 17, 18, 19,
&c.

11. As we see, in the seasons of the year, that from the beginning to the end they are appointed of God, and that in such sort that all the men in the world, though they should employ all their whole force, counsels, and endeavours to the contrary, were not able to alter them : even so, likewise, may we be assured that our lives are so limited and bounded by God, that neither king nor prince, power nor potentate, can any manner of ways shorten or prolong them ; yea, and that which may wonderfully comfort us, so often as we remember it, that God doth oftentimes prolong our days by the means of wicked tyrants, who would cut them off by death. Thus it was with Moses and Daniel.

12. As the brazen serpent was so far from hurting the Israelites, that, contrariwise, it healed them : so, after the same sort, death is now so far from hurting any godly Christian,

that, on the other side, if affliction, as a fiery serpent, sting us, or if anything else hurt us, presently it is helped and redressed by death.

13. Even as a bee, stinging a dead body, takes no hurt, but, by stinging a live body, many times loseth both sting and life together: so, likewise, death, so long as it stung mortal men who were dead in sin, was never a whit the worse, but when it stung Christ once, who is life itself, by-and-by it lost both sting and strength.

14. As they who will needs play the hobgoblins, or the night-walking spirits, as we call them, all the while they speak under a hollow vault, or leap forth with an ugly vizard upon their faces, they are so terrible, that he who thinks himself no small man may perhaps be affrighted with them; but if some lusty fellow chance to step into one of these, and cudgel him well-favouredly, and pull the vizard from his face, then every boy laughs him to scorn: so it is with death, who was a terrible bullbeggar (bugbear), and every man afraid of him a great while; but Christ, dying, buckled with this bullbeggar, and conjured him, as we may say, out of his hollow vault, when the dead coming out of their graves were seen in Jerusalem, and pulled the vizard from his face, when as He himself, rising, left the linen clothes, which were the vizard of death, behind Him.

Matt. xxvii. 52, 53
John xx. 6.

15. As that ass called "Cumanus asinus," jetting up and down in a lion's skin, did for a time terrify his master, but afterwards, being descried, did benefit him very much: so, in like manner, death stands now like a silly ass, having his lion's skin pulled over his ears, and is so far from terrifying any, that it benefits all true Christians, because by it they rest from their labours, and if they be oppressed with troubles or cares, when they come to death, they are discharged—death, as an ass, doth bear these burdens for them.

16. As he that felleth a tree upon which the sun shineth may well cut the tree, but cannot hurt the sun; or as he that poureth water upon iron which is red hot may well quench the heat, but he cannot hurt the iron: even so Christ, the Son of Righteousness, did drive away the shadow of death, and, as glowing iron, was too hot and too hard a morsel for death to digest.

17. Like as, all the while that Adam did eat any other fruit which God gave him leave to eat he was nourished by it, but when he had tasted of the forbidden tree he perished: so death had free leave to devour any other man, Christ only excepted; but when it went about to destroy Christ, then it was destroyed itself.

18. Even as those barbarous people called cannibals, who feed only upon raw flesh, especially of men, if they happen to eat a piece of roasted meat, commonly they surfeit of it and die: so, likewise, the right cannibal, the only devourer of all mankind—death, I mean—tasting of Christ's flesh, and finding it not to be raw, such as it was used to eat, but wholesome and heavenly meat indeed, presently took a surfeit of it, and within three days died.

19. Even as, when Judas had received a sop at Christ's hand, anon after his bowels gushed out: so, likewise, death, being so saucy as to snatch a sop, as it were, of Christ's flesh and a little bit of His body, was, by-and-by, like Judas, choked and strangled with it, and fain to yield it up again, when Christ, on Easter-day, revived.

20. As a fire goeth out when all the fuel is spent, but burneth as long as that lasteth: so death dies when sin ceases, but where sin aboundeth there death rageth.

21. As the little worm that groweth out of the tree gnaweth and consumeth the tree, of which it hath its beginning: so death groweth and waxeth out of sin, and consumeth sin and the body it cometh from.

22. Like as, if one that is about to shoot a gun be unsteady at the letting of it go, he misseth altogether, and all that he prepared for it before is in vain: even so, at the end of this life, are the devils most busy to turn us from the right mark, that our former travail

and labour may be lost, forasmuch as they know that there remaineth but a very small time of life, so that if the soul escape them now, they shall afterward go without it for ever.

23. Even as mighty enemies do besiege and lay assault to a city : so the devils compass the soul of man at the hour of death with violence and subtlety, to take possession of the poor soul, to apprehend it, and bring it to hell.

24. Like as, if an old silver goblet be melted and new-fashioned after a beautiful manner, then is it better than before, and neither spoilt nor destroyed : even so have we no just cause to complain of death, whereby the body, being delivered from all filthiness, shall in due time be perfectly renewed.

25. As the egg-shell, though it be goodly and fair-fashioned, must be opened and broken, that the young chicken may slip out of it : even so no otherwise doth death dissolve and break up our body but to the intent that we may attain unto the life of heaven.

John xvi. 21.

26. As the mother's womb carrieth the child seven or nine months, and prepareth it not for itself, but for the world wherein we are born : even so this present time, over all upon earth, serveth not to this end, that we must ever be here, but that we should be brought forth and born out of the body of this world by death into another and everlasting life.

27. Like as a child, out of the small habitation of his mother's womb, with danger and anguish is born into the wide world : even so goeth a man, through the narrow gate of death, with distress and trouble, out of the earth into the heavenly life ; for to die is not to perish, but to be first of all born aright.

28. As the brazen serpent, which, having the form and proportion of a serpent, was yet without biting, without moving, without poisoning : even so, though death be not utterly taken away, yet, through the grace of God, it is so weakened and made void, that only the bare proportion remaineth.

29. Even as, when the master of the ship perceiveth that he is not wide from the haven and place where he must land and discharge, he saileth on the more cheerfully and gladly : so, likewise, the nearer we draw unto death, where we must land, the more stoutly ought we to fight and withstand our ghostly enemies.

*Ps. xxxix. 5, 6.
1 Pet. ii. 11.
2 Cor. v. 1, 2.
Phil. iii. 20.
Heb. xiii. 14.*

30. Like as he that goeth a far journey hath uncertain lodging, travel, and labour, and desireth to return home to his own country, to his father and mother, wife, children, and friends, among whom he is surest and at most quiet, by means whereof he forceth (layeth stress on) the less for any rough careful path or way homeward : even so all we are strangers and pilgrims upon earth ; our home is Paradise in heaven ; our heavenly Father is God ; the earthly father of all men is Adam ; our spiritual fathers are the patriarchs, prophets, and apostles, who altogether wait and long for us.

Ps. cxlii. 7.

31. Like as, if a man live in a dark, miserable prison, with this condition, that he should not come forth till the walls of the tower were fallen down, undoubtedly he would be right glad to see the walls begin to fall : even so our soul is kept within the body upon earth, as in captivity and bonds. Now, as soon as the body is at a point that it must needs fall, we ought not to be sorry therefore, for by this approacheth our deliverance, when we, out of the prison of misery, shall be brought before the most amiable countenance of God into the joyful freedom of heaven.

32. Like as it is no grief for a man to go to sleep, nor when he seeth his parents and friends lay them down to rest (for he knoweth that such as are asleep do soon awake and rise again) : so, when we or our friends depart away by death, we ought to erect (encourage) and comfort ourselves with hope of the resurrection.

33. As a good householder maketh provision for himself and his family, and buyeth aforehand fuel and victuals, and such things as he hath need of, for a month or for a whole year, &c., according as he is able: even so much more ought a Christian to provide before his death that which concerneth, not only one month or one year, but an eternity that hath no end.

34. Like as faithful servants wait for their master: so, in like manner, we ought to look for the coming of Christ, when He shall call us out of this wretched world by death.

Luke xii. 36-40.
Matt. xxiv. 42, &c.

Death.

1. As no man may marvel at a thing burnt that might be burned, or a thing molten that was to be melted: so it is not to be marvelled at that man, who is mortal and was born to die, dieth.

2. Like as a man who walketh over a field covered with snow and sees not his way, but, when he thinketh to run on, suddenly falls into a pit: even so they who have all things at will and swim on pleasures, which, as snow, covereth their way and dazzleth their sight, while they think to live on and rejoice still, suddenly rush upon death, and make shipwreck in the calm sea.

How to encounter with Death.

1. LIKE AS, if a man were to fight with a dragon, his best way to deal with him is to pull out his venomous sting: even so the dragon with which every Christian man is to encounter is death, whose sting is sin; therefore, that we may not be foiled by death, we are all our life to labour to bereave him of this his sting.

1 Cor. xv. 56.

2. As the Philistines, that they might the better deal with Samson, cut off his hair, where his strength lay: so, also, every one of us, that we may the better deal with death, should cut off our sins, which are the strength of death.

Judges xvi. 5, &c.

Death of the body not to be feared.

1. LIKE AS a traveller who, having passed many dangers, rejoiceth greatly when he approacheth near unto his own country or home; or as a man who willingly departeth out of a ruinous house ready to fall upon his head: even so a godly Christian can take no pleasure in this transitory world, seeing each day he draweth nearer to an end than another, where the pleasures that he receiveth are nothing to the pains he suffereth and his delights do cost him so dear.

Phil. i. 23.

2. As men lock up their best apparel in a chest, meaning to wear it again: even so are the dead bodies of the faithful buried in sure and certain hope of rising again to life everlasting; and therefore none ought to fear death or be unwilling to die.

3. As money borrowed is to be paid again with thanks and goodwill: so the life that we have borrowed of God is to be yielded up with cheerful countenance and thanks.

The time of our Death unknown.

LIKE AS Christ would have His last coming to be hidden from men: so, also, He would have the time of their death, for the very same cause, to be unknown unto them, unless He openeth the same unto some either by particular revelation or by probable conjectures.

Matt. xxiv. 36.

The Deceits of the world are dangerous.

1. As they who walk in a mist do not see it so well as they who stand upon a hill from it: even so it fareth in discerning the deceits and dissimulations of the world, the property of which is to blind them that come to it, to the end they may not see their own estate—even as a raven first of all striketh out the poor sheep's eyes, and so bringeth to pass, that she may not see the way to escape from his tyranny.

2. Like as a man's naked body, tossed and tumbled among many thorns, cannot but be much rent and torn, and made bloody with the pricks thereof: so a worldly man's soul, beaten with the cares and cogitations of this life, cannot but be vexed with restless pricking of the same, and wounded also with many temptations of sin which follow upon it.

Decrease of renewed holiness.

As, when a thief goeth about to spoil any man of his goods, if he offer to break in at the broadside of his house, he is straightway espied and receiveth the repulse; but if he undermine the house, he may be within it, and on the dweller, before he be aware: so when Satan cometh, as it were, bluntly to a Christian, and doth at the first dash move him to forsake and renounce God by infidelity, his malicious purpose is soon espied and, for the most, so carefully resisted, that he hath not any hope ever to prevail by that means to rob the regenerate man of his renewed holiness; so that he is driven to take another way by the end (for he will never give over), and to go more closely to work.

Decree, or purpose of God.

1774. xxv. 30.

As no man is able—neither king, prince, nor potentate—to stay, stop, or hinder the course of the sun, moon, or stars: so, likewise, can no man stay, let, or hinder the decree, purpose, determination, or counsel of God.

Deferring of repentance.

1. LIKE as we would esteem and judge a man not to be wise or well in his wits that, travelling on the way, and having great choice of lusty, strong horses, should let them all go empty, and lay all the carriage upon some one poor beast that could scarce bear itself, or much less stand under so great a weight laid upon it: even so, surely, no less unreasonable is that man who, passing over idly and carelessly the lusty days and times of this life, without amendment and reformation of his wicked life, reserveth and deferreth the same unto feeble old age.

Mal. i. 8.
Lev. iii. 1, 6.
Numb. xviii. 12.
Eccles. xii. 2.

2. Like as the Holy Ghost accounteth them accursed who, having whole and sound cattle, do yet offer to God the lame, the blind, the sick, or that which they would be ashamed to give to a mortal man: even so how much more are they accursed before God who, having so many days of youth, strength, and health, do yet dedicate and appoint unto His service only their limping old age, allotting to God a little, short, maimed, and uncertain time, and unto His enemy the greatest, the fairest, and the surest part thereof.

Prov. xx. 4.

3. Like as, if a captain, accompanied with other soldiers, did enter into a rich city to take the spoil thereof, and one soldier should say, "I will stay, and come in the next day after, when all the spoil is gone!" might not he be well reckoned to be both a coward and unwise: even so, is it not great folly and perverseness in some men, who pass over their

youthful days in not serving of God, but living dissolutely, and will not take time whilst time is, seeing that now is the time of fight for the obtaining of our crown, now is the day of spoil to seize on our booty, now is the market to buy the kingdom of heaven, now is the time of running to gain the goal and prize, now is the day of sowing to provide us corn ?

4. Like as a prince sometimes pardoneth a malefactor when he is come to the very place of execution, yet were it not for every malefactor to trust thereupon, for that this is but an extraordinary act of the prince's favour, and neither shown nor promised to all men : even so no man ought to flatter and deceive himself in deferring his conversion and reforming his life by alleging the example of the penitent thief, saved even at the last hour upon the cross, and carried to Paradise that same day with Christ, for this act was a special miracle, reserved for the manifestation of Christ's power and glory at that hour upon the cross ; and, besides, this act was upon a most rare confession made by the thief at that instant, when almost all the world forsook Christ.

Luke xxiii. 40-43.

5. As, before the destruction of Jerusalem (for that God desired to spare His people and the place of His habitation), He sent His messengers betimes in the morning, who ceased not to call them back, saying, " Return, ye wandering children ; confess your iniquity, and your starting aside will I heal again " : even so did the godly preachers in the last year of King Edward VI., before the sudden change of state, never more often, more earnestly, more boldly, more vehemently cry out and preach repentance than then, to affright the people from their sins ; but, nevertheless, for all their threatening, they could not make their stony hearts to relent. They would not turn to the Lord with all their hearts, with weeping, fasting, and lamenting ; but, being past shame, with stiff necks and uncircumcised hearts and ears, continued still in their sins, till desolation and confusion fell upon them.

2 Kings xxi. 12-15 :
xxiii. 27.
Ezek. xxi. 2.
2 Chron. xxxvi.
6, 19.
Matt. xxiv. 16, &c.
Luke xiii. 34, 35.

6. Like as the Jews, who scorned the messengers of God, mocked His prophets and derided their sermons until such time as the wrath of God was kindled against them, and no redress or amendment could be had : so, likewise, a great number with us in England do most shamefully scoff and deride the Word of God, despise the ministers of Christ, and account of them as madmen, and most wickedly esteem their preaching, being the true oracles of God, to be but vain fables and lies.

2 Chron. xxxvi.
15, 16.

Delight.

THEY that seek in Plato, Demosthenes, and especially in sacred Scripture, nothing but utterance and eloquence, are like unto those that delight only in the colour and savour of salves and medicines.

God Delighteth in the conversion of a sinner.

As a father taketh great joy and comfort when his son, who was wild, unthrift, and ungodly, becometh modest, thrifty, and religious : even so it is a delightful and acceptable thing to God when any sinner is converted from his wicked and lewd course and liveth Christianly.

Luke xv. 21, 24.

Desertion of God's Spirit.

LIKE as God did not lead the children of Israel the directest way into the promised land of Canaan : so, likewise, we go not directly to heaven, but are carried about through the wilderness of this world, for the trying of our patience and exercising of other graces given us of God.

Numb. xxxii. 1,
&c.

Desires of heaven.

Phil. i. 22.
Rom. vii. 24.

As they that are strangers in a foreign country, and have parents and great wealth in their native soil, being hardly entreated where they sojourn, and upon the point to return home into their country, are, undoubtedly, very glad thereof—even already they seem to see their houses, lands, and possessions, and in their conceits do talk with their parents, and feel a fervent desire to be soon there: even so we, if we remember that we have treasures of eternal riches, an undefiled inheritance, immortal and incorruptible, which is reserved for us, a heavenly Father that loveth us in His well-beloved Son, our Elder Brother Jesus Christ in glory, the angels and holy spirits in joy, and that we, their fellow-burgesses, have our portion in all these goods, and are even upon the point to be really in heaven with them, we ought, then, to be ravished with a fervent desire to be lifted up thither.

Desires of the flesh ; how they are quenched.

LIKE as the dropsical man desires and longeth after drink, and drink greatly increases his disease: even so evil desires and corrupt affections, if they be followed, do much increase, but, being refrained, they decrease.

The Devil fearful and envious.

Eph. vi. 11, 12.

1. LIKE as, if an enemy of great might, having also an advantage of us, by reason of the ground whereon he hath planted himself, be dreadful to us, so as we have good cause to fear him: even so much more we ought to be afraid of the devil having the like or greater advantages of us.

Rev. xii. 2, 3.

2. As a good midwife is careful to help the woman in travail and save the child: even so the devil, contrariwise, is ready to hinder and hurt the Church and to destroy her seed.

Devices of the wicked.

1st. lix. 5.

As the eggs of the cockatrice hatched are full of poison: even so are the devices of the wicked and the execution of their enterprises hurtful.

The Diet of the soul.

1. As it is not sufficient for the good estate of man's body that it be brought into the world in the natural perfection of it, which consisteth in the equal temperature and just proportion of the several parts of it, for that it being left here would soon perish and come to nought, and therefore it must, of necessity, be continually both nourished with meat and drink, and also preserved from all hurtful things—yea, carefully restored to the former state of health, if by any inward or outward means it fall into sickness or be any way hurt, wounded, or distempered: even so no more will it serve for the good estate of the soul that it be prepared by repentance for regeneration—yea, actually regenerated by the Spirit of God; but it likewise must continually be tended, fed, right dieted, and cherished—yea, healed of all those maladies which by any means happen unto it.

2. As the body, being neglected for a small time, cometh weak and distempered—yea, soon falleth into sickness and doth perish: so it is with the soul, the which, being neglected but a little, a decrease of holiness will be plainly felt—yea, perhaps seen by others.

3. As the body must continually be repaired with nourishment, because it is continually consumed by our natural heat: so must the soul, by a good diet daily used, be preserved.

4. As it is impossible to order the body aright, either in sickness or in health, without the certain knowledge of our complexion, age, and strength, and unless we mark in what parts it is most weak or strong, that accordingly choice may be made both of meats in health and remedies in sickness: so the foundation of the right ordering of the soul consisteth in this, that we know our age and strength in Christ, whether we be ripe and strong men, able to digest solid meats, or but babes and weaklings, who must be fed with milk, and also our infirmities, what sins we are most subject unto, that so we may avoid all occasions of them.

5. As most men living are said to have their health, although that exact temperature, *ad pondus*, whereof physicians dispute, cannot be found in any man or in any age: so absolute perfection of holiness is not required to spiritual health.

6. As it is sufficient for bodily health that the distemperature be not so great and manifest as that it hinder any of the natural faculties from their functions: so, likewise, if the corruption of sin be so bridled as that it hinder not the performance of any Christian duty, there is spiritual health—yea, although this corruption of sin be so strong that it doth sometimes bring forth some sin and hinder in part the performance of some Christian duty, yet if, for the general course of life, the grace of God's Spirit do prevail, so that it represseth that sin and performeth all duties, sometimes faintly and imperfectly, at other times fully and courageously, yet here is health.

7. As the natural life of man may, if no outward violence come, be preserved with the least care, cost, and pains that can be; but if a man desire to keep his body in vigour and strength, there must choice of diet be made and care used, and most of all, if he go about to augment either his stature in his young years, or afterwards his strength or flesh, he must be yet more careful—yea, curious—in his diet, bestowing all his time, yea, great care and cost on it: so it is in spiritual life, the which, being put into the soul of man by the hand of God, will continue there ever by itself, although, as it cometh often to pass, the owner of it be negligent in maintaining it—yea, in a manner careless of it; whereas he that desireth to continue a strong man in Christ, without any sickness or decrease of grace, must make account to bestow great care in this work, and far greater if, as he ought, he desire to increase in grace.

8. As it is the part of a wise man not to walk too near the brink of a deep river, whereinto, if he chance to slip, there is danger of drowning, but rather to keep aloof, and so to be in safety: so a good dictary of the soul must carefully avoid licentiousness and the too free use of worldly pleasures.

9. As it is not sufficient for the feeding of the body that meat be received into the stomach, for that, if by any infirmity thereof it be straightway voided, it doth not any whit nourish the body: even so no more will it serve for the feeding and dieting of our souls that we hear the Word with great joy and delight—yea, with care and attention—unless also we remember and keep it in our souls.

10. As the body, the which, although it be fed to the full and daily fed with meat, yet it cannot be preserved, much less increased in health, strength, and vigour, unless it be exercised, that so the meat received into the belly may be drawn and fastened to the other parts of the body, otherwise it would not nourish, but soon pass away without any profit: so, for the preservation of spiritual health and strength, exercise is no less needful than food. The truth hereof appeareth in many, who, although they feed their souls with all care and diligence, being continually conversant in studying, hearing, reading, meditating, and regarding the Word, yet their souls are not nourished by this food, because they do not join exercise unto it, as prayer and invocation of the name of God, public and also private conference, &c.

Luke xxi. 34.
1 Cor. vi. 12; in.
27.

1 Thess. v. 17.
Luke xviii. 1.
Eph. vi. 18.

11. Like as men, feeling their bodies any way heavy, distempered, and out of course, straightway they fly to this remedy of exercise, not doubting but that it will soon put it away : so, whensoever we feel ourselves prone to sin and untoward and sluggish in the service of God, if we give ourselves to the exercise of prayer and stretch out the joints of our souls before God, we shall no doubt feel a great change in our souls, and that now they are light and able to lift up themselves to heaven.

12. As it cometh to pass in our bodies, both in the whole and also in the several parts and members of them, that the more they are exercised, the more they are both confirmed in strength and augmented in quantity, and, contrarily, the more they cease from performing their natural functions, the less able they are to perform them—yea, by this means it cometh to pass that they are little and weak : even so it cometh to pass in the dieting of the soul, the graces whereof, as they are more or less, put in practice in the doing of good works and the performance of Christian duties, so they do either increase or decay.

Eph. iv. 15.
2 Pet. iii. 18.

13. As when the bodies of men, or rather of children, do not grow up to their full and natural stature, it argueth some secret distemperature and some natural infirmity in them : so when Christians do not grow on from one measure of grace to a greater, it doth of necessity infer an evil diet and constitution of the soul.

14. As the holiness of the soul is nourished by the same thing by which it is begotten : so it is increased by the same diet by which it is nourished.

15. As there is required a greater virtue and force both of nature and of diet to augment the body in stature than to keep and continue it in life and health : so he that desireth to go on in grace must, indeed, use his conservative diet of spiritual food and exercise—that is, to cleave to God, to His service, and to all spiritual exercises—without separation or intermission—to wit, to the hearing, reading, and studying of the Word of God ; to the considering of His works and observing of His actions ; to prayer, singing of psalms, to the exhorting and instructing of others in the ways of godliness ; and, lastly and summarily, to the daily performance of all Christian duties and the exercising of all those graces which he hath received.

16. As we know, by daily experience, that many notable physicians have fallen into dangerous and mortal sicknesses, and by them been brought to untimely death : so it is not sufficient for our spiritual welfare that we know only how to diet and order our souls as long as they are in health and strength, it being also required that we know how, by a convenient and meet diet, to recover them out of sicknesses and to heal all the maladies happening unto them.

Discipline.

Matt. xviii. 15-17.

1. LIKE AS, if there were never so fair a garden or orchard planted, and yet the same were left without a fence, or with a bad fence, so that something, ere long, should get in, and root up the herbs and mar the plants : even so is it in the Church where discipline is wanting. Although there be never so sound and good preaching, with catechising against sin and wickedness, yet the edge thereof is so dulled, that it is fruitless and of little force.

2. Like as, when a man goeth astray and wandereth in some forest, not knowing in what great danger, it would, no doubt, be a great comfort to him to be told of his error and taught the right way : even so the principal end of discipline tendeth, that every member of the Church should walk in the fear of God, and that, if any one go astray, he should be brought back into the way of salvation.

3. Even as, when a man falleth into a ditch or deep pit, ready to be drowned, he hath good cause to thank him who pulleth him out and saveth his life : so, likewise, we are to

account ourselves much bound and beholden to the ecclesiastical discipline of God's Church, when we, through wickedness and lewdness of life, are ready to be drowned in hell—then, I say, we are, by good documents (instructions), exhortations, reprehensions, and public admonitions, hauled and drawn out of the same.

4. As no city, town, house, or family, can maintain their estate and prosper without policy and government: even so the Church of God, which requireth more purely to be governed than any city or family, cannot, without spiritual policy and ecclesiastical discipline, continue, increase, and flourish.

5. As the Word of God is the life and soul of the Church: so a godly order of discipline is, as it were, sinews in the body, which knit and join the members together with decent order and comeliness;—it is a bridle to stay the wicked from their mischiefs; it is a spur to prick forward such as be slow and negligent; yea, and for all men, it is the Father's rod, ever in readiness to chastise gently the faults committed, and to cause them afterward to live in more godly fear and reverence.

Discord.

As music, if the harmony of the strings be not consonantly fitted, the sound is not sweet or acceptable to any good and tuneable ear: even so, if Christians do disagree amongst themselves, they are unacceptable to God.

Diseases of the mind.

As the wounds of the body, with often rubbing and chafing, are made sometimes incurable: even so the diseases of the mind, if they be exasperated and stirred up, will more and more rebel and draw the party in whom they are to sin more greedily than ever he did before.

Displeasure foreseen.

As a man doth receive more at will, and with less danger, the stroke which he foreseeth: so a displeasure foreseen and provided for, or if only before perceived, doth less annoy him.

Dissensions.

As bees, when they strive together, and are stirred up through some vehement motion, with throwing of dust are brought into order and appeased: even so men, when they are tossed and tormented with troublesome broils, perturbations, and passions, if they would remember dust, whereunto of necessity they must be turned, and never forget death, which they shall never be able to escape, they would easily be stayed, pacified, and quieted, and would repress and keep within compass their straggling lusts and unruly appetites, which cannot endure to be tamed and ruled by reason.

Men Distressed do seek after God.

As they who have great need of water do make haste to come to the fountain or well where water is to be had, but, having drawn the water and filled their vessels, do depart, and turn their backs on the fountain which hath supplied their want and satisfied their

Jer. ii. 13.
Luke ix. 61.
Ps. lxxiv. 7.

desires : so very many, when they be compassed round with perils and dangers, and are beset on every side with afflictions and troubles, then they fly apace to the Fountain of grace and mercy ; but when they have obtained the water of comfort, then they do despise that flowing spring of living water.

Diversity of wills and opinions.

As, amongst many thousands of men, there are not two faces alike, nor one voice agreeable with the other : so will every man have his own mind, use his own way, wit, and fashion.

No Divinity (except it be against God) is prescribed to the minister.

As there is no law by the which a preacher for his doctrine may be punished, if he speak not against the prince : so there is no divinity by the which a preacher is particularly prescribed or generally ordered, if he speak not against God, the mighty Prince of Peace.

Students in Divinity.

LIKE as he who would behold the light of the sun doth rub and purge his eyes, that he may behold it the better : so he who would attain to the knowledge of divinity must first wash his soul and his life, that he may the better understand those things which God hath revealed in the Scriptures.

False Doctrine.

1. As the herb blattaria, wheresoever it be strewn or laid, the moths and bats continually find it out and come unto it : so with corrupt doctrine, wheresoever it be dispersed, by-and-by such people as are corrupt will flock unto it.

2. As a drachm of the root of *Solanum somniferum* causeth idle imaginations, two drachms causeth madness, and four drachms killeth one : so a little false doctrine maketh an idle head.

Sound Doctrine doth cheer the spirits.

Isa xxiv. 7, 13.

As ripe grapes do relish savourily, and with their pleasant and toothsome juice do singularly refresh the palate and delight the throat : even so sound doctrine, wholesome admonition, and gracious speeches do cheer the spirits and comfort the minds of Christians.

Spiritual Doctrine of our souls.

Matt. ix. 13.

As God works in His creatures, that after winter comes summer, and after a storm comes fair weather : so, in the spiritual doctrine of our souls, first, He teacheth repentance, preacheth the law, threateneth vengeance for sin, casts down man in his own sight, and lets him look even into hell, with fear of conscience for his disobedience ; but afterwards He comforts him, raiseth him up, and heals him.

False Doctrines, and inventions of men.

1. LIKE as hay, wood, and stubble, put to the fire, are brought to sudden consuming: 1 Cor. iii. 12-15
even so the doctrines and inventions of men, not established by the Word of God, cannot bear the trial of the Holy Ghost, but they by-and-by fall away and perish.

2. As there is no food more wholesome than the food of the Word of God, if it be received sincerely as it is: so there is none more noisome and hurtful, when it is marred with mixture of other things, or hath mingled with it the false doctrine of men.

3. As smoke hurteth the eyes, and suffereth them not to see clearly: so, also, doth perverse doctrine—it dazzleth the eyes, taketh away judgment, and blindeth with error.

4. As it is great foolishness to forsake the clear fountains and to drink puddle water: so it is great folly to leave the sweet doctrine of the evangelists and to study the dreams of men's imaginations.

How to Draw near unto God.

LIKE as he is said to depart from God who doth abandon and give himself to the lusts of the world, by which he draweth near unto the devil: so, likewise, he who departeth from these is said to draw near unto God, and so cleaveth unto Him by faith and true obedience. James iv. 8.

Drunkards and Drunkenness.

1. As Lot, in seeking to make himself merry with wine, did incur thereby a perpetual heaviness: even so all those that do practise the like are in great danger of getting dishonesty and shame. Gen. xix. 32.

2. Like as immoderate drinking of wine was the only cause of Lot's abominable and vile incest: even so the like excess in all other drunkards is the only cause why they do many things whereof, being come to themselves again, they are then both sorry and sore ashamed. Prov. xxxi. 4.
1 Tim. iii. 3, 8.
Tit. i. 7.
Lev. x. 9.
Numb. vi. 3.
Isa. v. 11.

3. As a man, by reason, is discerned from a brute breast: so, when wine or strong drink depriveth him of his understanding and reason, it depriveth man of manhood, and placeth him in the degree of beasts. Prov. xx. 1.
1 Cor. vi. 10; v. 11, 22.

4. As there is no exercise more profitable for the children of God for their salvation, or wherein God is greater glorified, than in prayer, thanksgivings, and praises to the Lord: so is there nothing that sooner quencheth the use of the same than drunkenness. 2 Kings xvi. 9.
Luke xxi. 34, 35.
Eph. v. 18.
Rom. xiii. 13.

5. As long and sore rain moisteneth the earth, and so converteth it into mire, that it cannot be tilled to bring forth fruit: even so our bodies, distempered with too much drink, cannot receive the spiritual husbandry, neither yield any fruit becoming the immortal soul. Prov. xxiii. 29, 30.
1 Pet. iv. 3.
Mic. ii. 11.

6. As all men do desire to have sufficient and competent showers of rain in their fields and closes, so that they may be able both to exercise tillage and to enjoy the plenty of their fruits and increase: even so, in this field, men should drink but so much as behoveth, lest, by excess and drunkenness, the very earth of their body (being, as it were, turned into a very fen and quagmire) may better serve to breed worms and serpents of vice and sin than it should be able to bring forth the fruits of charity.

7. As whatsoever groweth in fens and marshes bringeth forth no fruit, for therein do breed serpents and sundry kinds of worms, which do bring more horror and dread than increase of victual: even so such are drunkards, being fit for no profit or commodity; for oftentimes, in their drunkenness, they know neither themselves nor anybody else, neither can they go, stand, nor speak anything that pertaineth unto reason. Isa. xix. 14; xxviii. 1; xxiii. 7.
Amos ii. 5-15.

8. As, when there is too much rain, the ground is unfit for tillage and turned to mire : so, when one is drunken, the spiritual tillage can take no force, nor the soul bring forth her fruits of Christianity.

9. As a ship on the sea without a guide, leaning now on one side, now on the other, is often in danger : so, in like manner, it often happeneth to the drunkard, who, lacking the guide of reason, stumbleth at every stone, and sometimes falleth in the mire.

Drunken men.

As one overladen with wine can very hardly hide or keep any meat in his stomach : so, also, the drunken man may keep or contain in him no secrets.

Dunsical writers.

As the savour of the beast panther seemeth sweet to none other than unto brute beasts : so is Duns-Scotus and other writers of the Dunsical school, to sharp, quick, and good wits, most foolish ; whereas, unto dolts and jackdaws, they are as dear as any darling.

The Duty of parishioners to their ministers.

1 Thess. v. 12.
Phil. ii. 29.
2 Cor. vii. 15.
Heb. xiii. 17.

1. As they that sit at a table do eat, chew, and digest their food : so they that be parishioners, and hear the Word of God, ought to listen unto it, meditate upon it, and digest it in their hearts, that so they may receive the nourishment signified by the Word, and duty to feed, commended to the shepherds of Christ's flock.

2. As in meat we are not so much to seek liquorishness (dainties) as health : so must it be in the preaching of the Word, for ecclesiastical assemblies be not like to common plays, whereto men resort for pleasure ; but in sermons we are to look for that which is healthsome for the soul.

1 Cor. ii. 4, 5.

3. As in a banquet, if any dish chance to be over-salted, or otherwise it is not well dressed, the same doth not so offend us that, therefore, we can eat but little of the rest that is well seasoned : so, likewise, if in sermons we hear any sentence or word not so fitly applied as it were to be wished, we must not, for that, refuse to make our profit of the rest that is well and devoutly spoken.

2 Cor. iv. 7.

4. Like as, when a man filleth out but a little wine into an excellent wrought and graven cup, men regard more the cup than the wine ; when, contrariwise, if most excellent wine be brought in a simple cup, they consider and commend the wine rather than the cup : even so is it with the treasure of the Gospel, presented in a cup either of earth or of gold, because man's curiosity hath more respect to the pot, the mouth, or the eloquence, than to the treasure.

5. As we see, by experience, that the sucking of the child bringeth milk into the mother's breast : even so such as show themselves desirous to hear the Word of their pastors are a great encouragement to them to proceed the more cheerfully, and do even, as it were, bring words into their mouths.

6. As it is in vain to call the physician and to hear his counsel when we list not to take the medicine that he doth prescribe : so, in like manner, the people that hear the sermons and do not put the words in practice, instead of reaping profit, shall incur the greater damnation.

Amos. iii. 17.

7. Even as he that, having been two or three years at school, and hath not profited, is worthy to be taken away : so those parishioners that have been many years in the school

of Christ, and hear His Word, yet do not amend, neither increase in faith and love, do worthily deserve to be deprived of such a benefit of God, and, according to the threatening of Amos, to endure such a famine, not of bread, but of the Word, that the strongest and most lusty, seeking after it, but not finding it, may perish.

8. As the Church is the house of God and the kingdom of Christ : so those parishioners that bestow their goods upon the maintenance of the holy ministry, without the which this house and kingdom cannot subsist, do offer a sacrifice of most excellent sweet savour in the presence of the Lord.

1 Cor. ix. 7, &c.
Gal. vi. 6, &c.

9. As Christ commandeth us to pray to the Lord of the harvest to send workmen into His harvest : so is it the duty of parishioners, when He hath given them faithful pastors to pray unto Him—first, to preserve them in health and long life, for the good and edification of His Church ; secondly, by His Holy Spirit to guide them, that they may faithfully, and with fruit, employ themselves in their ministry.

Matt. ix. 38.
Eph. vi. 18, 19.
Col. iv. 3.
2 Thess. iii. 1.
Rom. xv. 30-32.

Overmuch Ease and pampering of the belly is a great provocation to sin.

As, with a pile or stack of small and dry wood, the fire is quickly kindled, and caused mightily to flame out : even so the outrageousness of carnal and fleshly lust is greatly provoked, moved, and stirred up through rioting, dancing, banqueting, quaffing, gulling, swilling, and continual feeding and pampering of the belly, and by taking the body from good, lawful, and honest exercises, and giving it to idleness, slothfulness, and overmuch ease and rest from labours.

Edifying of others.

LIKE as they that carry musk or other sweet odours about them cannot be hid, but must needs be made known to all, and that others must needs smell them : even so godly and faithful men, that carry in their hearts the Gospel of Christ, must needs make others partakers of the same.

Our Elders and ancestors, in times of ignorance, had yet good consciences in civil causes.

As the men of Nineveh repented at the preaching of Jonah, and the Jews did not at the preaching of Christ, who was greater than Jonah : even so the good and faithful dealing which our elders and ancestors had in times past, in civil causes, doth reprove our iniquities and show what they would have been if they had had the preaching of the Gospel so plainly as we have. And, therefore, well saith a godly father : “ Men had better consciences then and less knowledge ; now have they more knowledge and worse consciences.”

Matt. xii. 41.

Beza, Ep. l.

The Elect cannot finally perish.

As an elm or an oak casts its leaves in the winter, yet their sap abideth still in them : even so shall the holy seed continue in the elect. So that though there appear no fruits outwardly to our gross senses, yet the sure ground and substance, which He hath there planted, remaineth ; and though it have no outward seal in our sight, yet hath it a sure seal in God's sight, for the Lord knoweth it to be there, which is sufficient.

Isa. vi. 13.

God's love to His Elect.

Gen. xliii. 34.
Ps. civ. 24; xli. 12.

As Joseph loved all his brethren, but Benjamin he loved with a more special love, and therefore he gave messes of meat to them all, but Benjamin's mess was five times as much as the rest: so God giveth liberty to all His creatures as a good and loving God, in so much that the earth is full of His mercies; but His love to His elect children by Christ is a thousand times more than the rest, for them He upholdeth in their integrity, and doth set them before His face for ever.

The Elect are ordained to lead a godly life.

Eph. i. 4; ii. 10.
2 Thess. ii. 13.
2 Tim. ii. 21.

As the sun was ordained to shine in the day, and the moon in the night, and that order they keep—yea, every creature in its kind observeth the course appointed unto it by creation, as the grass to grow and trees to bring forth fruit: so, likewise, the elect were ordained to this end, to lead a godly life, and therefore, if we would either persuade ourselves or the world that we are, indeed, chosen to salvation, we must be plentiful in all good works, and make conscience of every evil way.

Those Elected or predestinated to life everlasting are elected to all the means of attaining unto it.

Rom. viii. 29, 30.
Tit. i. 1.
1 Pet. i. 2.
Eph. ii. 10.

LIKE as a man appointed to go to a place must go the direct way unto it: even so must men appointed to salvation go in the way to it—that is, to be called, justified, sanctified, and glorified.

Election of God.

Eph. iv. 9, 13, 14

1. LIKE as, if one, to see the better, should fix his eyes upon the globe of the sun, it is not to be doubted but his eyes would wax dim, and yet, if he looked upon that light in the sunbeams, he might have use of it, and see all things offered to his sight, and how and what way to direct his steps: even so, likewise, the eternal election of God, while it is considered in Christ, in whom we are chosen, and we seek in ourselves the testimony that the Holy Ghost yieldeth us by our effectual calling, then it affordeth us especial comfort, and assureth us of our salvation; but otherwise it bringeth trouble of mind and vexation of conscience.

Rom. ix. 12, &c.

2. Like as all men would account him a fool that should take upon him to lead (fathom) the sea, and because he is not able to do it should say there is no water in it; or if he should say there is no world, because a child cannot measure it with his span; or that there is no light in the sun, because his bleared eyes cannot abide the light of it: so when man, with his short wit, hath come to the deepness of God's wisdom in election, and because he cannot with his little dish of wit take up all, should say there is no election or predestination at all, he were greatly deceived.

3. Even as, if a man have two debtors, and he forgiveth the one, and follows the law in exacting his own of the other, he cannot truly be said to be unjust or an acceptor of persons: so it is with God, in electing and calling some to salvation, and in condemning others.

John viii. 47.

4. As there is not a more evident testimony or a surer argument that a man is in the state of condemnation who hath no mind to hear the Word of God, nor to lead his life according unto the doctrine thereof: so, likewise, is there not a more certain sign that any man is elected and predestinated to be saved than when he hath a mind to hear the Word of God truly preached.

5. As the clay lieth before the potter to be used and handled, disposed of, and formed as shall please him : so were all men at the first, before the Lord in His eternal counsel, to receive an end or use, according to His will—to life or death, to honour or dishonour, to salvation or damnation, to heaven or hell.

Rom. viii. 30; ix. 22, 23.

We must give diligence to make our Election sure.

As men are careful in the world, and painstaking enough, to make assurance of lands and goods to themselves and their posterity : even so we ought to be more careful and diligent to make ourselves sure of the election of God, which is more worth than all the world beside.

2 Pet. i. 10.

Election to salvation doth not abolish, but establish the second causes.

1. As God hath limited to every man the term of his life, but withal He hath ordained and appointed that, for the preserving thereof, he shall both eat and drink : even so God hath ordained, necessarily, that the elect must be saved, yet by such means as He hath appointed in His wisdom for the bringing of them to it—to wit, by hearing the Gospel preached, by believing in Christ, by amending their lives, by praying to God, &c.

2. As he that should abstain from food, and say that he needs it not to live by, would directly fight and strive against the will and pleasure of God, and so tempt Him : so, likewise, they that say that, being elect, they need not believe the Gospel nor amend their lives for the attaining to the kingdom of heaven, do tempt God, reverse His providence, strive against His will, and, so far as in them lieth, abolish the means and way to life and salvation, and do draw on to death and damnation ; and, therefore, they that be elected to life eternal are also elected to have faith, and consequently to amend their lives.

Rom. viii. 1, &c.
Eph. i. 4; ii. 16.
Col. iii. 12.
1 Pet. ii. 9, 10.

3. Like as a poor maiden, who, hearing that some king had among all others chosen her to be his son's wife, and withal ordained that, to that end, she, forsaking her parents and kinsfolk, should come to him on foot in the midst of winter, no doubt she would willingly and readily leave all, and even in winter and on foot come to the king to finish this great marriage, as the like we read of in David's life : even so we, understanding and having witness that God hath chosen us to be the spouse of His Son Jesus Christ, and co-heirs of His kingdom, and also that it is His will that, forsaking the world and the flesh, we should walk through the path of good works, in amendment of life, to come to heaven, there to accomplish this happy marriage, we ought fervently to renounce the world, the flesh, and everything that contrarieth His will, that we may the more speedily and cheerfully proceed in amendment of life, and so perform this blessed marriage.

1 Sam. xviii. 17, &c.

4. Like as, if the sun in its force, shining upon a stone, can so heat the same stone that a man shall not be able to touch it with his hands : even so much more shall we, if we meditate upon the love of God towards us, in our election, albeit we were as cold as marble, be warmed and kindled to love with all our hearts, with all our strength, and with all our minds.

1 John. iv. 19.
Luke xiv. 15.

Eloquence in sermons forbidden.

EVEN as those sheep which, in the presence of their shepherds, vomit and cast out again the grass they have eaten, do not profitably show how much and how well they have fed, but those rather which do inwardly digest and concoct their meat, and do give abundance of milk, and do bear the softest, weightiest, and finest wool, and do show themselves to be fat, fair, and well-looking, for by these things they show and plainly prove that their pasture is exceeding good : even so, not those pastors, ministers, and preachers of

2 Tim. iv. 1, 2, 5.
Tit. ii. 7.
Matt. v. 19.

the Word who do deliver words and stuff their sermons with eloquent and brave phrases do fruitfully and thoroughly declare unto the people that religion's pasture is excellent, good, and wholesome, and to be desired of all; but they, rather, who do inwardly concoct virtue and do observe it, and bending themselves to the actions and performance thereof, do flow with the sweet milk of mercy, and do clothe themselves and others with the fine fleeces of Christian love and charity, these do evidently declare how much they have profited in the doctrine of Christ, and how much also others ought to profit in the same, and do stir up the hearts and minds of their hearers to virtue and godliness, both with their doctrine and living.

Enemies of the Gospel.

Ps. li. 2, 5.

As archers do aim their arrows unto a certain mark: so the enemies of the Gospel bend and bestow all their endeavours unto the subversion of the true doctrine and of the true Church of God.

Enemy.

1. As Linceus, the man of whom Verro did write, could see through a wall: even so our enemy seeth through our servant and friend oftentimes what we do.

Luke xxi. 19; xxiii.
34.
Acts vii. 60.

2. As the bees, although they sometimes sting the hands and face of the owner and master of them, yet they be profitable in providing for him the sweet honey and wax: even so an enemy, although he persecute, injure, and wrong a good Christian, yet is he very profitable unto him, in furthering him to heavenward, if so be that by patience he possess his soul and do pray for him, as our Saviour Christ and Stephen did.

Gen. xv. 1.
Jes. xli. 10.
Matt. x. 28

3. Like as, if one had a great enemy and the queen, who yet is but a mortal woman, had promised to protect and defend him from the same his enemy, he would not fear him: even so much more we ought not to fear our enemies, seeing that God, who only is Almighty and of power to preserve, doth say, "Fear not, for I am thy Protector, thy Defence; and thy reward shall be exceeding great!"

Rom. xii. 20.

4. As there is no such grief to a jester or a juggler as when he doth see that with all his jests and fooleries he cannot move mirth nor change the countenances of them that hear him and see him: so there can be no greater torment to a wicked and malicious enemy than to see thee no whit grieved nor moved at his malice against thee, but that thou do so bear his injuries as if they were none at all; for thy adversary's purpose is to anger thee and to drive thee into the dumps, which, if he cannot bring to pass, then he is chafed and vexed ten times more than he was.

Envy.

Acts vii. 9; xvii. 5.

1. ALTHOUGH there be some countries (as Candia) which wanteth poison: yet is there no commonwealth, country, or court which is void of envy.

Gen. xxxi. 1.
1 Kings. xxi. 1, &c.

2. There are persons, as some dream, that will bewitch a man with their looks: so an envious man seeketh by all means to destroy the prosperous estate of his neighbour. Neither is the eye of a mighty man much for thy profit if thou have anything that excelleth in fairness or that he thirsteth after, as Ahab did for Naboth's vineyard.

3. As those that be runners are nothing grieved or vexed with the victory of the wrestlers, but very glad of their own: so ought we not to envy the prosperous estate of others, but rejoice at our own:

4. Like as a gun that is always charged and waiteth when it may best shoot off: even so the envious man is stuffed full of malicious poison, and seeketh opportunity and convenient time to put the same in practice. Gen. iv. 5, 6.

5. As the snake, the adder, and the toad have deadly poison in them, wherewith they hurt others and yet hurt not themselves: so envy is so poisonous a thing, that it both killeth him that hath it and hurteth others; for the envious man fretteth with himself, he fumes, he pines away to see others do well, he eateth not nor sleepeth quietly, nor can be merry until he see some mischief fall on the person he envies.

6. As the rust eateth and consumeth hard iron and brass: even so malicious envy, with fretting, consumeth our envious stomachs.

7. As the viper doth kill her dam by gnawing through her belly, and afterwards doth sting and poison others: even so envy doth consume him in whom it is bred, and afterwards hurteth others.

8. As malice drinketh the most part of her own poison: even so envy hurteth more the envious themselves than those they be envious of. Rom. i. 29.
1 Cor. xiii. 4.
Gal. v. 21.
Tit. iii. 3.
1 Pet. ii. 1.

9. As of necessity a shadow doth accompany those that walk in the sun: so is envy a continual companion to those that in good and honest things do excel others, and are advanced and renowned with the best.

10. As there is no shadow where there is no sun: so, where there is no prosperity, there is no envy.

11. As they that are tender sighted do find themselves grieved with every light and bright object: so is it with the envious in every prosperity of others.

12. As cantharides, a certain green and venomous worm or fly, usually feedeth upon wheat when it waxeth ripe and on roses in their pride: so, likewise, doth the envious man. He taketh against those that be honest, and grieveth at the increase of other men's virtue; so that it is more easy for a poor man to shun contempt than for a rich man to avoid envy. Gen. iv. 5; xxx. 1,
xxxvii. 4.

13. Even as the sun beating directly upon the crown of the head yieldeth but a small shadow: so those that are in eminency and authority far above us do purchase but small envy against them. 1 Sam. xvii. 8.

14. As smoke, which, so long as the fire is but small, maketh a great show, but so soon as it flameth, vanisheth away, or at the last appeareth nothing like so plainly as at the first: even so envy is often extinguished by the greatness and excellency of other men's prosperity.

15. Like as self-love is such a plague that all the children of Adam are therewith poisoned: so the envy that groweth thereof is but over common and too deeply rooted, even in those that profess themselves to be the children of God.

16. As rust consumeth the iron: so doth envy waste the man that is possessed therewith; for it is a moth to the heart, a canker to the thought, and a rust to the soul.

17. Even as a viper, by devouring the womb of her dam, maketh her passage forth: so envy eateth and consumeth the soul of that man who in his heart hath conceived her. Job v. 2.

18. As the joys of the happy do increase: so do the sorrows of the envious multiply.

19. As the poison of serpents hurteth others, but not themselves: so, contrariwise, the poison of the envious hurteth themselves before others; for the envious man converteth the good of another to his own hurt, and so tormenteth himself at the felicity of others. Matt. xx. 15.

20. Like as the dore, or black-clock, who, naturally lurking in dung, taketh her food thereof: so doth the envious man grow fat on other men's calamities, because hatred and envy are directly opposite to love, which rejoiceth in other men's felicity. 1 John iii. 15.
James iii. 18. 6.
Matt. xxvii. 18.
Gal. v. 26.

21. Even as smoke preaseth (presseth) and flieth up on high, as though it would cover and darken the sky : so envy and calamity do aim at those especially who are advanced and placed in high degree, so that many times they are cast down headlong from their dignity very suddenly and with much ignominy and disgrace, especially when their honour has changed and corrupted their manners.

22. Even as a moth or worm doth not breed in the cedar, being a goodly and odoriferous tree, always fresh and flourishing, the wood whereof doth not rot : so envy is not bred in the heart of a wise and virtuous man, but in the mind of a man that is wicked and ungodly, and is grieved and tormented at the happiness and welfare of other men, and repining and envying those especially that in any gift or quality are before him.

23. As a ship that is tossed with continual waves is in danger : so is an envious man, who is always in trouble of mind, pining and repining at the good success of others.

24. As we see, among beasts, some feed upon venom and some others upon carrion : so, likewise, doth the envious man fat himself in the loss, poverty, misery, death, or destruction of his brother.

25. As flies leave the sound parts of the body, and light upon the corrupted and putrified parts thereof, and take such delight in the matter and filth, that it is hard to keep them from it : so, likewise, an envious man taketh no pleasure in all the other parts of a man's life, but only in that which is diseased and corrupted.

26. As the enmity which is between eagles and dragons, or that between the crows and the owls, the cock and the lion, the boar and the elephant, between whom, it is reported, there is such discord and hatred, that even when they are dead their blood will in no wise mingle together : so, likewise, envy and virtue can in nowise agree ; for he that will be in favour with the envious man must needs be vicious.

27. As the moth in the garment, the worm in the tree, or the rust on the iron, which first consumes those things that have engendered them : so, likewise, envy consumeth itself ; for envious men (as the old saying is) are not only like unto vipers, in that they are always full of poison, but also for that neither the one nor the other can bring forth their young ones without killing themselves. And they differ in nothing but in this, that, whereas as soon as the young vipers are hatched, the old presently die ; malicious men consume by little and little, as men pine in prison or waste with long sickness.

28. As darnel springeth up among good wheat, and nettles among roses : even so envy groweth up among virtues.

Epicurism the fountain of sin.

As moist and waterish grounds bring forth nothing but frogs and toads : so the belly and watery stomach that is stuffed like a tun bringeth forth nothing but a drowsy mind, foggy thoughts, filthy speeches, and corrupt affections.

Equality in marriage.

1. As two palfreys or two oxen of unequal stature cannot be coupled under one yoke : so a noble woman matching with a man of base estate, or, contrarily, a gentleman with a beggar, cannot be comforted or coupled under the bands of wedlock.

2. As the Lord commanded that an ox and an ass should not be yoked together, because the match is unequal : even so it is an unlawful thing for the faithful to marry with infidels, or to have anything else to do with them.

A great Error for a man to think he shall be saved when he is dying, if he say, "Lord, have mercy upon me!"

1. LIKE as, if an arrant thief should thus reason with himself and say, "I will spend my days in robbing and stealing; I fear neither arraignment nor execution; for at the very time when I am to be turned off from the ladder, if I do but call upon the judge, I know I shall have my pardon," behold a most dangerous and desperate course: even so the very same is the practice of careless men in the matter of their salvation; for a man may die with "Lord, have mercy!" in his mouth, and perish eternally, except in this world he enters into the first degree of eternal life.

Matt. vii. 21.
John v. 24.

2. As every wound killeth not the man: so every error depriveth not man of salvation.

3. As the natural parts, being wounded or infected, will cause death: so those errors that destroy the fundamental heads of the truth bring everlasting destruction, unless the Lord prevent them with repentance.

The fearful Estate of many people.

1. As the smith's stithy, the more it is beaten, the harder it is made: even so, commonly, the hearts of men, the more they are beaten with the hammer of God's Word, the more dull, secure, and senseless they are.

2. Like as, when a malefactor, on the day of assize, is brought forth from the jail with bolts and fetters to come before the judge, as he is going all men pity him and speak comfortably unto him; but why so? because he is now to be arraigned at the bar of an earthly judge: even so such is the estate and case of all impenitent sinners, which is far more miserable than the case of this man; for they are fettered in bondage under sin and Satan, and this short life is the way in which they are going every hour to the bar of God's justice, who is the King of kings and Lord of lords, there to be arraigned, and to have sentence of condemnation given against them.

Evil speakers.

As slouching and cowardly dogs do bark at all men whom they know not: so the rude and barbarous people do carp at and reproach what thing soever they understand not.

Examining of a man's own self.

LIKE as no man will ever seek the physician except he knows himself to be diseased, or acknowledge the excellency and necessity of the physician, and how much he is bound unto him, except he knows his own disease to be pestilent and deadly: even so no man acknowledgeth Jesus Christ to be the only Physician of our souls (who died for our sins and rose again for our justification), except he knows first his own soul to be diseased. Neither can he perceive the excellency of Christ crucified, nor how much he is bound unto Him, except he first enter into the consideration and knowledge of his own outrageous sins and the incurable infirmity which we have received through the infection of our first parents, Adam and Eve.

Rom. iv. 25.

Example.

1. As they who do deck themselves have then the looking-glass before their eyes: so they who go about any worthy thing must have of worthy men the example in mind, and

do it in that manner that others may not scorn to make them their example in such a matter.

2. Even as the lambs which the sheep conceived as they beheld Jacob's rods were of the same colour as the rods were of : so such religion and actions as princes, peers of realms, and countries, ministers, parents, and governors be of, such, for the most part, is the religion, and such are the actions of subjects and inferior persons.

2 Sam. iii. 35, 36.
Ezek. xvi. 44.

3. As examples are very dangerous in evil things, so are they of great force and virtue in good and holy things; for if princes would have godly, virtuous, loyal, and obedient subjects, they must deal with them as Jacob did with his sheep : they must lay before them the rods of true religion, justice, holiness, righteousness, and integrity of life and manners; and then, no doubt, they will conceive in their hearts thoughts that be pure, righteous, chaste, sound, and holy, and bring forth great plenty of fruits of the same colour that the rods are of—to wit, not words only, but works also of faith and obedience to God and man. Parents with their natural children, ministers of the Word with their spiritual children, and masters with their servants must do the like.

Exod. xxiii. 2.

4. As, when many birds flicker and flock together, they fall upon the net without any fear, but one or two alone will be afraid : even so the example of many, and many sinful companions, do embolden men to run into the snares of Satan without any mistrust.

Heb. xii. 1.

5. As the cloud did guide the Israelites through the wilderness to the land of Canaan : so the faithful now are to be guided to the heavenly Canaan by the examples of good men that have believed in God before us, and have walked the straight way to life everlasting.

Excess taketh away pleasures.

As too bright a light dazzleth our sight, and too great a noise hindereth our hearing : so, likewise, too great curiosity in devising our pleasures taketh away a great part of the fruition of our delights ; neither is there anything that maketh our meat more savoury than hunger and health.

Expectation of reward.

Gen xl., xli., xliii.,
xxx. 1 ; xxxvii. 4 ;
1 Sam. xviii. 8.

As two that should pass together towards their country, the one to receive honour for his good service done abroad, the other as a prisoner, to be arraigned of treasons committed in former dominions against his sovereign, could not be like merry in their inn upon the way (as it seemeth to me) ; and though he that stood in danger should sing or make show of courage and innocency and set a good face upon the matter, yet the other might well think that his heart had many a cold pull within him—as, no doubt, but all wicked men have when they think with themselves of the life to come ; or as, if Joseph and Pharaoh's baker had known both their distinct lots in prison—to wit, that on such a day the one should be called forth to be made lord of Egypt, and the other to be hanged on a gallows—they could hardly have been equally merry whilst they lived together in time of their imprisonment : even so the like may be said, and much more truly, of virtuous and wicked men in this world ; for when the one do but think upon the day of death, which is to be the day of their deliverance from their prison, their hearts cannot but leap for very joy, considering what is to ensue unto them after ; but the others are afflicted and fall into melancholy as often as mention or remembrance of death is offered, for they are sure that it bringeth with it their ban.

Eyes and ears.

LIKE as hunters in nowise will suffer their hounds to bite of every beast, but will keep them fresh for the wild beasts : so ought we not to suffer our eyes and ears to be busied about every trifle, but rather reserve them for things necessary.

Ps. cxix. 17.
Job xxx. 1.

God's Face is fearful to the wicked.

As the face of an earthly judge, who can but kill the body, is most fearful and terrible unto that party who is brought before him for his wicked fact : even so the face and sentence of the eternal and heavenly Judge of judges will be most terrible against the wicked, who, after He hath killed, can cast both body and soul into hell fire, and from whose countenance both the heavens and the earth flee away.

Matt. x. 28.
Rev. xx. 11.

Fall of a man through his own pride.

As we see a child who, whilst he runneth up and down to show his new clothes, he stumbleth even upon his clothes and catcheth a fall, and, seeing himself down and his clothes soiled and arrayed in the dust, he crieth louder at his fall than he crowed before at his new coat : so God hath put many excellent graces upon thee. Thou crowest at the sight of them, as Nebuchadnezzar did at the sight of his palace, and, like a fool, thou art in admiration of thyself, till thou stumblest even upon thine own gifts, and when thou art down, thou, who before didst crow like a fool, dost then cry like a child, especially because thou seest thy excellent graces, even thy coat of divers colours, stained and soiled with thy fall.

Ps. lxxv. 6, 7.

The Famine of the soul.

LIKE as, when God sendeth a famine, that we hardly find wherewithal to sustain our lives, then our condition is miserable : even so much more dangerous and greater is the famine of the soul when God taketh away from any people the sincere preachers of His Word.

Amos viii. 11, 12.

Faith.

1. LIKE as the sun, which, although it remain still in the firmament, and therefore, in very deed, toucheth not the eye, yet the resemblance of the body of the sun is present and reacheth to the sight, notwithstanding so great a distance between : so the body of Christ, which, by His ascending, is taken up from us, hath left the world and gone to His Father, is, indeed, absent from our senses, yet our faith is conversant in heaven, and beholdeth the Sun of righteousness, and is verily in presence with it there present, like as the sun is perceived by our sight on earth.

John xiv. 19;
xvi. 10, 28.
Acts vii. 55.
Col. iii. 1.
Heb. iv. 16,
1 Pet. i. 8.

2. As the sun with his light is present to all things : so is also Christ, with His Godhead, Spirit, and power, by faith present to all and filleth all.

Eph. i. 23.
Col. i. 17, 18.

3. Like as, when a man hath liberty to go into the treasure-house of a king, there to enrich himself, he will first of all seek to have the keys wherewith he may open the doors and so enter, for otherwise it will nothing profit him : even so we, if we desire to be enriched with God's graces, must first of all labour to have faith, which is the only key of God's treasure-house, and doth bring upon us from God all graces needful, both for soul and body.

Mab. li. 4.

4. Like as no man may live a corporal life by means of the soul of another man, but only by his own soul : even so no man may live a spiritual life by the faith of another, but only by his own faith.

5. As no man may entertain and conserve the life which he received by means of his soul, by the food and nourishment which another doth take, nor by that which he eateth and drinketh, but only by that which he himself doth take, and by the meats and drinks which he receiveth by his own person : even so is it of the nourishment of the faith of every man by the Word of God, for the entertainment and conservation of the spiritual life.

*Ezek. xviii.
Matt. viii. 5 ; ix. 2.
Mark ii. 3-5.
Luke v. 18.*

6. Like as no wicked and ungodly son is made better for and in respect of the faith and virtue of his godly father, neither yet any godly son is worse in respect of the ungodliness of his wicked father : so no man is saved by another man's faith, but by his own ; and yet it cannot be denied but that both temporal and spiritual benefits are obtained and gotten for and through the faith of other men. Even as one man by his wisdom may make another man prove wise : so he that believeth may, by his faith and prayer, obtain faith for other men ; yet, notwithstanding, like as no man is wise by another man's wisdom, but by his own : so no man is saved by another man's faith, but by his own.

7. As the leaves, flowers, and sprigs of water betony or brown-wort have their yearly course and change, yet the root from which they spring is everlasting : so, though the outward fruits of faith are changeable and decay many times, yet faith continueth ever.

8. As dictam or tragium received causeth darts sticking in the flesh to fall out : so the promises of God in Christ, apprehended by faith, cause the fiery darts of the devil to vanish and fall away.

9. As the smell of trefoil is often stronger in a moist and cloudy dark season than in fair weather : so the strength of faith uttereth itself more in adversity and affliction than in pleasure or time of prosperity.

*1 Thess. ii. 11.
2 Kings ii. 12 ;
xiii. 14.
Phil. 10.*

10. As the parents are a means to beget the bodily form of their children : even so the preachers, who are called fathers, beget the form of a Christian mind, which is faith, or the confidence of the heart, which layeth hold upon Christ and cleaveth to Him alone, and none else.

11. Faith is compared unto gold, but faith is much more noble than gold ; for as gold is the most precious metal in things mortal, so faith doth most excel in things spiritual.

12. As a house is made to keep us from cold in winter and from heat in summer, and to defend us from thieves and violences that may be offered us, which house, if it be always in building, doth not save us from any one of those harms : even so our spiritual house of faith, if it be once built, it saveth us from heat of persecution and coldness of all kinds of adversities, from the devil, and from all kinds of temptations wherewith he assaileth us ; but being always in building, it saveth us from none of these.

13. As those birds that fly highest in the firmament are not so quickly snared by the fowlers' gins as others are : so, likewise, those men that have always an eye through faith unto Jesus Christ, whose minds do mount above the skies, are not so soon snared by the flesh, the world, and the devil as others be.

14. Like as fire, if fuel or wood be not always added to it, will at length go out : even so faith, if we let it alone and never stir up the same by hearing the Word preached, by repentance, and invocation, it will clean be extinguished.

Rom. i. 17.

15. As a plaster, if it be not laid to the wound, will never heal the sore : even so faith and belief will not profit any man unless he truly apply it to himself.

16. As the mighty oak, whose root as far stretcheth downwards as its boughs upwards, may be shaken but yet not plucked up quite : even so they that have fixed their faith firmly in

Christ, and have cast the anchor of their hope in His lap, though they be tossed to and fro divers ways, cannot finally fall away from God.

17. Like as an emplaster or cataplasm made of the bruised seed of mustard is known to have singular virtue and effect, being applied to them that have their members benumbed and that are fallen into lethargy or drowsy evil, or that be troubled with swimming and giddiness in the head, or that have the apoplexy, palsy, falling sickness—and, to be short, for all colds, griefs, and diseases—because it warmeth and bringeth heat, motion, and sense again into the affected parts, and is also good to help leprous, scurvy, scabby, and ulcerous persons: so, likewise, faith, being upholden, shored up, and surely anchored unto the Word of God, reviveth, erecteth, cheereth up, and restoreth the dull spirits and appalled conscience of man, making it ready and prompt to execute, achieve, and exercise the offices and functions of godliness.

18. As a labourer, in serving a mason or slater, as he goeth up the ladder, stayeth himself with one of his hands and serveth the mason or slater with the other: even so every good Christian in this world is, as it were, upon a ladder; his two hands are faith, whereby he stayeth himself in his calling, depending on the commandment and promise of God, and the other love, whereby he performeth the works of his calling to the good and benefit of others.

19. Like as a man with a palsied hand can stretch it out as well to receive a gift at the hand of a king as he that is more sound, though it be not so firmly and steadfastly: even so we must know that a weak faith will as truly apprehend God's merciful promises for the pardon of sin as a strong faith, though not so soundly.

20. Even as it little profiteth the wounded man to have the best medicine lying by him, except he had a hand to lay the plaster upon the sore: even so the mercies of God can do us small good, except we have faith to apply them unto our sinful souls.

Hab. ii. 4.
2 Cor. i. 24; iii. 7.

21. As our hand is to our mouth, and the mouth to the stomach, and the windpipe to the heart, so that, if thou hast not a hand to feed thy mouth and a mouth to feed thy stomach, thy body must needs soon perish; and again, if the windpipe should be cut asunder, presently thy heart dieth and all thy members fall down, because they want the breath of life: even so, if thy faith, which is the only means whereby thou receivest the breath of Christ's Spirit into thy soul, and whereby thou livest that new life in Christ Jesus of which the prophet Habakkuk speaketh, "The just shall live by his faith;" if this pipe and conduit be perished or broken in thee by thine own negligence, or cut off by thine adversary the devil, who seeketh nothing else night or day but thy everlasting spoil, then, certainly, both thy soul and body must needs perish too.

22. As the fig-tree that bare no fruit was threatened to be cut down; or as a sun without light is but a painted sun; or as a coal without heat is dead; or as a body without motion liveth not: even so faith without works is dead; and the Christian that bringeth not forth the fruits of the Spirit of Christ belongeth not to Christ, and so is no Christian.

Luke xiii. 6.
James ii. 17.

23. As infidelity is the head-spring of all wickedness and vice: so, on the contrary side, faith is the original well and fountain of all virtue and godliness, which faith is declared not only by words, but by such deeds and works as God hath commanded us in His holy and sacred Scriptures; and where no such works be, speak they never so godly, there is no true lively faith.

Tit. i. 13-16.

24. As beggars, who, not being worth one farthing, will yet boast of great wealth: so many brag of great faith and holiness, but have little or none, even as though they could remove mountains out of their places, and yet know not what true faith is.

Luke xvi. 8.

25. As the sun, except it shine and beat upon the face of the earth, there will no fruit spring, increase, or ripen: even so, except faith shine in the souls of men, they shall never be acceptable to God.

Gal. ii. 20.
John iii. 6, *etc.*

26. As the sun, shining in the firmament, availeth him not that hath no eyes to see the same, neither him that winketh with his eyes and will not see, but only him that doth behold the light thereof: so doth the death of Christ profit him nothing who lacketh true faith to lay hold upon the same, but only such as, by a lively and fruitful faith, apply the same unto themselves.

27. As some kinds of medicines are so composed that they will serve for a general help for all diseases: so catholic faith doth serve against all diseases of the soul.

28. As a traveller, who, journeying into a country where he might live delightfully and profitably, doth leave the right and straight way, and follows by-paths which will lead him into dangerous places, to the loss of his life, is unwise: so every one that thinketh to please God without faith taketh a wrong course, and deceiveth himself, to the destruction and loss of his soul.

Ps. i. 16.

29. As a shield or buckler is the chief defence of a soldier, whereby he beateth back his enemies' weapons: so, likewise, faith, in time of spiritual conflict, repelleth the devil's weapons or instruments.

Exod. xxv. 40.

30. As the superstitious pagans thought that an idol, which they termed *Vibilia*, kept them from erring out of their way: so faith, which is our *Vibilia*, will not suffer us to wander out of the way, so long as we do all things according to that pattern which was shown us in the mount.

31. As the argument is always good for the substance of any subject unto the natural property of the same; and, contrariwise, the property being set, the subject of necessity must be seen: so faith, which justifieth man, being set, good works, which are the properties of the spirit of faith, are necessarily set.

1 Tim. i. 18, 19.
Matt. xxv. 24.

32. Even as good works being set, faith, from which they do spring, must needs be set: so whosoever faith is not, good works are not, and where good works be not, there is not faith, the cause of good works.

33. Even as without eyes no man seeth, without ears no man heareth, without smelling no man smelleth, without tasting no man discerneth tastes, without touching no man toucheth anything: so, without faith, can no man see, hear, smell, taste, eat, and finally touch Christ.

Gen. xvii. 10.
Exod. xii. 13.
Matt. xxv. 26, 27.
1 Cor. xi. 23.
Gal. iii. 14.

34. As, by the preaching of the Gospel, the Holy Ghost doth kindle faith in us: so He increaseth, feedeth, cherisheth, and confirmeth the same by the use of the Sacraments.

35. As the body hath its hand, mouth, and stomach, whereby it taketh, receiveth, and digesteth meat for the nourishment of every part: so, likewise, in the soul, there is a faith which is both hand, mouth, and stomach, to apprehend, receive, and apply Christ and all His merits for the nourishment of the soul.

Isa. xlii. 3.
Matt. vi. 6.

36. As in the little and tender bud is enfolded the leaf, the blossom, and the fruit: so where men are displeased with themselves for their offences, and do withal constantly from the heart desire to believe and to be reconciled to God, there is faith and many other graces of God enfolded.

37. Even as in a child, when he grows to be a man, remains the same substance that was in the child before, but now is made stronger by age, and casts away all childish toys: so in the same faith which we profess in our baptism must we grow and learn the full understanding of it, that it may be felt sweeter unto us daily more and more while we live, even to our last end, and by which faith we also grow in the fear of God, and by which we be saved.

A dead Faith.

James ii. 14, &c.
Gal. v. 6.
James i. 22.

1. LIKE as he that falleth into a river, if he neither move hands, arms, nor legs, is quickly drowned, and sinketh down dead to the bottom, but if he swim escapeth alive: so he that

trusteth to a dead faith, which, because it hath no good effects, and bringeth forth no lively fruits—as a holy love to God and man, piety, patience, pity, mercy, compassion, and such like virtues—he must needs be drowned in utter destruction, and sink down into the bottomless gulf and pit of hell; but he that moveth his hands and his feet to do the deeds of a true and right faith, who worketh by love, and shall be a doer of the Word, and not a hearer only, he shall escape safe out of all dangers, and shall arrive at the happy haven of eternal blessedness and everlasting life through Christ Jesus.

2. Like as, if a man say to one that is hungry, “Fill thy belly,” and yet giveth him nothing, this shall not be true charity: so, likewise, if a man say he believeth, and bringeth forth no works of faith, this shall not be true faith, but a certain dead thing set out with the name of faith, whereof no man hath to brag unless he will openly incur reprehension, seeing that the cause is understood by the effects.

Faith and hope do differ.

1. As faith apprehendeth a present benefit: so, likewise, hope looketh for one to come.
2. As faith alone apprehendeth the promise made by Christ: so this neither hope nor other things can do.
3. As faith is a knowledge in the mind and trust in the will: so hope is a knowledge in the will and in the heart.

Faith and obedience requisite in them that be baptized.

LIKE as there be in the doctrine of Christ two parts, one concerning faith, the other obedience: even so they are both also required of them that be baptized; for baptism is added to the doctrine of Christ; so that a man may say aright in this case, as the apostle saith unto the Galatians concerning circumcision, “I do testify to every man that is baptized, that he is a debtor, to accomplish and keep the whole doctrine of Christ.”

Faith, as God giveth us it, so He increaseth the same in us.

As it is the part of a natural father to nourish and set forth the child which he hath begotten: even so, no doubt, God is so faithful, that, as He giveth faith unto His dear children, so He doth further, feed, and conserve the same also in them.

Faith hath need of continual increase, and yet is never perfect in this life.

1. LIKE as, in every man's body, it is necessary there be increase of the body according to the measure and quantity of every one, until it cometh to the perfect measure: even so it fareth with the case of faith for the bringing of it to a just measure, saving that the increase thereof cannot be made up in any certain number of years, as the body may, but needeth to have continual increase as long as we have our being here upon earth, by continual preaching, catechising, by the right use of the Sacraments, by true and earnest prayer, and by discipline.
2. Even as a candle or lamp, unless it be nourished with a supply of new tallow or oil, is soon extinguished: so also the word of our faith utterly decayeth unless it be preferred (advanced) by new doctrines and meditations of Scripture.

Faith ; how it is alone, and not alone without works.

1. As the Queen's majesty, though in her state and office she be alone, yet she goeth not without her maids of honour after her ; or as the office of the eye alone is in the head to see, yet the eye is not without other members of the body, which have also their offices to them assigned and appropriated : even so it is with faith ; for most true it is that by faith alone, in respect of works of the law, we are justified ; and yet the same faith being alone, she is not alone—in her office alone, but in practice not alone ; so that as every thing must stand in its proper charge and office, so also must every thing need in some respect the society and help of other things.

2. Like as the root sucketh of the ground, the body receiveth of the root, the branches take of the body, the fruit shooteth out of the branches, these successively go together : even so is faith grounded upon Christ's passion. Faith giveth the sap of love, love blossometh forth in good works ; and, therefore, in faith we must be constant, in love fervent, in works diligent, and in doctrine we must keep order ; we may not let the effect presume before the cause, nor the daughter before the mother.

3. As works without faith make but a pharisaical hypocrite : even so faith without works maketh but a carnal gosseller.

4. Like as the flame of fire burneth the wood without the help of the light, and yet the flame cannot be without the light : even so is it assuredly true that faith alone consumeth and burneth away sin without the help of works, and yet that the same faith cannot be without good works ; and, therefore, if we see a flame that giveth no light, we know by-and-by that it is but vain and painted : even so, when we see not some light of good works in a man, it is a token that he hath not the true inspired faith which God giveth to His chosen, to justify and glorify them withal ; so that most certain it is that the love of God and a man's neighbour do of necessity go jointly together with faith.

5. Like as with the rising of the sun there goeth jointly, of necessity, the spreading forth of his beams and his light : even so, of necessity, love and good works follow faith in those that are justified, insomuch as he that loveth not and liveth well abideth in death.

6. Like as that body wherein there remaineth no feeling or moving liveth not, and yet it followeth not thereupon that feeling and moving are the cause of life, but life is the cause of moving : even so the efficient cause of our justification is God, for the obedience, passion, and death of Christ only, and faith is the instrument whereby we take hold of Christ our Righteousness. So, then, the love of God and a man's neighbour must of necessity follow faith in him that is justified, like as moving and feeling do of necessity follow life ; but love and good works cannot proceed but of faith, like as there can grow no good fruits but of a good tree.

James ii. 18.

7. As we commonly say that white hairs make an old man, and yet our meaning only is that they declare him to be an old man : even so, when we say that works do justify, it is yet meant that works do but declare who is justified.

8. Like as in the fire the light and heat are joined together for man's use, yet the heat only warmeth : so, likewise, faith and works go together in man's life and conversation, but it is faith alone, without works, that saveth.

9. As the hand hath a property to reach out itself to lay hold of anything and to receive a gift, but the hand hath no property to cut a piece of wood of itself without a saw or knife or some such like instrument, and yet by the help of them it can either divide or cut : even so is the nature of faith to go out of itself and to receive Christ into the heart ; as for the duties of the first and second table, faith cannot of itself bring them forth, no more than the hand can divide or cut, yet, join love to faith, and then can it practise duties commanded concerning God and man.

10. As, in regard of substance, although the eye be never alone, yet, in regard of seeing, it is alone: even so, though faith subsist not without hope and love and other graces of God, yet, in the act of justification, it is alone without them all.

11. Like as, when any one of the Israelites was stung to death by fiery serpents, his cure was not by any physic or surgery, but only by casting of his eye up to the brazen serpent which Moses had received by God's commandment: even so, in the cure of our souls, when we are stung to death by sin, there is nothing required within us for our recovery but only that we cast up and fix the eye of our faith on Christ and His righteousness. John 14, 14.

Faith is faith, though it be weak, or small, or lie hidden.

1. LIKE as a little child, with his little hands, or as a poor man with his rugged and scabby hands, will not refuse to take bread and other alms that men will bestow upon them, as well as if their hands were greater and whole; and like as diseases that are universal throughout the whole body (as a burning ague), though they weaken all the parts of the same, and specially the stomach more than all the rest, yet, nevertheless, hinder not but that it may take a medicine—yea, rather, the disease is an occasion unto it, to provoke it unto it: even so, also, it ought to be that the weakness of our faith should not keep us from embracing righteousness and the other benefits of Jesus Christ, but should prepare us to the contrary. Luke v. 31, 32.

2. Like as our diseases and infirmities let (hinder) not, but that our faith, be it never so weak, is yet capable of the grace of God and of all the righteousness of His Son: even so the littleness of faith maketh it not less capable to be able to apprehend and embrace the righteousness of Christ, &c.

3. Like as the apple of the eye, which is so little, and yet, for all that, can apprehend the light of the sun, which is spread over all the horizon—yea, and the sun itself, which is far greater and more ample than all the earth: even so the eye of faith, albeit that it be very small, yet it ceaseth not to lay hold of the Sun of Righteousness, together with His light and other gifts, which are as great and as many in number.

4. Like as a woman with child, though she feel not the child always stir, yet, because she hath sometimes felt it, she comforteth herself that she is with child; and as she is with child a good while before she can sensibly feel it move, and at the first feeleth it but weakly—yea, after she hath felt it strongly, sometimes she feeleth it not again a good while; and when she doth, in much weakness sometimes in comparison of the former; and yet for all this hath, in the end, a happy travail: even so faith is not felt to move strongly as soon as it is bred, and when it beginneth once it continueth not always alike motions; so that it is with faith and all other graces of the Spirit as it is with the sun, which sometimes setteth, sometimes riseth, sometimes shineth, sometimes is covered with clouds, or shadowed from us by thick and foggy mists arising out of the earth: even so faith and other virtues sometimes seem to be set and gone down in us, but when the morning comes they arise again; sometimes they are covered from our eyes by such mists and clouds that arise out of the flesh that we cannot espy them; but yet, for all this, as he reasoneth ill-favouredly and untruly that saith, "The sun cannot be seen now for clouds, therefore it is not in the firmament," so he that saith, "I cannot see and perceive faith and the Spirit in me now, for the fruits of the flesh, therefore they be not in me."

5. Like as it doth not follow that a little child hath no reasonable soul because he hath not the use of it; or that the trees be dead in winter because they bear no fruit; or that there is no fire because there is no flame: even so whosoever hath a certain testimony of his faith and salvation in his life may be assured that it is there still, and shall be unto the end, although for a time he feel it not, nor perceive the working of it, &c.

John xlii. v.
Phil. i. 6.
Rom. xi. 19.

6. Like as, when fire is raked under the ashes, it sheweth not its brightness or heat outwardly until it be unraked and kindled in a flame : even so it oftentimes falleth out with our faith, which is hidden and covered with many vices, which the most holy saints of God do many times themselves commit (even as to fall into diseases), the which continueth till it please God to stir us up anew by His Spirit, and to kindle us again, even like as when a candle is put out.

7. Like as Rebekah, when she felt the twins strive in her womb, though it pained her, yet she knew both that she had conceived and that the children were quick in her : even so they who have these motions and holy affections in them—to wit, that their sins are pardonable, desiring mercy and pardon of God in Christ, by hearty prayer for them—may assure themselves that the Spirit of God dwelleth in them, and, consequently, that they have faith, though a weak faith.

8. As a poor diseased beggar with a lame hand, having the palsy also, is able, nevertheless, to reach out the same and receive an alms of a king : even so a weak and languishing faith is sufficiently able to reach out itself, and to apprehend the infinite mercies of our heavenly King, offered unto us in Christ.

Matt. xvii. 20.

9. As an infant taketh and holdeth with his little hand a whole apple, though he doth it not so strongly or surely as a man : even so faith, how little soever it be, taketh hold on Christ, and receiveth Him not by halves, but whole.

John iii. 16.

10. As by the apple of our eye, though marvellously little, we see very great mountains, and the very body of the sun, much greater than the whole earth : so, likewise, our faith, though very little, taketh and receiveth all Jesus Christ the Sun of righteousness.

Mark ix. 24.

11. As a little child doth as truly hold a precious ring with his finger as a giant with all the force of his hand and fist, being one and the self-same ring : so our faith, whether it be weak or strong, apprehendeth and taketh hold upon the merits of Christ Jesus the Son of God.

Faith must not waver in prayer.

James i. 6, 7.

As the wave of the sea is driven sometimes upon this coast, sometimes upon that, according to the wind and the raging of the sea : so, likewise, a man doubting ; now he thinketh this thing, but shortly after, his mind being changed, he thinketh another thing, even as he is driven on with erroneous doctrine and blind affections. Such a man praiseth in vain, because he is destitute of true faith.

Faith perfect in substance, but in quantity groweth greater by daily increase.

Mark ix. 24.

1. As a child when it is new born is a perfect man, and a man full grown is a perfect man : so also standeth the case with faith. That faith is perfect which receiveth and taketh hold upon Christ ; but it hath need of daily increasements, to the end it may become full in all parts.

2. Like as a child, though he be a perfect man, yet hath need of daily food and nourishment, to the intent he may come to his full growth and making : even so he that believeth hath need to mind God's Word continually, and to hear the same preached often, with other like helps, to the end that he may from day to day take new increase.

3. Like as the power of reason, which we received at the first birth of our flesh, must always be nourished, helped, and exercised to the necessary uses of our life : so, likewise, faith, which is, as it were, a certain reason of our second birth and new man, must be fed and furthered like an infant, to the spiritual life.

Faith the only means of forgiveness of sins.

1. As no man can be said to enjoy and possess riches who is himself uncertain whether he hath riches or no ; or as he cannot be said to enjoy regal honours and princely dignities who doubteth whether he shall ever obtain them : so, in like manner, neither must we think that there is any felicity in remission of sins if this certain and undoubted trust of forgiveness of sins be wanting.

2. Like as we apprehend colours by the sight, and sounds by the ear : even so we apprehend by faith God's promises, in which He offereth life unto us and all other graces.

Ps. li. 12; ciii. 12.
Matt. ix. 2.
Mark ii. 5.
Rom. v. 1; iv. 7;
viii. 38.
Isa. i. 18; xlii. 22.
Mic. vii. 19.
1 John ii. 12.
Job xiii. 14.

Rom. v. 1.
Hab. ii. 4.
John iii. 15.

Faith the only truth which receiveth the body of Christ crucified.

1. As the sustenance of bread and drink being holden only in the hand or gazed upon with the eye nourisheth not, except the same be inwardly received and conveyed into the stomach, and yet neither, again, the receiving of everything sustaineth man's body, except it be meat and drink, which have their condition properly to nourish : so, in the like sort, it is with faith ; for as the believing of every truth and faith of every object saveth not, but that faith only which is in Christ's blood ; so neither, again, doth the same blood of Christ profit us, except by faith it be inwardly received.

Matt. xi. 28.
John iii. 15, 16,
18; xiv. 1, 11, 12;
xv. 4, 5, 7.
Acts x. 44.

2. As the sun, the fountain of all light, shineth not but only to such who have eyes to see, nor yet to them unless they open their eyes to receive light : even so the body of Christ crucified, being the only material sustenance of our souls, it followeth that the same sustenance must be received by faith into our inward hearts, or else it is not effectual.

3. Like as justifying faith goeth ever with its object Christ : even so to the same faith also must be required that it stand not merely in outward profession—in words, in tongue, and talk, as swimming only in the lips—nor in inward forms, in shows and gestures only, which is but a dead and an idle faith, making a hypocrite before men rather than a justified man before God, but must enter further into the inward heart, and, as the sustenance of the soul, must inwardly be received and digested.

Faith is tied to no time, to no age, or quality of life.

LIKE as it is in the summer season, some trees are fruitful naturally in the beginning of summer, some a little after, some in the midst, some after the midst—yea, and some do bear their fruit at the latter end ; and the tree is counted to be never a whit the less fruitful which beareth at the last than that which beareth in the beginning of the summer ; but the same is unfruitful which doth bear no fruit at all, neither in the beginning, neither in the midst, nor yet at the end of the summer ; for when the summer is once past, there is no hope that the tree which hath been barren all that time can bear fruit at winter, because that God hath so appointed that they should bear not in winter, but in the summer season : even so, likewise, he that cometh unto faith at the last cast of his life must be deemed no less a believer than he who began to believe in his youth ; but he that never believeth at all in his life, there is no hope of him that he can come unto faith in the winter time which shall follow the summer of this our life.

Luke xlii. 7.
Luke xxiii. 42, 43.
Acts ix. 1, &c.;
viii. 22-24.

Faith without a particular appliance hath no comfort or commodity in it.

LIKE as, if a man should believe himself to be rich, because many men possess great riches, himself to be filled and satisfied, because other men have whereupon to eat, or

Hab. ii. 4.
Eph. i. 12.

himself to see, because other men have eyes, herein he should much deceive himself: even so it is impudency, or rather infidelity, for a man to believe that other men have their sins pardoned them and not he himself.

Faith without works is vain.

James ii. 15, 16.

1. EVEN as that speech is vain wherein it is said to the needy, "Warm yourselves and fill your bellies," whereas helping hands are not also put to: so that faith is vain and dead which is in the mouth without the fruit of works.

James ii. 17.

2. As a carcase wherein is no lively spirit deserveth not to be called a living creature: even so faith that is dead and without works deserveth not to be called faith.

James ii. 18, 26.

3. Even as the spirit which is inwardly in a living creature, quick and lusty, doth bewray itself by moving and feeling, and by the outward actions: so, likewise, a lively faith doth show itself by good works, otherwise it is like a tree without its root, by which it is nourished, held up, and adorned.

4. As alms and liberality to the poor which consist but in fair speeches is cold and doth not help: so, in like manner, the faith which is but in words and outward profession of speech, although it be with ever so great brags, is dead; so that we must understand that a thing which is weak and dead in itself can by no means have power to give life and to save.

5. Like as, if that liberality which is only in words be cold and dead, and doth not profit the poor, nor make him a liberal man who useth it: even so that faith which is only in speech is dead, and therefore cannot save or profit him who hath it; for if words only could profit or cause it to be faith, then should words also profit the poor man or woman who is destitute; but words only cannot make a faithful man, nor words only make a liberal man.

6. As a man is known to be dead when he doth not breathe, cannot stir, see, hear, and such like; and, contrariwise, when he doth any of these, he is known to be alive: even so is it with faith. If it can or do bring forth no good works, then is it dead; on the contrary part, the actions and trusting thereof do show it to be alive.

7. Even as we see some painter so-skilful that he can cast such colours in painting fire that, at the first blush, it might make a man judge it to be fire indeed, but if a man hold his hand to it, to feel for some heat, and to make trial by the effects, a child will be able to judge easily that it is but a dead image, because the effects are wanting: even so there be very many men as cunning as any painter to make a show of faith, through great brags and vaunts that God is their God, and that they put all their whole trust in Him, that they look to be saved as well as the best—yea, though but a few, yet they hope to be of the number of those.

John viii. 40, 44.

8. As an unfaithful servant, who doth his business deceitfully and hypocritically to his lord and master, whose wages he taketh, and in the meantime favoureth his enemy, and laboureth by all the means he may to please him and with his diligence to serve him: even so, in like manner, he who boasteth of faith in Christ, and in the meantime liveth loosely and wickedly, professing those things with his mouth from which both his heart itself and all the studies and action of his whole life do disagree.

Faith's object.

LIKE as the act of healing through the eyes of the Israelites and the brazen serpent went together: so, in the act of justifying, these two, faith and Christ, have a mutual

relation, and must always concur—faith as the action which apprehendeth, Christ as the object which is apprehended; so that neither the passion of Christ saveth without faith, nor doth faith help unless it be in Christ, its object.

Faithful.

1. As a whole (healthy) man, when he is thirsty, tarrieth but for drink, and when he hungereth abideth but for meat, and then drinketh and eateth naturally: even so is the faithful ever athirst and an hungred after the will of God, and tarrieth but for an occasion, and whensoever an occasion is given he worketh naturally the will of God.
2. As unbelievers declare their unbelief by the evil spirit working in them outwardly the fruits of that spirit: even so believers declare their faith by the working in them outwardly the fruits of the Spirit of God.
3. Like as, when we hear a musician play sweetly, or see a painter picture curiously, we do not inquire what countrymen they are, or whether they be born of noble parentage or no, but diligently hearken to the music, and mark and view well the picture: so a faithful and careful hearer of the Word must not so much regard the state and condition of the preacher as diligently to mark the good things that he teacheth, and so to practise them in his life and behaviour.

Fasting *when needful.*

1. As men accused in times past, with long hanging beards, uncombed hair, and black array, were wont humbly to abase themselves, to the end to procure the mercy of the judge: so, likewise, when we are accused for our sins before the judgment of God, when either pestilence, or famine, or war begin to rage abroad, or if any calamity otherwise seem to hang over our country, then it becometh us both for His glory and for common edification, and also is profitable and healthful to us that we should, in piteous array, humble ourselves in fasting and prayer before His majesty, and so crave to escape His severity. Joel ii. 25.
2. As bridles are necessary for wild horses: so, likewise, is fasting sometimes for a Christian, to tame the flesh.
3. As some men naturally are continually out of measure, and inclined to one extremity or other, which are both naught, and many there have been who have always continued but too licentious: so also some there have been so superstitious in fasting and abstinence, that they have made conscience of the use of such things as God hath left free and at their liberty.

Such a Father such a son.

As a viper's brood destroyeth them that breed them: so generally the children of them that murdered the prophets, and showed cruelty to the saints of God, fulfil the measure of their fathers, and are unmercifully bent against all those that seek their life and salvation. Matt. iii. 7
xxiii. 33.

In God's Favour.

LIKE, when a man is in favour with his prince, he is then bold to come unto him, and may have free access unto his presence, and may sue to him for any benefit or preferment whereof he standeth in need, and may obtain it before any other: even so they who are

in God's favour, by reason that they are freely pardoned and justified in Christ, do boldly approach into God's presence, and they are ready to ask, and are sure to obtain, any benefit that is for their good.

Favourers and furtherers of wicked actions and sin.

Ezek. xlix. 4, 5.

EVEN as, when some huge and great fish is drawn out of a river in a net, many small ones which are about him are taken and drawn out with him: right so it is the Lord's manner not only to entangle and to trap within the infrangible net of His indignation and heavy judgments the first authors and chief brewers and broachers of idolatry, treason, treachery, or any kind of evil whatsoever, but all those also will He censure, with the same weight and measure of punishment, who have any pleasure in those forbidden evils, and are so far from being offended and grieved at the same, that they wish in their hearts good success and continuance unto them.

Fear.

Hag. i. 12, 13.

1. LIKE as the bristle which is on the shoemaker's thread goeth through the hole first, and so draws a long and strong thread after it: even so the fear of God's vengeance first goeth before and throweth down a man in his own sight, and then follows the long thread of God's mercies in Christ, offered in His Word.

2. As the thief that will not steal, not for love of any righteousness or reverence to God, but to escape the gallows: even so some men do well and eschew evil, not for any fear or love of God or goodness itself, but to escape punishment.

3. Like as, when the air is covered with clouds and the sun darkened, tempests begin to arise, lightnings and fire fly from heaven, rumbling and noise are in the air, the clouds burst, and the thunder-crack comes, then rain falls, and straight follow sunshine and fair weather: even so a man, truly fearing God, being touched in conscience with sorrow for his sins, as one oppressed with the burden and vileness thereof, complains to God, accuses himself, groans, sobs, and sighs like the thunder-crack, dares not look up towards heaven for his wickedness, but condemns himself, at the last bursts out in weeping, and tears, like drops of rain, come trickling down his cheeks; straightway follows quietness of conscience, with wondering and praising the unspeakable goodness of God for His mercies and comforts in Christ, His Son, offered to such a troubled conscience.

Fear of God.

Gen. xxxvii. 9.

1. As Joseph did dream that the sun and moon did bow unto him: so must the whole world fear and stand in awe of God's majesty.

Gen. xxxi. 42.
Prov. i. 7; xiv. 27.
Exod. xx. 20.
Gen. xlii. 18.

2. As Jacob told his uncle Laban, that, except the fear of Isaac had been with him, meaning the fear of God, who was Isaac's fear, he would have sent him away empty: even so it is with us all. Except God's fear remain and continue with us, though the Lord hath deserved ever so much at our hands, yet we, like unthankful Labans, would send Him empty away, and rob Him of the praise of all His blessings and graces bestowed upon us.

Superfluity in Feasts and banquets.

1 Cor. x. 31.

1. LIKE as, if a horse, by eating too many oats, should grow heavy, dull, and slack to go or draw, the owner would beware of giving him too much, lest he should both lose his

provender and weaken his horse: even so in meat and drink, and long sittings at feasts, if the plenty make us heavy and slow in our vocations—namely, in the service of God—we have just cause to cut it off, and so to take away the abuse, which is especially hurtful, and to be condemned.

2. As men are wont to put water into their wine for fear of drunkenness, and to put salt in their meat to season it: even so must our speeches and talk savour of sobriety and Christian reformation at feasts and other meetings.

Job i. 4, 5.
Matt. xii. 36.

A fellow-like Feeling.

LIKE as there is no one part in our carnal body that is hurt, but all the rest of the members feel smart by the same: even so ought we to have compassion one upon another when any is in trouble and suffereth any sorrow, and our neighbour's business ought no less to be ours than our own.

Rom. xii. 10, 15, 16.

Feeling and finding not always in ourselves good desires to holy exercises, yet we must not be discouraged therefrom.

As a man that taketh bread and meat, and eateth it without any great appetite, hath not such a pleasure in eating as if he were well an hungred, notwithstanding that which he receiveth ceaseth not to profit and sustain him, as we see in sickness: even so do prayers and other Christian exercises to which cold-feeling persons do give themselves; and, therefore, it only remaineth for them to search the means how to encourage themselves, and to do even as a man would do to fire when it is almost out, and which he would have kindled again—he bloweth it, and layeth matter about it wherewith to kindle the same; or as a man that putteth oil to a lamp when the light is going out.

Feeling of faith, and other good graces which we are enauea with, is not always alike and the same in us.

1. LIKE as we are not always alike disposed at one time as at another: so we have not always alike desire to see or to hear the Word of God, or to read it, or to confer with our brethren who are more advanced in the knowledge and zeal of the true and right manner of worshipping of God than we are. And, likewise, the Spirit of God doth not touch and stir us up always alike. And this is the cause that in our faith, as in all other qualities, there is sometimes more, sometimes less, and that oftentimes it is more strong and lively, and then sometimes again more remiss and faint.

2. Like as we see the water is more hot or cold according as it is near or far off from the fire: even so is it with us. According as we are more or less exercised in the Word and driven by God's Spirit, we have more or less zeal and affection.

3. Like as the disposition of the body followeth the quality and temperature of the air, elements, and exercises to which we give ourselves: even so, according to the places where we live, and the nourishment that we there take, is the estate of our souls and consciences. But be it that water is sometimes hot and sometimes cold, and that it changes its qualities sometimes one way, sometimes another, yet it is always water: even so the man that is elect after his regeneration is always faithful, howsoever, in that he is the child of Adam, he be sometimes inclined to evil, and that his faith be not always in one and the self-same estate, and that he is not always accompanied with the like zeal and affection; for oftentimes it cometh to pass that we feel Jesus Christ to stir and move Himself

in us, and by-and-by afterward we have no manner of feeling at all, but, therefore, He ceaseth not to dwell in us, no more than our souls to dwell in our bodies when we sleep, although in sleeping we neither feel them nor any of their operations.

Feeling of sinfulness greater in some than of the merits and righteousness of Jesus Christ.

Rom. vi. 1, &c.

1. LIKE as we feel the calamities and miseries of war more than the fruits and pleasures of peace, and griefs and diseases more than the quietness of health, and the hardness of poverty more than the profits and commodities of abundance and riches : even so we ought not much to marvel if we feel the stings and pricks of sin a great deal more than the consolations of the righteousness of Jesus Christ, seeing that sin dwelleth in us, and not righteousness, which thing is the cause that the one is more sensible than the other. Notwithstanding, for all this, we must not think that sin is greater and stronger than righteousness, or that it can in any respect be compared unto it, or can be more able to condemn and destroy us than the righteousness of Jesus Christ and the grace of God is to justify and save us.

2. Like as we have sometimes in the end of our finger some pain or grief, which we feel a great deal more than the health that is all over the rest of the body, yea, though it be much greater than the pain of our finger : even so we must not esteem the greatness or the strength, whether it be of righteousness or sin, according to that feeling we have, because the one—that is, sin—is more sensible than the other ; and specially, forasmuch as we embrace righteousness only by faith, which is of those things that are not outward and sensible.

Fickleness of the state of great persons.

As the pine is a great tree, yet the fruit falleth quickly away : so the goodness of many great persons quickly decayeth.

A Flatterer.

1. EVEN as the beast the hyena doth imitate a man's voice, and so learneth one's name, whom he calleth forth and destroyeth : so a flatterer will so soothe you with yea and nay, that at length he will bring you to the pit of destruction.

2. As a chameleon can turn himself into all colours save white : so will a flatterer change himself into all shapes and hues save honesty.

3. As there is nothing more dangerous than poisoned honey : so nothing ought more to be beware'd (avoided) than a flattering friend.

4. As lice do forsake the dead bodies where the blood is decayed, and whereupon they used before to feed : so flatterers are present so long as prosperity reigneth, but in adversity they are fled and gone.

5. As they who do bring up any wild beast will first behold wherewith his nature is pleased or offended, until at the length, by continuance, the same is made tractable and tame : so a flatterer doth accommodate himself to the will, mind, and affections of his friend, until at the length he may gather the knowledge of his inclination.

6. As the shadow, when the sun shineth, doth follow thee wheresoever thou goest : so a flatterer, in thy prosperous state, is ever with thee present.

7. As orators sometimes do speak in the persons of others : so a flatterer will report that he heard things good of thee, although it were not so.

8. As a scorpion is a venomous creature, which hath a pleasant face, but woundeth deadly with her tail ; she stingeth not with her face, but with her hinder part : even so such a one is every smooth-tongued and flattering body who speaketh fair to his neighbour's face and killeth him in his heart.

Prov. xxvi. 22, 28
xviii. 8.
Rom. xvi. 18.

9. As a bee doth carry a flower in her mouth, but behind doth prick very sharply with her sting : so, likewise, very many in these days do use most sweet and pleasant speeches, and will even stroke, as it were, thy humour and disposition with soft and sugared communications, to the end that (by reason of some malice couched in their hearts) they may work thy woe and utter overthrow.

Ps. cxviii. 12 ;
Ixxviii. 36, 37.
Prov. xxviii. 23.
Eccles. vii. 7.

10. Like as the end of an orator is, with eloquence, to persuade, and the end of the physician, with medicine, to cure and to heal : even so the end of the flatterer is, with his humble communication and sweet alluring talk, to deceive ; so that flattery is a sweet music to a man's ears, but, indeed, there is none more pernicious and pestilent than that is.

11. As a looking-glass doth imitate whatsoever is set before it, and doth represent the likenesses of them that look in it, but by a contrary way, for it showeth the left side to be the right ; and if thou look into the east, it doth represent thee looking towards the west : even so a flatterer, in voice and in gesture, will imitate thee. If thou laugh and be merry, he will also be pleasant and merry ; if thou weep, he will weep for company ; if thou wilt backbite and slander a man, he will take thy part, and will, with railings, obloquies, and slanders, even grievously wound the same man ; and if thou wilt praise thyself, he will help thee ; or, if thou lovest to hear thyself praised of others, he will carry thee, as it were, upon the wings of praises and commendations, up into the clouds and lofty skies. Through his subtle sleights and crafty devices he turneth and bendeth himself every way ; when he will work upon men that be sad and heavy, he is presently translated into their humour ; with men that are remiss, and without courage, he dealeth merrily ; he handleth old men gravely, and young men courteously ; with wicked men he is bold and impudent, and with libidinous and lecherous people he is filthy and shameless. The flatterer hath always at his fingers' ends, and ready under his girdle, the gestures, voices, inclinations, and dispositions of all persons, high and low ; he leaves out none, that he may deceive all ; he will praise thee in thy presence and scorn thee in thy absence, for the flatterer is double-tongued ; he now extolleth thee, and doth set thee aloft with great praises, and by-and-by he will cast thee down with injuries and wrongs.

12. As sticks and wood do nourish and maintain the fire, but the fire doth waste and consume them : so a man that is flattered by smooth dissemblers and hypocrites doth maintain his flatterers, for the most part, but in the end they will devour and utterly undo him.

Flattery.

1. As glass, a thing of no great regard, is much like unto the crystal, a thing precious and dear : so flattery, a thing as well vile as wicked, doth imitate friendship, a thing worthy of due laud and commendation.

2. As oil is death and destruction unto flies, ants, and such others : so is flattery and adulation unto princes and provinces utter ruin and clean decay.

3. Even as oil doth cause the fire to flame : so flattery doth minister nourishment to errors ; so that it is not good to believe a flatterer, for, under the person of a most sweet friend, he is a most bitter enemy.

Prov. xxix. 5.

4. As vermin will not breed where they find no warmth, no vultures sleep where they find no prey, no flies swarm where they see no flesh, no pilgrim creep where there is no cross : so there is no parasite or flatterer will lurk where he finds no gain.

Flesh and spirit.

Gal. v. 17.

1. As the air in the dawning of the day is not wholly light or wholly dark, as at midnight and at noonday ; neither is it in one part light and another part dark, but the whole air in the same horizon is partly light and partly dark throughout ; or as in a vessel of lukewarm water, the water itself is not only hot or only cold, or in one part hot and in another part cold, but heat and cold are mixed together in every part of the water : even so is the flesh and the spirit mingled together in the soul of man ; and this is the cause why these two contrary qualities fight together.

2. As a man doth feel a pain which is but in the top of his finger more sensibly than the health of his whole body, yet the health of the body is more than the pain of a finger : even so a godly Christian doth more feel the flesh than the spirit, yet the power and efficacy of the spirit, by the virtue of the Holy Ghost, is such that it is able to prevail ordinarily against the flesh, and therefore the flesh is not more than the spirit. And as men feel corruption, not by corruption, but by grace : so, the more they feel their inward corruptions, the more grace they have.

3. Like as, if the wood be taken from the fire, and the embers quenched, yet, nevertheless, the stones oftentimes remain hot and burning : so the flesh, though it be chastised with hot and dry maladies, or consumed by many years in travail, yet concupiscence abideth still in the bones.

Folly of some men great.

1. LIKE as he serveth not to be reputed wise who, applying all his study to the trimming of his garments, suffereth his body to perish with hunger and diseases : even so neither ought such men to be accounted wise that, pursuing and following the delights and vanities of the body, abandon and neglect the care of their souls—the body being none other but the apparel to the soul, as the garments to the body.

Ecc'les. X. 5.

2. As flies are busy in the apothecaries' shops, and if they happen to get into his glasses of sweet syrups and ointments, and there die, they stink, and so spoil his syrup or ointment : even so doth a little folly him that was had in great estimation for his wisdom.

Babbling of Foolish men and women.

As there is no beast that more loveth his whelps or younglings than the ass or ape : so some foolish women and fond men do more regard their own tale and blind babbling than all other men's talk.

Forgiveness of sins.

1. As the serpent or the toad, when they die, are not in so miserable a state as sinful men, because there is the end of their woe and misery : so, contrariwise, when men die out of the favour of God, and without the benefit of forgiveness of sins, there is then the beginning of their woe and misery.

2. Like as when Benhadad, king of Syria, was discomfited and overcome by the king of Israel, by the counsel of his servants, who told him that the kings of Israel were merciful

1 Kings xx. 32.
Ps. xxxii. 7.
Isa. xxxviii. 17.

men, he sent them, clothed in sackcloth, with ropes about their necks, to entreat for peace and favour;—now, when the king saw their submission, he made covenant of peace with him: so, likewise, we, by our sins, most justly deserve hell, death, and condemnation every day, and therefore it standeth us in hand to come into the presence of God, and to humble ourselves before Him in sackcloth and ashes, craving and entreating for nothing in the world so much as for pardon of our sins, and that day by day without ceasing, till the Lord give His blessed answer to our consciences, that all our sins are put out of His remembrance.

Isa. xlii. 22.
Mic. vii. 19.

3. Like as a man that, for some misdemeanour, hath been cast into prison, and lain there many years, winter and summer, in cold irons, when he obtains liberty he will often bethink himself of his old misery, and take heed for ever lest he fall into the same offence again: so, likewise, he that hath seen his own sins, and felt the smart of them, and withal, by God's goodness, obtained assurance touching the pardon and forgiveness of them, will never willingly and wittingly commit the like sins any more, but in all things change the course of his life.

Forgiveness of sins free, yet requireth thankfulness.

1. EVEN as the king, whose servant, owing him ten thousand talents, yet when he fell down and besought him, forgave him the whole debt freely, and of his mere liberality: so, also, God the Father doth freely forgive them all debts—that is, sins—who fly unto Him for succour, with trust and confidence in Christ.

Matt. xviii. 23, &c.
Luke vii. 41, 42.

2. Even as the king called again unto punishment that servant being unthankful and cruel toward his fellow-servants, and that which before he forgave him, when he humbly besought him, now he requireth again of him, being stubborn and cruel towards his fellows: so God, after He hath received us, being sorry for our sin, into favour, will have us imitate His example in liberality and goodness toward our neighbour.

Matt. xviii. 32, 33.

Forgiveness of sins only from God.

1. LIKE as the prince only hath power to forgive and pardon felony or treason in his subjects: even so God only hath power to forgive sin.

Mark ii. 7, &c.

2. As that man is a traitor who, being a subject himself, will take upon him to pardon treason or felony in another subject: even so is he a traitor to God who will take upon him to pardon that sin which is committed against God.

3. Like as no man can forgive debts but the creditor to whom the debt is due: so no man can forgive sins against whom there is no sin committed but He only that is hurt and offended by the sin, and that is God, either immediately or by means.

Isa. xliii. 25.

4. Like as, if one do forgive the debts due another man, the debtor is abused (deceived) if he do believe that he is discharged from the bond of his debt, and the creditor hath wrong done him, without whose knowledge and will the debts belonging unto him are forgiven and his debtor discharged, which forgiveness he doth make void immediately, and doth, nevertheless, claim the debt upon his debtor: even so, likewise, if any man do forgive sins which be not done against himself, he deceiveth him whom he forgiveth, and sinneth against him also to whom the offence was done, who hath the power only to forgive or withhold for the offences done unto him, and so he doth not only not discharge the party that is guilty, but offendeth him also into whose right he doth unadvisedly intrude.

5. As men do not give alms at any time to a stout beggar who, although he have need, yet will not confess it, and crave alms gently, acknowledging his poverty: even so no more will the Lord give unto us any spiritual alms—to wit, forgiveness of sins—unless we shall humble ourselves before Him with true feeling of our poverty and misery.

Matt. ix. 13; xi. 28.

Forgiveness of sins to be preached to all men.

Rom. xi. 32.
John iii. 16.
1 John ii. 1, 2.

1. LIKE as God hath shut up all in unbelief, that He might have mercy upon all : even so He will have this grace of forgiveness of sins, of His mercy, to be set forth and preached to all mankind.

2. As the hungry stomach is able to receive meat, but yet for all that, unless he who is hungry do receive and eat the meat, he is not refreshed : so, likewise, the contrite and humble heart is able, indeed, to receive forgiveness of sins, but yet, unless he receive it in very deed, the conscience of sin is not quieted, but he doth receive it, indeed, when he receiveth the word of grace by faith.

Matt. iii. 2 ; iv. 17.
John viii. 11 ; v. 14.

3. As forgiveness of sins is not obtained without true repentance and amendment of life : so, after it is once obtained, it is not continued without the constant observing of the same ; for to what end is the disease cured if of purpose it is procured again, when it has been once healed ?

Forgiving of others.

1. LIKE as a seal put to a piece of wax leaveth an impression or mark like itself in the wax, which, when a man looks on, he doth certainly know that there hath been a seal, the print whereof is left behind : even so it is in every one that hath readiness to forgive others ; for by it a Christian may easily know that God hath sealed to him the forgiveness of his sins, even in his heart.

Matt. v. 7.

2. As a man, walking under a wall in a cold sunny day, is heated of the wall, which first received heat from the sun : even so he that sheweth mercy to others hath first received mercy from God.

Spiritual Fornication.

Ezek. xxiii. 1-8.

As they who forsake their husbands and give themselves over to strangers do become common whores : even so such is the state of those who leave God and the truth which some time they professed, and commit idolatry and cleave to superstitions.

For the love of Christ, we must Forsake all.

Matt. x. 37.
Luke xiv. 26.

1. As a faithful wife, having her husband in a strange country, when he sends for her, doth forthwith forsake father and mother, friends and acquaintances, goods and lands, not regarding either peril or poverty that may happen unto her, so that she may be in the fellowship and company of her husband, because she loveth him and hath her sure confidence and trust in him, and is sure that she shall participate with him whatsoever he hath : even so we that are faithful Christians ought, unless we would be reputed unnatural branches, unkind lovers, and insolent persons, to abandon and forsake, for the love of Christ, who hath married us unto Himself with the ring of faith, all worldly and fleshly pleasures, what and how many soever they be—yea, and our lives too.

2. As a weak woman will not refuse to forsake all and to follow her loving husband, who is nothing else but earth, ashes, flesh, blood, and corruption, having yet no certainty of his life nor full assurance of his person or presence : even so much more we ought to forsake all when our heavenly Husband Jesus Christ, for our salvation and commodity (advantage), and because He would make us like unto Himself, doth call us out of our own country to follow Him, who is the Author of life, the Preserver from perils, the Giver of all good gifts, and the most faithful Lover of our souls.

3. Like as a husband that hath divers mansions, the which also, by the common right of marriage belong to his wife, who causeth her to dwell in what house it pleaseth him, and when he list he causeth her to remove and to change habitation as he thinketh best, which she willingly is contented with, being a dutiful wife, and delighting in the company of her husband: so, likewise, Jesus Christ, who is the Lord of the universal world, who also hath married us to Him by faith, will have this prerogative over us—namely, to place us in which of His houses it pleaseth Him best; so that it is our part, for His love, to forsake all, and to obey Him and willingly to dwell in what place He will have us, and there to remain in leading a Christian life till such time as He shall call us thence unto some other place.

Breakers of the Fourth commandment.

1. As those parents that bring not their sons and daughters (being of years of discretion) on the Sabbath-day to the church, to be partakers of the holy exercises—as preaching, prayer, catechising, and sacraments—do transgress this commandment: so, in like manner, those parents greatly offend herein that bring their young children to the church on the Sabbath-days who, either by their crying or running up and down the church, do both trouble themselves, the minister, and the people, that the Word preached and the prayers uttered cannot with reverence be so well heard as otherwise they might. And no less do they offend herein that bring their hawks, hounds, or dogs to disquiet the congregation.

2. As magistrates, schoolmasters, and also all artificers and handicraftsmen, ought to abstain from their offices and callings on the Sabbath-day, because they are impediments to hinder their zeal and attentiveness that they ought to give to God in His worship and service that day: so, contrariwise, if God will not have them exercise their vocations and trades, being lawful and necessary, then much more He will not have them exercised in unlawful and unnecessary works, as in gaming, dicing, dancing, carding, drinking, rioting, and other vanities of this world, whereby they are not only drawn from the company of the holy congregation, but also do thereby defile their bodies, which they ought rather to sanctify and keep holy.

Frailty of man's nature.

1. LIKE as a hound cannot but follow his game when he seeth it before him, if he be loose: even so we cannot but fall into sin when occasion, by temptation, is given us, if the Lord withdraw and keep His helping hand from us.

2. As a small thread holdeth a strong man where he gladly desireth to be, and a little pulling draweth a man whither he willingly goeth; or as a little wind driveth a ship with the stream and tide; or as a light persuasion is enough to make a lecherous man believe that fornication is no sin, and an angry man that it is lawful to revenge himself: even so, if the Lord lead us into temptation, and give us over for our unkindness and unthankfulness, seeing our blind nature delighteth in evil, and is prompt and ready of itself to believe lies, a little is enough to make those that love not the truth to believe lies, feignings, and superstitions, and to harden them therein.

² Thess. ii. 1, 2, &c.

3. As a stone cast up into the air cannot go any higher, neither yet there abide when the power of the hurler ceaseth to drive it: even so, seeing our corrupt nature can but go downward only, and the devil, the world, and the flesh, driveth to the same way, how can we proceed further in virtue, or stand therein, when we are tempted, if our merciful and good God do not by His Holy Spirit, from time to time, guide and govern us?

Free from sin by faith

As we, being in the servitude of sin, demonstrate and make known our service by giving over our members to the obeying of sin from iniquity : even so we, being made free from sin by faith in Jesus Christ, and endued with God's Spirit—a spirit of liberty—must needs demonstrate this freedom and liberty by giving over our members to the obedience of the Spirit, by the which we are led and guided from virtue to virtue and all kinds of holiness.

Christian Freedom.

John viii. 35, 36.

As servants, when they have served a time, change their masters and are masterless, or serve others : even so Christians are to remember that their condition is unstable and uncertain in the Church of God except they have the spirit of freedom, namely, the spirit of adoption of children, and so by Christ, and in Christ, be truly made free.

Friends are not always to be chosen for their wealth.

Eccles. vi. 6, 7, &c.

As he is a fool who, buying a horse, beholdeth only the gay saddle and brave bridle : so is he most foolish who, going about to get friends, chooseth them rather by their wealth and apparel than by their good nature, qualities, and conditions.

Free-will lost in Adam.

1. As he who killeth himself doth it whilst he is alive, but, being dead, cannot revive himself again : so we had free-will to do good before we lost it in Adam, but, having lost it, we cannot recover it.

2. As a man that is in close prison must needs there abide, and cannot possibly get forth and walk where he will, yet can he move himself freely and walk within the prison : so, likewise, though man's will be chained naturally by the bonds of sin, and therefore cannot but sin, and thereupon sinneth necessarily, yet doth it also sin freely.

Jer. x. 25.
Jer. xxxi. 18.
Ezek. xxxvi. 26, 27.
John vi. 44, 45.

3. As the prisoner that is not only sick and weak, but even stark dead, who cannot stir though the keeper untie his bolts and chains, nor hear though he sound a trumpet in his ear ; and if the said keeper would have him to move and stir, he must give him not only his hand to help him, but even soul and life also : even so such a one is every man by nature, not only chained and fettered in his sins, but stark dead therein, as one that lieth rotting in the grave, not having any ability or power to move or stir, and therefore he cannot so much as desire or do anything that is truly good of himself, but God must first come and put a new soul into him, even the Spirit of grace, to quicken and revive him, and then, being thus revived, the will beginneth to will good things, at the very same time when God, by His Spirit, first infuseth grace.

Gen. vi. 5 ; viii. 21 ;
xx. 6.
Prov. xvi. 1, 9 ; xx.
24 ; xxi. 1.

4. As a ship, when the helm is broken, is driven hither and thither where the tempest will : even so, by the devil, we are driven from one sin to another, neither hitherto can do anything but even as the devil will ; and except God doth deliver us with the strong hand of His mercy, we shall remain in the bonds and chains of sin unto death.

5. Like as, if a man should fall into a miry, deep, and stony place, and so should be covered with mire, be hurt, and drowned : even so we, by original sin, are defiled with lusts and concupiscence, are wounded as touching the powers and faculties of our minds, and are drowned in the darkness of ignorance.

6. As the understanding doth see nothing of itself but that which is carnal : even so the
 will of man doth hate and abhor of itself all things which are good, and loveth that which
 is evil, carnal, and not durable. 1 Cor. ii. 14.

7. Like as, when a man taketh a knife and cutteth bread with it, the knife doth cut,
 but not without the hand of him who holdeth the knife, for the knife is not free of itself
 either to cut or not to cut ; yet, for all that, when a man doth cut anything with a knife,
 he saith, " This knife cutteth well," or ill, although of itself it doth cut nothing at all but by
 the power and force of the cutter : so we, likewise, can do nothing of ourselves that is good
 and right except the Spirit of God worketh it in us ; so that all godly Christians will confess
 and say, " We have laboured, we have preached, we have prayed," &c., knowing them-
 selves to be nothing else but the instrument of the Lord, who worketh. Prov. xvi. 1, 9;
xxi. 1.
Jer. xlii. 23; xxiv
7.
Ezek. xxxvi. 26.

Friend and friendship to be tried, and then trusted.

1. As Zeuxis painted slowly and with leisure that which should long last and continue :
 so must that friend be a long time tried who shall for ever continue faithful. Eccles. vi. 6, 7, &c.

2. As evil and unwholesome meat can neither be detained in the stomach without
 danger of diseases, neither expelled without great grief and pain : so, if you will keep an
 evil friend, he will hurt you ; but if you will reject him, he will exclaim, and breed you
 great tumult and trouble.

3. As he who hath no other money than one counterfeit coin is altogether money-
 less : so he who hath no other friend than he who is unproved or not tried may be well
 named friendless.

4. He who goeth about to obtain the friendship of many is like the unchaste woman,
 who, enjoying herself with many, hath no one assured lover.

5. As Telephus, the son of Hercules, all void of friends, was compelled to seek salve
 for his sore even of his enemy : so such as have no faithful friends, at whose hands they
 should be counselled, are fain sometimes to hear their foes.

6. As the concord in music of five tones and two half-tones seemeth, as it were, but
 one voice and sound : so, for true friends, there ought to be but one mind ; yet so doth
 the flatterer obey the talk of the rich man in all things, that a man would think one only
 spoke, and not two ; but such are to be tried.

7. If the field might be made more fertile with praising and lauding it, then should it
 be no less praised than ploughed or dunged : so, if your friend may, by praising him, be
 made bigger, good it is then to commend him ; if not, to what availeth such hateful, fond,
 and unprofitable flattery ?

8. As, in trying vessels, we first do fill them with water, and not with wine : so, in
 proving of our friends, we ought first to try them with trifling matters before we do commit
 unto them our weighty affairs and secrets.

9. Like as a physician cureth a man secretly, he not seeing it : so should a good friend
 help his friend privily, when he knoweth not thereof.

10. As mighty floods, by how much they are brought into small rivers, by so much
 they lose of their strength : so friendship cannot be amongst many without abating the
 force thereof.

11. As the man that drinketh poison destroyeth himself therewith : so he that admitteth
 a friend ere he perfectly know him may hurt himself by too much trusting him.

A Friend forsaken.

Ps. xxxi. 12.

As a vessel, how profitable soever it hath been to the owner, and how necessary for his turn, yet, when it is broken, is thrown away and regarded no longer : even so such is the state of a man forsaken of those whose friend he hath been so long as he was able to stand them in stead (to be of great advantage).

Friends, feigned.

Prov. xxvii. 17.

1. EVEN as a brook in winter is carried with great violence and runneth with a mighty force, flowing over with abundance of water on every side when there is no want or need of water, but in the heat of summer is dried up and empty when water is scant and hard to be had, whereto thirsty passengers, as they travel, running, in hope of water to drink, are utterly deceived : so a feigned and hollow-hearted friend, in the time of thy prosperity and rich estate, will promise thee many things when thou hast need of nothing ; but if the wind shall change and blow the contrary way, and thou shalt be turned and tossed with many sharp brunts and blustering blasts of trouble, adversity, penury, and poverty, thy friends, as thou thoughtest, will be like a tree withered through want of sap, and like a ditch without water, dried and parched with the heat of the sun.

2. As a shadow doth follow that man who is lighted with the bright beams of the sun, but if the sun be hid or covered with a cloud, the shadow vanisheth and is clean gone : so a feigned and counterfeit friend doth follow and ply that man whom he perceiveth to be rich, to be famous, honourable, and in the prince's favour, at whose hands he hopeth that something will be gotten ; but if he shall fall into calamity, be despoiled of his riches, and shall tumble down from the top of his honour into the low valley of disgrace, he presently forsaketh him, and maketh no reckoning or account of him.

3. As a swallow, whose company may be had in summer, but not in winter : so, likewise, friends, as they go now-a-days, will swarm about thee so long as thou art able and willing to feed their humours and serve their turns, but that ended, they will leave thee in the midst of a thousand surges and wants, of what troubles soever shall light upon thee.

Friends, unprofitable.

Prov. xx.

As the stump of a tooth is unprofitable to eat withal : so they in whom there is no faith or credit to be reposed are friends unfit and unprofitable for a man in the day of trouble.

A Gainful man, but sumptuous.

As a fruitful field which requireth great labour and charges, yet doth yield much profit to the owner, but none for itself : so a gainful man and thrifty, but yet sumptuous, can leave no store of wealth behind him for his heir. Such an one may be said to be penny-wise but pound-foolish.

Generation, spiritual.

As every man, by carnal generation of father and mother, is carnally begotten and born into this mortal life : so is every good Christian spiritually born by Christ unto eternal life.

Gentleness rather to be used than righteousness.

As some disease, which by no force can be expelled, oftentimes is, with the juice of herbs, assuaged : so some men you shall sooner overcome and win by clemency and gentleness than by righteousness and extremity.

The Gifts of God.

As men preserve the fire by blowing it : so, by our diligence, we must kindle and revive the gifts of God bestowed on us. 1 Tim. i. 6.

To Glorify God.

LIKE as the apostle advertiseth (admonisheth) the Hebrews, where he saith, "Brethren, exhort one another while it is to-day:" so, also, Christians ought to take occasion of glorifying God whilst it is offered unto them, lest, as Joab came to Absalom when his barley-field was burned, so they resort unto God when it is too late ; therefore, the sooner they come unto Him, the better it will be for them. Heb. iii. 13.
2 Sam. xiv. 30, 31.

Glory and renown.

1. LIKE as the shadow followeth the body as a companion inseparable : even so doth glory, renown, and fame accompany excellent virtues, worthy gifts, and noble qualities.

2. As a smoke, which at first is great and thick, ascending upwards, is quickly scattered and out of sight : even so the glory of the proud men of this world by little and little is obscured and vanisheth clean away.

3. As that fire smoketh not much which flameth at the first blowing : so the glory that brightly shineth at the first is not greatly envied at, but that which is long in getting is always prevented by envy.

Though there be degrees of Glory, yet all shall have sufficient.

LIKE as sundry vessels, whereof some are bigger and some less, if they all be cast into the sea, some will receive more water and some less, and yet all shall be full and no want in any : so, likewise, among the saints of God in heaven, some shall have more glory, some less, and yet all, without exception, full of glory. 1 Cor. xv. 41.
Dan. xii. 3.

The Glory of God.

1. As the glory of God infinitely surmounteth the body, the soul, the honour, and all that belongeth unto man : so it ought to be in greater price and estimation with us, and must continually be preferred above all things, and never be brought into the balance of comparison with them. Exod. xxxii. 32.
Rom. ix. 3.

2. As the want of zeal towards the glory of God in all our doings and the preferring of earthly things before heavenly, temporal before spiritual, breedeth and nourisheth a corrupt manner of profession : so it defileth all our counsels and works, and carrieth us headlong to the love of the world, which is contrary to the pure, vehement, and everlasting love of God. 1 Cor. x. 31.

3. As the salvation of men ought to be dear unto us : so the glory of God, which consisteth in that His orders in His Church be kept, ought to be much more dear, that if, at any time, the controversy could be between His glory and our salvation, our salvation ought to fall that His glory may stand.

God.

John xv. 1-6.

1. As the husbandman or vine-dresser cutteth off every branch that bringeth not forth fruit, and letteth it wither, and maketh a fire of it : so God doth cut off fruitless professing Christians and throw them into hell.

2. As the vine-dresser doth purge the fruitful branches, that they may bring forth more fruit : so God, by divers means, doth purify and cleanse His children, that they may be more fruitful.

Luke viii. 18.
Matt. xxv. 23.

3. As they who try a vessel first put water into it, to see whether it will hold water, then they commit wine unto it : even so, first, God giveth us one grace—if we use that well, then He giveth another, and after that another.

4. As the devil is not dead in those who are his, but worketh still to their damnation : so is not God dead in them who are His, but worketh still to their salvation.

5. As from the sun which we behold proceedeth to the world light, heat, and beams, whereby all things are quickened and nourished : so, from God, who is an invisible Sun to His Church, there proceedeth light—that is, a clear knowledge of God ; and heat—that is, the burning affections of hope, faith, and love ; and also the beams, which are the manifold consolations wherewithal the souls of the faithful are quickened, nourished, and made merry.

6. As a wise master of a family, desiring to know the disposition of his servants, hideth himself in a corner, or behind a cloth, and there beholdeth both the unruliness and misdemeanour of some, and also perceiveth the virtues of others of them, the which they would never have shown in his presence : so God doth, in a manner, absent Himself from the world, that both the faith of His servants and the outrage of sin in the wicked ones may be made manifest.

Ps. xci. 1.

7. As a shadow doth protect us from the beams and heat of the sun : so God doth protect us from dangers.

Ps. xci. 2.

8. As in high and defenced towers we are safe from the enemy : so God doth set us in safety.

God a spirit, which cannot be represented by any bodily shape.

Gen. i. 26, 27 ;
ii. 7, v. 1.
Col. iii. 10.
Eph. iv. 24.

LIKE as a bodily image, which representeth unto us the face of a man, ought, life-like, to set before us all his lineaments and proportions, that, by the counterfeiting or engraving, we might conceive whatsoever might be seen in him which the same representeth : even so the image of God must, through the same likeness, set before our senses a certain understanding of the knowledge of God. For this we are sure of, that nothing may bear the image of God but that which is a spirit, because, in very deed, God is a spirit, and therefore this image of God in man can have no abiding-place but in the soul.

God alone sufficient to His people.

As the sun hath no need to be holpen by the company of any other lights to give light to the world, and as one soul is enough to keep life and to govern the body : even so is one God alone sufficient to His people—yea, to all the world—for all things abundantly, without the help of any other.

God, by His Spirit, purifieth us.

As there can be no fire without warmth or light : so God cannot be by His Spirit in us, Rom. viii. 9. or with us, but He will also sanctify and purify us from all vice and corruption, that He may consecrate us unto God.

God chastiseth His, of very love and mercy.

1. LIKE as a natural father first teacheth his dear beloved child, and afterward giveth him warning and admonition, and then correcteth him at last : even so God, our heavenly Father, assayeth all manner of ways with us, who are well grown and old in years, but young and tender in faith. First, He teacheth us His will, through the preaching of His Word, and so giveth us warning. Now, if so be that we will not obey Him, then He beateth and jerketh us a little with a rod—as sometimes with poverty, sometimes with sickness and diseases, or with other afflictions—which should be named and esteemed as nothing else but a father's rods, or the wands of correction.

2. Now, if a small rod or wand will not help or do any good to the child, then his father taketh a whip or a cudgel—as, in case his son waxeth stubborn, and will prodigally spend his money and thrift wantonly and riotously in evil company, then cometh the father and pulleth him out by the hair of his head, bindeth his hands and feet, and beateth him till his bones crack, and sendeth him into prison, or banisheth him out of the country : even so, when we wax obstinate and stubborn, and care neither for words nor for stripes, then God sendeth unto us more heavy and universal plagues—as pestilence, death, sedition, uproar, casualty of fire, murder, war, loss of victory, being taken of our enemies, and led away prisoners and captives, &c. And all this He doth to affright and tame us, and, as it were, with violence, to drive and force us unto repentance and amendment of our lives.

3. Like as, in truth, it is against a loving father's will and mind to strike his child, who would much rather do him all the good that ever he could, but, through long-sufferance and overmuch cherishing, his child waxeth rude and evil nurtured, therefore doth he punish him ; but yet, in the midst of all his anger, his fatherly heart breaketh out ; in case that he putteth his son away from him for some grievous fault, yet he sendeth him not away altogether comfortless, but giveth him some apparel and some comfortable words, and so sendeth him from him, not to remain for evermore in banishment, but when he is once a little humbled, meekened, and amended, then to receive him home again ; and this he doth to turn his son and keep him from all such things as might hurt and destroy him, not minding (intending) to cast away his child or utterly to forsake him : even so, certainly, when God sendeth misery and affliction upon us, there lieth hidden under that rod a fatherly heart and affection ; for the peculiar and natural property of God is to be loving and friendly, to heal, to help, and to do good to His children, and therefore He sendeth us evil that He may do us good ; and yet, in the midst of all affliction and punishment, He sendeth some mitigation, comfort, and succour.

4. As a mother feedeth and nourisheth her child, and all the good she can do unto it that doth she, even of a motherly and tender heart, and yet, through the frowardness and unruliness of the child, she is sometimes so moved and provoked, that she is angry with it, chideth it, rebuketh it, and beateth it : even so such is the very nature and property of God, to suffer no manner of misfortune to happen unto us ; but yet, through our manifold sins, He is provoked to punish and chasten us.

5. As little as the mother can forget, deny, forsake, or give over her child, though she be angry with it and displeased at it : even as little doth God forsake or give us over in our need and necessity, misery and affliction, though He seem never so much to be displeased with us. Isa. xlix. 15.

6. As a master doth not correct and chastise his scholar or servant for any intent to hurt him, or for any malice and evil will towards him, but only that he should learn better Matt. xvi. 24-27.

afterward, be more diligent, and take better heed : even so, likewise, Christ receiveth no scholar or disciple but such as will forsake himself and take up His cross and follow Him.

7. Like as the physician or surgeon doth cut away and burn out the rotten and dead flesh with his iron and instrument, that the whole body be not infected and poisoned, and so perish : even so doth God sometimes afflict and punish our bodies sharply and grievously, that our souls may be preserved and healed ; and how deep soever God thrusteth His iron into our flesh and bodies, He doth it only to remedy and to heal us.

8. As the physician, in making of his treacle, occupieth (useth) serpents and adders, and such like poison, to drive out one poison with another : even so God, in afflicting and correcting us, occupieth and useth the devil and wicked people, but yet all to do us good withal.

Job v. 1, 18.

9. As long as the physician hath any hope of the recovery of his patient, he assayeth all manner of means and medicines with him, as well sour and sharp as sweet and pleasant ; but as soon as ever he beginneth to doubt of his recovery, he suffereth him to have and to take all manner of things whatsoever the patient himself desireth : even so the Heavenly Physician, so long as He taketh us for Christians and hath any hope to recover and heal us, He restraineth us from our will, and will not always suffer us to have what we most desire ; but as soon as He hath no more hope of us and giveth us over, then He suffereth us for a time to have and enjoy all our own will and pleasure.

10. Like as when the horse-breaker giveth unto a lusty fresh young horse too much of the bridle, he is wild and wanton and goeth not well as he should do, and so, by chance, in a slippery and sliding place, he falleth headlong over and over : even so, if our Creator and Maker should suffer us overmuch and give us too large liberty, we would soon wax wild and proud thereof, and so it might happen that we should undo and destroy ourselves ; therefore He giveth us a sharp bit in our mouths, and helpeth us to bridle and to tame our flesh, that the noble and precious soul perish not.

11. Like as the carter jerketh his horses with the whip and striketh them sharply when they will not draw or go forward, and yet favoureth and spareth them also, that he may enjoy them the longer : even so God striketh and whippeth us when we do not right as we should do, and yet nevertheless spareth us and will not utterly make an end of us.

12. Like as the poor shepherd, when his foolish sheep stray abroad in the wild wilderness among the wolves, driveth them from strange ways into the right way, and hunteth them into their sure sheep-fold, where they may be in safeguard : even so we, likewise, forasmuch as we mix ourselves oftentimes among the worldlings, and have fellowship with those that are enemies unto the Christian and true religion, therefore God cometh unto us and driveth us with sorrow and repentance from them, that we should not be destroyed and perish together with them.

13. As the herds-man will suffer such calves and cattle as are appointed shortly to the slaughter to run and spring about in the pasture at pleasure, while such as are reserved to labour are kept and used under the yoke : even so Almighty God doth suffer and permit unto those ungodly persons whose destruction is at hand to have all pleasure and lust upon earth, and to accomplish and fulfil their pleasures and desires ; but the godly, whom He will use to His honour and glory, those keepeth He under the yoke, and restraineth them from the pleasant lusts of the world.

14. Like as if the gardener cut off the knobs and the withered and crooked boughs from the trees in the garden, and loppeth them a little, yet, as long as the roots remain, the trees are never the worse, but grow nevertheless and bring forth fruit : even so doth God lop and hew the crabbed old Adam with the cross and afflictions, not to the end to hurt or harm us, but to keep us in awe and to teach us godly manners and Christian behaviour ; and,

therefore, as long as the root of faith remaineth with us, though we be spoiled and destitute of all riches and of all manner of worldly and bodily comfort, yet shall we bring forth good fruits, to the honour and glory of God's holy name.

15. As the freemason heweth the hard stones, and cutteth off here one piece and there another, till the stones be fit and meet for the place where he will lay them: even so God, the heavenly Freemason, buildeth a Christian Church, and frameth and polisheth us, who are the costly and precious stones, with the cross and troubles, so that all abomination and wickedness—things which do not agree unto this glorious building—might be removed and taken out of the way. 1 Pet. ii. 5.

16. As physicians are wont to heal men diseased with filthy potions: even so God doth chastise and try His children by the means of wicked things, as by Satan, by wicked men, &c., who shall be damned.

17. As, in cities, the governors thereof keep executioners and hangmen, not that they like or commend their office, but only do suffer them to execute their office for the better preservation of their city: so, likewise, God doth suffer tyrants and ungodly men to afflict and grieve His faithful servants, and all for their good.

18. As we make so great account of gold, which is but a metal, that we will try it in the fire to make it please us the better: so, after the same sort, it is not to be marvelled at that God sometimes trieth, of very love, the faith of His children, to the end that, when they are once well purged from the degrees and filth of incredulity (unbelief) which remaineth in them, and are purified in the furnace of divers afflictions, and so melted as it were anew, their faith may be of like account (value) before Him.

God comforteth afflicted souls.

As God many times casteth down and confoundeth all those that vainly trust in things transitory, brittle, and momentary: even so, on the other side, He doth raise up and comfort such as be weak, pensive, faint-hearted, sorrowful, and mourning, and with spiritual instruction doth cherish, furnish, and refresh their sick souls and bruised consciences. 1 Kings xiv. 15.
Isa. xlii. 1, 13.
Luke iv. 18.

God comforteth His.

1. As the eagle cherisheth her young and fluttereth over her birds, and taketh them and carrieth them on her wings: even so doth God cherish and care for His people and Church. Deut. xxxii. 11,
Obad. i. 4.

2. As natural fathers and mothers are moved with pity and compassion towards their infants when they are in any distress: even so our heavenly Father is moved with much greater compassion towards us, His children, when we are in misery or suffer affliction. Ps. ciii. 13.

3. As the apple of a man's eye is the tenderest thing in all his body, and, therefore, most duly and carefully preserved from anything which may hurt it: even so God doth protect, defend, and care for those that are His. Deut. xxxii. 10.

*God doth us not all the good He will do at a clap (a sudden act), fearing
lest we should utterly abandon and lose it.*

As a father of a household well advised, who, at the first dash, doth not much advance his servants, but doth for them by little and little, the better always to put them in comfort and hope to receive advantage at last, to the end that, by this means, they may be holden in service and not depart from his house: even so God, during the time that we are in this Jer. xxii. 21.

world, giveth us more hope than He doth benefits; and yet it is plain that the graces which He bestoweth upon us are infinite, for fear lest that, if He should make us great and rich at once, and should give us out of hand all the good that He keepeth in store for us, it would make us to abandon His service, as we see sometimes it happened to the Jews by this occasion.

God draweth out some goodness even out of the wicked.

LIKE as, if thou comest into a smith's or joiner's shop, and seest many tools, some crooked, some bowed and hooked, and some cut as saws—now, in this case, thou wilt not condemn the smith or joiner of unskilfulness, and his tools all to be nought, but rather thou wilt acknowledge thy ignorance in the use of them: so, in like manner, must we do in beholding the creatures of God in this world—first, acknowledge our own ignorance; secondly, reverently esteem the Creator; and, lastly, give Him all praise, that He hath not placed us in the number of those that seem confused.

God forsaketh His children sometimes and leaveth them to themselves.

1. As a mother sets down her young child and hides herself, suffering it to cry and have a sad face, not because she hates it, but that she may teach it to depend upon her and love her: even so God giveth grace to His children, and yet, again, sometimes He doth in part withdraw it from them, and then they fail in their duties sundry ways, and this He doth to make them ashamed of themselves, and to cause them to put all their confidence out of themselves in the merits of Christ.

Cant. iii. 1, 2.

2. Like as the corn-field that is ploughed and sown with good corn, but yet, for a time, it neither gives rooting beneath nor so much as a show of any blade appears above: even so God grants His servants the holy means of salvation—namely, preaching, prayer, sacraments—and yet holds back the efficacy of His Spirit for a time.

Rom. vii. 22-24.

3. Like as the prisoner who hath escaped the hand of his gaoler hath an affection to run a thousand miles every hour, but having, haply (by chance), his bolts on his legs, he cannot, for his life, but go very softly, the bolts galling and chafing his flesh, and so with much grief he falleth again into the hands of his keeper: even so God giveth His children a strong affection to obey His will, but He lets them fail in the obedience itself.

Ps. lxxvii. 7-9.

4. As the trees in the winter season that are beaten with wind and weather, bear neither leaf nor fruit, but look as though they were rotten and dead, because the sap doth not spread itself, but lies hid in the root: even so the manner of God's forsaking His elect is, when He hides His graces for a time, not by taking them quite away, but by removing all sense and feeling of them.

The Godhead of Christ.

Matt. xxvii. 46.

1. LIKE as, when a man sleepeth, the soul is not severed from the body, but lieth, as it were, dead, and exerciseth not itself: even so the Godhead of Christ lay still, and did not manifest His power in His manhood, but did, as it were, lie asleep for a time, that the manhood might suffer; and thus the manhood seemed to be forsaken.

2. Even as the altar in the Old Law did sanctify the sacrifice that was offered upon it, and made the same propitiatory: so, also, the Godhead of Christ, the Altar whereon He offered His humanity, sanctified the same and made it propitiatory and meritorious for all mankind.

3. Like as, in Christ incarnate, there be several things and not several persons : so, in the Godhead, there be several Persons but not several things's. Phil. ii. 6, 7.
Heb. i. 3.

4. As honey and oil, being mixed together, cannot be called either honey or oil, because, when things are mingled together, they cannot retain a name of one of the simples : even so the Godhead of Christ cannot be changed into His manhood, or yet mingled with His manhood, because the properties of the Godhead cannot agree with the properties of the manhood, nor the properties of the manhood with the properties of the Godhead ; for, as the Godhead cannot thirst, no more can the body be in many places at once.

God heareth our complaints.

As parents are ready to give their children good things when they beg or crave them : even so much more God our Father will not deny anything to His children when, in a true faith, they do beg or crave it of Him. Matt. vii. 9-11.

God is a Husbandman to His people.

As the husbandman dungeth his land, tilleth and dresseth it, that it may bring forth good corn : so Almighty God tilleth and cleanseth the hearts of His people, which be prone unto evil, that they may bring forth good works, and not tares. John xv. 1, 2.
1 Cor. iii. 9.

God is all-sufficient perfection.

1. EVEN as the sun, although it enlighteneth all the world, yet doth not lose any of its light : so God, now, after that He hath made all things, is not any whit hereby the less powerful or perfect.

2. Even as any king or tyrant, when he granteth unto one that which he hath taken away from another, may be said to play the part, partly of an unjust and partly of a liberal man : even so God, if, using His power only, He had restored man, it had been on the one part derogatory to His justice, and, on the other part, too much had been granted to mercy, therefore it was needful to find such a way to save man that these four properties in God (without which God could not be, or be called God) might stand together, and consist in the highest degree—namely, most high or perfect power, perfect righteousness, perfect mercy, and perfect wisdom.

God is present everywhere, but yet not with all alike.

As a sound or noise is heard more by some persons and less by others, being of equal distance from it, as they be of quick or dull hearing : so, albeit God be present with all things, yet He is in some more plentifully, in some less, not with partiality, but according to the diversities of their capacities.

God is in the ministry of all.

As, in a great house, there be many vessels of sundry sorts, to divers uses, not only of gold and silver, but also of wood and earth, some for honour, some for dishonour : so, likewise, in the outward society of the Church, there be men of all sorts appointed for divers ends, as apt and meet vessels for the Lord, and some otherwise, &c. 2 Tim. ii. 20, 21.

God loveth His children.

Ps v. 12; ciii. 13.

1. As we will take anything well at his hands of whom we are persuaded that he loveth us, for the assurance of his love swalloweth up and sweetly sendeth down all the rest—if he teach us, we take it; if he admonish us, we are contented; if he reprove us, we put up with it; if he jest with us, we are not grieved; yea, if he smite us, we are not offended—all is taken in good part, because all comes from Love, who never did hurt his beloved: so, likewise, God dealeth with His children. He teacheth them when they are ignorant, He correcteth them when they go astray, He admonisheth them when they are unruly, He reproveth them when they transgress, He threateneth them when they are stubborn, and He smiteth them when there is no remedy; but yet, in His favour and mercy, He teacheth, correcteth, reproveth, threateneth, and smiteth His children that they might not be damned with the world. If He wound us, His favour is oil to cure our wounds; if He send floods and seas of troubles, the assurance of His favour is like Noah's ark to bear us up from drowning; if His wrath shall burn like fire, His favour is water to cool the heat, whereof Dives in hell could not get a drop; if He send sickness either of body or mind, the assurance of His favour is a present remedy, like the brazen serpent; if He send sorrow over night, His loving favour shall bring joy in the morning, and joyful tidings, like, "Son, be of good cheer; thy sins are forgiven thee!" if He hide us, His favour that He beareth unto us will not suffer Him to chide for ever; if His wrath be kindled against His children, His favour puts out all again; if He set us up as marks to be shot at, He sets His favour before us, with the assurance whereof we are defended as with a shield.

2 Sam. vii. 14, 15.
Ps. cxviii. 18.

2. As a father's anger is rather love than anger, and his correction is to be counted rather a love-token than a punishment: so, in like manner, is God's anger towards His children who fear Him and keep His covenants; and, therefore, His correction is a love-token, and no punishment.

John xi. 35.

3. Even as, when Jesus wept over Lazarus, the Jews said, "Behold how He loved him!"—yea, though He suffered death to cast him into his grave, the common bed of all flesh, yet behold how He loved him: so, in like manner, may God's children say, when the Lord correcteth, or reproveth, or afflicteth them, "Yet mark how He loveth us, entreateth us, and woeth us!" And when we see this, we must needs say, "Behold how He loveth us!"

Gen. xxxiv. 19.

4. As Shechem deferred not to do all that was required of him for the obtaining of Dinah, because he loved her: so, also, when we stand in need of the Lord's help, He deferreth not to help us, because He loveth us.

Gen. xlii. 7; xxxii. 24, 25, 32.

5. Like as, when Joseph's brethren came to Egypt to buy corn, Joseph knew them, but spake roughly unto them, and bare them in hand that they came as spies: so the Lord dealeth with His children many times when they come to Him for such things as they want. He knoweth them well, but maketh Himself strange unto them, and speaketh roughly unto them, by seeming to deny their request; yea, sometimes, by increasing their sorrow and affliction—as Jacob, striving with the angel for a blessing, received a blow on his thigh more than he looked for.

Gen. xlii. 8.

6. Even as it is said of Joseph, that he took Simeon from them, and bound him before their eyes; now all this while Joseph knew his brethren, but they knew not him, for if they had known it had been their brother Joseph, who loved them, no doubt they would have borne anything at his hands: so, likewise, if we knew our troubles to come from our Father, who loveth us, we would willingly bear anything at His hands.

7. Like as, when Benjamin must go, then Jacob thought he had been robbed of all his children; but he found Joseph, Simeon, and Benjamin, all again at the last: so God's children, in the end, find all, when they think they have lost all.

8. As his brethren went home, hue and cry came after them for Joseph's cup, which was in policy conveyed into their brother Benjamin's sack, and, when search was made, they thought themselves clear; but, when it was found in Benjamin's sack, they were worse afraid than they had been before, for Benjamin must stay by the reckoning, and answer the matter—this passed all the rest: even so doth the Lord many times find out sin in us when we think all is well; and then things go worse and worse with us, as we think, and yet still the fear is greater than the hurt, for God loveth us.

Gen. xlv. 1, &c.

9. Like as Judah hereupon drew near to Joseph, and said, "Let me speak but one word in the ears of my lord," and so tells him a long story of the whole matter from the beginning to the ending, as though Joseph all this while had known nothing of the matter: so we oftentimes, in the grief of our hearts, pour forth many things and great complaints which the Lord knoweth well enough.

10. As, after many trials, it is said that Joseph could no longer refrain before all that stood by, but cried, "Have forth every man from me!" which being done, he wept and cried so that all heard him, both of the Egyptians and Pharaoh's house, and at last his love broke forth like the morning light, overflowing after long restraint—as a stream, whose course is stopped, overfloweth the banks—and so he uttereth himself, asking if his father were alive. "But his brethren could not answer him, for they were troubled at his presence." Little did they think that Joseph had been so near them; they did not once dream of any such matter or of any such man: even so the hand of God is many times tempering afflictions to the godly in love for their good, when they think but little upon it.

Gen. xlv. 1, &c.

11. As Joseph said to his brethren, "I am your brother, whom ye sold into Egypt; come near, I pray you, unto me; be not sad nor grieved with yourselves that you sold me, for it was God's doing for your preservation." Afterward they and their father and all his house came up, and had Egypt to inhabit: even so, after the like manner, after many trials, God dealeth with His children. He uttereth Himself unto them, and puts them in good remembrance of their injuries done, to His majesty; He freely forgiveth them, and giveth them the inheritance at the last, which is more than they deserve and more than they desired, and more than they looked for, by which they are assured of God's great love and favour unto them. Therefore let us be content, with patience, to bear what trial soever our loving God and merciful Father shall think good to lay upon us.

12. As Jehoram said to Jehu, when he marched in his fury, "Comest thou peaceably?" as if he should say, "If thou comest peaceably, march as furiously as thou wilt": so let us say to our God, "O Lord, comest thou favourably and in love against us? Then come as terribly as Thou wilt! Shoot Thine arrows, and spend them all upon us! Beat us to powder! Take all away, and in this life do with us what Thou wilt, so Thou dost assure us of Thy favour!"

2 Kings ix. 20-22.

13. As the birth of the child into the world swalloweth up all the pangs and pains of the mother which went before the birth in forgetfulness: so, likewise, we, if, after our manifold afflictions and sorrows for Christ's sake, we bring forth the assurance of God's favour here, and of eternal life hereafter, let forgetfulness devour and consume all the rest.

God may reward and deal with His creatures as liketh (pleaseth) Him.

As the clay is in the potter's hand, to order it at his pleasure: so are men also in the hand of their Creator, for that He may reward them as liketh Him best.

isa. xlv. 9.
Rom. ix. 20, 21.

God no partial Judge.

Ezek. xx. 47.

As dry wood is apt to burn, and green wood also, though not so quickly, will be consumed with fire: even so both strong and weak, high and low, rich and poor, one and another, go to wreck when God punisheth impiety and wickedness.

No man hath seen God at any time.

Exod. xxxiv. 34.
John. i. 18.
1 Tim. vi. 16.

As the children of Israel could not behold the shining face of Moses when he had talked with God on the mount, for the exceeding brightness thereof, so that he was obliged to cover his face with a veil, through which they did behold him: so no man hath seen God at any time, or can behold the face and presence of the Deity and Godhead, but so far as it is both veiled and revealed by the holy and human flesh of our Saviour Christ.

Not to believe that there is a God.

Ps. x. 4; xiv. 1;
Ahi. 1.
1 Tim. iii. 16.

As there is no wound more mortal than that which plucketh forth man's heart or soul: so, likewise, is there no poison or pestilence of greater force suddenly in men to kill all faith, hope, and charity, with the fear of God, and consequently to cast them headlong into the pit of hell, than to deny the principle and foundation of all religion—namely, that there is a God.

God is not the Author of evil.

1. LIKE as, if a man cut with an evil or dull knife, he is the cause of cutting, but not of evil cutting, or the hacking of the knife, but the badness of the knife is the cause thereof; or, if a man strike on an instrument that is out of tune, he is the cause that the strings sound, but that they sound jarringly and out of tune that is in themselves, and the man that striketh them is not to be blamed for it: even so it is no good argument, neither followeth it, that because all things are done and come to pass by God's determined will and providence, therefore He should be the Author of evil; for, seeing one may be the author and cause of an action, and yet not of the evil in the action, it doth not therefore follow that, if God be the Cause of the action, by-and-by the evil in the thing must also proceed of Him—nay, contrarily, this doctrine is a sealed truth, that no evil cometh of God in any work, but though in everything that is done the Lord be in some sense the worker, yet, as He doth it, it is ever good. As by these places of Scripture may plainly appear:—Deut. xxxii. 4; Job viii. 20; xxxiv. 10—12, 17; Ps. v. 4; Jer. x. 10; xii. 1; Dan. iv. 34; James i. 13, 14; Rom. ix. 14; 1 John i. 6.

2. As a man that rides upon a lame horse and stirs him, the rider is the cause of the motion, but the horse himself of the halting motion: so God is the Author of every action, but not of the evil of the action.

Isa. xiv. 7.
Amos iii. 6.

3. As the wheels of a clock, whereof some run forward and some backward, but all to make the clock strike: even so God and the devil work both to one end, though God have only a good purpose and the devil and his ministers have an evil purpose; yet there is no evil in God.

God is not the Author of sin.

Gen. i. 10-12.

1. As he that maketh tools and instruments of iron, or other metal, maketh not rustiness and canker, neither is to be blamed if those things which he hath made, by reason of too much moisture, dust, or other corruption, shall afterwards gather canker or rustiness:

even so that heavenly Workman, our God, did not bring in sin and iniquity, neither can He justly be blamed if His creatures do stain and blemish themselves with the foulness of sin and wickedness, for He made them good.

2. As the earth, affording sap as well to the evil trees as to the good, cannot be found fault with because the evil tree bringeth forth evil fruits : so much less can God be called either the Author or Cause of our sins, although by His providence He moveth all things—yea, even the ungodly.

Acts xvii. 28.
Ps. v. 6.
Prov. vi. 16.

3. Like as that which is no fault in the master of the house is a great fault many times in any of his servants, because it is the breaking of their master's commandment : even so, doubtless, the self-same work is sin in the servants and creatures of God which to God is no sin, but an ordinary work appointed for some special purpose, either for the manifestation of His power, as was the hardening of Pharaoh, or for the declaration of His mercy, as was the fall of David, of Peter, of Mary Magdalen, and all other repentant sinners.

4. As the sun sending forth his beams and heat on carrion engendereth in some corruption, and yet draweth to itself neither corruption nor any filthiness, neither yet doth the sun, by his purity and brightness, purge the carrion, but it remaineth stinking and corrupt : so doth God so work by the wicked, that the justice which is in Him doth not justify them, neither yet is He defiled by their wickedness and corruption.

God is not the Cause of sin.

LIKE as it happeneth sometimes that the self-same wine poured into a corrupt vessel is lost and made pale and loseth verdure, which wine, as it is brought by the husbandman and put into the vessel, is both sweet and good—neither is it hard to understand how one and the self-same act may, as touching one, be vicious, and in respect of another, just ; for as, when a murderer and a hangman do kill a man, the act, as touching the matter or subject, is all one—namely, the death of a man—and yet the murderer doth it most unjustly, and the hangman by law and justice : even so God is not the Cause of sin ; for if we will speak properly, and that it may the more manifestly appear, we must mark that every act, as it is derived and cometh from God, is both good, just, and holy ; for punishment is by God imposed and laid upon wicked men, and to punish sins no man is ignorant but that it pertaineth to justice ; wherefore God, in withdrawing His grace from the ungodly, and ministering some occasions which might move to good things, if they happened to right and just minds, but which He knoweth the wicked will turn to evil, may, after a sort (though not properly), be said to be the cause of sin. And, undoubtedly, that act, in that it passeth from us, is sin, but not as it cometh from God, for in that it cometh from God it is most perfect justice.

One God in Trinity.

1. EVEN as a margarite in every part shineth alike, but if it be defiled or fouled in one part loseth all its beauty : so the Trinity is but one God, and if one Person be dishonoured, all Three, being but one God, are dishonoured.

2. As one sun serveth to give light to the whole world, and one soul is able to rule and quicken the whole body, whereas, notwithstanding, neither the sun created the world nor the soul the body : so much more one God shall be able to rule and maintain His own work, which, with so great wisdom and power, He alone did create, unless we will make the work greater than the Creator, or charge the incomprehensibility of God with any imperfection.

God regardeth His faithful servants, &c.

Ps. xxiv. 1.

1. As a master, when his servants obey him and do his will, commandeth his steward or the governor of his house to minister unto them all things necessary, and that nothing be wanting; but if they offend him and deal unfaithfully with him, he giveth a contrary charge: even so God, the true and right owner of all things, of whom the kingly prophet David saith, "The earth is the Lord's, and all that therein is: the world, and they that dwell therein!" If we do obey Him, and serve Him faithfully, and give unto Him due honour, He commandeth the earth, His ancient steward, to minister unto us great store of necessities, and to give unto us all good, rich, and pleasant things in due time; but, on the other side, if we disobey Him, rebel against Him, and be not afraid to do those things which He forbiddeth us, and will commit we care not what sin, even with greediness, joy, and delight, then He commandeth His steward, the earth, to deny food unto us, and to afflict us with penury and extreme want of all those things whereof it was wont to yield us great abundance, and not to be so bold as to relieve or comfort us, until we be converted and fly unto Him, confessing and acknowledging our sins from the bottom of our hearts, and, most heartily bewailing them, shall prostrate ourselves before the throne of grace, craving and crying for remission of sins in the death and blood-shedding of our Saviour Christ crucified.

Mal. iii. 6.
James i. 17.
Ps. xvi. 8.

2. Even as a column or pillar is sometimes on thy right hand and sometimes on thy left hand, because thou dost change thy standing, sitting, or walking, for it is immoveable and keepeth one place: so God is sometimes favourable and bountiful unto thee, and sometimes seemeth to be wroth and angry with thee, because thou dost fall from virtue to vice, from obedience and humility to pride and presumption, for in the Lord there is no change, no, not so much as any shadow of change. He is immutable, always one and everlasting. If thou wilt bend thyself to obedience and to a virtuous and godly life, thou shalt ever have Him a strong rock, whereupon thou mayest boldly build a castle and tower of defence. He will be unto thee a mighty pillar, bearing up heaven and earth, whereto thou mayest lean and not be deceived, wherein thou mayest trust and not be disappointed. He will ever be at thy right hand, that thou shalt not fall. He will take thy part and will mightily defend thee against all enemies of thy body and of thy soul; but if thou wilt shake hands with virtue and bid it adieu and farewell, and, forsaking the ways of God, wilt live as thou list, and follow thine own corruption, and make no conscience of aught thou doest, defiling and blemishing thyself with all manner of sin and iniquity, then be sure the Lord will appear unto thee in His fury and indignation. From His justice and judgments none shall ever be able to deliver thee.

God the Life of the soul.

As the soul is the life of the body: even so God is the Life of the soul, and His Spirit is the Soul of our souls, and the want of fellowship with Him brings nothing but the endless and unspeakable horrors and pangs of death.

One God and three Persons.

As there is in man the soul, the spirit, and the body, three distinct substances, which nevertheless do make but one man and not three; in the soul there is the mind, the understanding, and the will, but these do not make three souls, but one; in the sun there is the very body of it, the heat and the light, and yet these be not thereby made three suns, but one; and if the heat and shining be taken from the sun, we should then see the body of it no more; if the heat or warmth be taken from the sun, we should then not feel whether there

were any sun in the sky or no : even so, if the Word and Spirit be taken from God, we should then come by no knowledge of Him at all ; therefore, whereas the Son and the Holy Ghost are joined unto the Father, it doth further nothing to the making of many Gods, but to the manifesting of one true God in nature and essence, and three in persons and properties, which manifestation was to be spread throughout the world by the preaching of the Gospel.

2. Like as the sun in the firmament hath three distinct and sundry things, of which every one differeth from the other—as the globe, the light, and the heat ; and although every one of these keep severally their properties, yet it is but one sun, and is not divided into three suns : so, in the Deity, the unity of essence is not taken away by the distinction of persons, and yet for all that is there no confounding of persons or changing of one into another. For as there is but one sun in and through the whole world, no more is there but one God. And as the sun showeth himself by his beams : even so God, as Father, doth show Himself by His Son Jesus Christ, who is His Word and eternal wisdom. And as the sun by his heat doth make us feel his force : even so God maketh us feel His virtue by His Holy Spirit, which is His infinite power.

Deut. vi. 4 ; xxxii. 39.
Isa. xliii. 10, 11 ;
xliv. 6 ; xlv. 5.
1 Cor. viii. 6.

3. As reason, will, and memory are not three souls, but one and the same soul : so the Father, the Son, and the Holy Ghost are three, distinct in property, and yet one God.

God tempteth no man to sin.

LIKE as, if a man have a servant who is a thief, and yet, nevertheless, the servant would be esteemed for an honest man ; so, to try and prove him, his master leaveth his purse full of money before him ; if his servant take and steal it away, is he not a thief, and does he not declare himself to be such a one ? Yes, undoubtedly. And now, who made him a thief, the master or the money which was left where he might come by it ? Surely neither of them, for the money is the good creature of God ; and when the master put it before his servant, he did not compel him to take it and steal it. If this servant had been an honest man, he would not have touched it, or if he had taken it, he would have brought it back to his master and not have kept it ; but seeing that the servant was already a thief, and had his heart given to theft, when he had the occasion to put into execution the wicked affection of his heart, he did it. And whereas he did it no sooner, that was because that he had not the occasion and means ; for if occasion had been sooner offered to him, and if he had found whereto to reach out his hand, he would not have kept it in ; and when he began to put forth his hand, he not only then began to be a thief, but he began to declare himself what he was. As we have the example in Judas, who was a thief a long time, but he never showed it until he had an opportunity : even so, although God hath given the occasion to man to prove and try him, and to cause him to make known that which is in his heart, it followeth not therefore that God hath done the sin or is the Author of it, or that we must impute the fault to Him and not to the man who hath committed it.

John xii. 6.
Gen. i. 20.
Job i. 11.

God the Author of all things.

As the general in the field appointeth every particular man his particular standing and office, in which he must live and die : even so God appointeth every man his particular place, standing, and function, where he must continue to the end of his life, unless God call him to some other.

God the Author of men's afflictions.

Ps. xxxii. iv.
Isa. l. 5; ix. 13.
Jer. v. 3.
Job i. 21.

LIKE as, if a man, having received a grievous wound, should not care for the healing of it, should not hasten to the surgeon or physician, nor should provide any remedy, but should sometimes accuse his own sloth and negligence for that he did not avoid the arrow, sometimes, grinning, should bite the arrow itself, or, finally, do some such like thing, when he ought rather to apply some remedy to his wound, whereby it might be healed: even so, as often as we are in any afflictions and in desperate cases, we must not look upon ourselves, nor upon our enemies, nor upon the world, as though we might from thence hope to have ease of our pain and grief; but let us look up to God, who, of His most notable and just judgment, sent and shot those arrows at us. Let us cast our eyes upon God, not to murmur against Him or to detract anything from His perfect equity, but rather humbly to crave His mercy and to require a salve of Him who gave us the wound.

God the Refuge of the comfortless.

Ps. xviii. 2.

1. As the rocks that are hard to be clambered unto are good refuges for the afflicted to fly unto from the face of their pursuers: so God is the safety of all such as in distress do fly to Him for succour.

2. Even as the birds and fowls of the air, that they may escape the nets and snares of the fowlers, are wont to fly up on high: so we, to avoid the infinite snares of innumerable temptations, must fly to God, and lift up ourselves from the corruptions, lying vanities, and deceitful sleights of the world.

God unchangeable.

Ps. cxviii. 24-27.
James ii. 13.

1. EVEN as the sun, which, unto eyes being sound and without disease, is very pleasant and wholesome, but unto the same eyes, when they are feeble, sore, and weak, is very troublesome and hurtful, yet the sun is ever all one and the self-same that was before: so God, who hath ever shown Himself benign and bountiful to those who are kind and tender-hearted towards His saints, and are merciful to those who show mercy. But unto the same men, when they fall into wickedness and grow to be full of beastly cruelty, the Lord showeth Himself to be very wrathful and angry, and yet is one and the same immutable God from everlasting to everlasting.

Isa. liii. 7.
John i. 29.
Rev. v. 5.

2. As a looking-glass doth show whatsoever thou shalt set against it—if thou show thyself pleasant and mild unto it, it also showeth itself mild and pleasant unto thee; and if thou be angry and full of wrath and indignation, thou shalt perceive in like manner the countenance of the glass to be, as it were, furious and cruel to behold, whereas, notwithstanding, the glass is one and the same: so God, who is one and the self-same immutable and everlasting God, is a glass without spot or blemish, and yet is sometimes compared to a lamb and sometimes to a fierce lion.

Why God denieth us our petition.

As sick folks are denied many things which they wish for, because they be often hurtful unto them; so God denieth us many things which we ask of Him because they are not good for us.

God will not be mocked.

As a man having a servant who is an idle fellow, who neglecteth his business, mindeth other matters, and goeth to his work lazily and like a bear to the stake, would not be pleased with his service, but rather shift his hands of him and send him packing: even so the Lord our God cannot abide that we should worship Him with our bodies when our souls are far from Him, that we should honour Him with our tongues when our hearts wander from Him, or that we should serve Him in part some piece of the Sabbath, and serve sin and Satan the rest; for He will not be mocked—He is ever jealous of His own glory. Gal. vi. 7.

God would have all to be saved.

EVEN as an earthly father is in such wise affected towards his children, that he would have every one of them to come to thriftiness, and be honest and worthy successors to him of his goods and substance; and yet, notwithstanding, being frustrated of his hopes, findeth them stubborn and disobedient, whereby they also at length do cast themselves, with great ignominy, into destruction and into some infamous kind of punishment; of this father it may be said, that he hath brought up children and kept them to this great mischief, not that his will and purpose was not far otherwise, but the children, through their own rebellion, have brought this mischief upon themselves: so God verily would have all men, made after His own image, to be saved; but if any, being rebellious, will not embrace His Word and by faith be converted, but, delighting themselves wholly in sensuality, pleasures, and vanities, do die in their wickedness, these God suffereth to perish, that they might sustain the just punishments as well of their own offences against His law as also of their contempt of obtaining salvation through Christ. 1 Tim. ii. 3, 4.

God's Children.

1. LIKE as natural children are like their natural fathers, in face, in speech, in laughter, or in some lineaments of their bodies: even so the spiritual children of God are like unto Him, their Father, in righteousness and holiness of life.

2. As we love them who love our children, and our hearts and hands too arise against those who misuse them: even so the Lord our God, who exceedeth all fathers in love, much more loveth those who love His children, and His heart and hand too arise, in His heavy wrath and displeasure, against such as harm and misuse them. 1 John v. 1.
Ps. xv. 4.
Matt. x. 40, 41.
Luke x. 16.
Zech. ii. 8.

3. As a woman in travail, in the midst of her sorrow, crieth in her pains: even so such is the estate of God's children in the midst of persecution. Isa. xxvi. 17.

The excellency of God's Children.

1. LIKE as David said, when he should have married Saul's daughter, "Seemeth it to you a light thing to be a king's son, seeing that I am a poor man, and of small reputation?" so seemeth it to any a light thing to be sons and daughters of God, the King of all kings, seeing we are sinful men, and of no reputation, but have deserved rather eternal confusion?

2. As the sons of princes are in great account with men in this world: even so the children of God are in greater account with God and all godly men, both in this world and in the world to come.

3. As the children of kings are attended on by noblemen, and guarded with strong men, yet both are but men, whose breath is in their nostrils, and their hands cannot accom- 2 Kings xix. 35.
Ps. xxxiv. 15.

plish the device of their heart: even so the children of God are attended upon by God Himself, whose eye is always over the righteous, and they are guarded by the angels of God, who for their swiftness are said to have wings, and who for readiness are said to stand in the presence of God always, and for their strength are described as incomparable.

Ps. i. 2; xvi. 3.
1 Cor. ii. 9

4. As the pleasures of the sons of men are such as the world doth afford—carnal security, worldly prosperity, fleshly delights, beastly sensuality, with pride and ease, wealth, fullness of bread, and such like: even so the pleasures of the children of God are such as the world can neither give nor take—as the love of righteousness, delight in the law of God, patience in affliction, love of the saints who excel in virtue, and such like.

2 Cor. iii. 17.
Gal. v. 22.
Isa. xi. 2.

5. Like as the riches and treasures of the sons of men are gold and silver, houses and lands, lordships and manors, rents and revenues, and such like, which thieves may steal, or moths may eat, or rust may fret, or fire may consume, or water may overflow, or time may wear, or death may end: so, likewise, the riches and treasures of God's children are the Word of God, God's favour, forgiveness of sins, freedom from hell and the devil, liberty with the saints, the spirit of contentment, peace of conscience, continual joy in the Holy Ghost, and a kingdom of glory in heaven, with such like, which no thief can steal, no rust can fret, no fire can burn or consume, no water can drown, no plague can infect, no time can wear, nor can death end.

6. As those are in most honour with princes who are said to stand in their presence and attend upon them in their courts, as Daniel did: so God's children shall stand in the courts of God, and have the full fruition of His comfortable presence; and, therefore, on the contrary side, the ungodly are herein accursed, in that they are shut out from the presence of God—to wit, His gracious presence—for otherwise all things whatsoever are in His presence.

God's favour the safest refuge.

1 Pet. v. 8.

As young chickens are in safety from the hawk and puttock (kite) so long as they stray not far from the wings of their parent hen, but, when they do stray far from them, they are easily taken of every vermin: even so they that depart and lead their lives within the compass and limits of God's laws and ordinances are most safely kept by Him from the force, enchantments, engines, and all the subtle devices of Satan and his instruments; but if they forsake God, and, not regarding His Word, divide themselves from Him by their sins and iniquities, they must needs fall into the talons and jaws of that tyrannical hawk and hound of hell, from whence there is no delivery.

The use of God's Gifts to men.

As a sheep hath and beareth a fleece of wool, not for itself, but for the necessity and benefit of men: even so the gifts of God which He giveth us, either spiritual or temporal, we are not to keep for ourselves only, but to supply the necessities and wants of others.

God's graces.

1. As a man sailing on the main sea, carrying his jewels with him in the ship, if so be he make shipwreck, doth, together with his ship, lose his jewels: so, likewise, this sea is the world, the ship the conscience, the jewels God's graces shed abroad in our hearts. If it be, therefore, that we once make shipwreck of a good conscience, we do utterly damage all the graces of God in our hearts.

2. Like as skill or cunning in any science or trade, if it be exercised, is both continued and increased : even so God's graces in us, if they be stirred up by continual exercise, are increased ; but if they be neglected through carelessness, they do utterly decrease.

3. Even as iron, if it be not used, will rust : so the graces of God in us, if they be not put in practice, will rust and decay utterly. Matt. xxv. 24

4. Like as the grain of mustard-seed is small to see at the beginning, but after it is cast into the ground, it increaseth speedily, and spreads itself : even so, if a man have but some little feeling of his wants, some weak and faint desire, some small obedience, he must not let this spark of grace go out, but these motions of the Spirit must be increased by the use of the hearing of the Word preached, Sacraments, and prayer, and they must daily be stirred up by meditating, endeavouring, striving, asking, seeking, and knocking. Matt. xiii 31.
2 Tim. i. 6.

God's promises.

1. LIKE as, if an earthly king should promise one a living whilst he lived, it would be an occasion that he should lessen his carefulness for earthly things : even so how much more should God's promise make us careless for worldly things, seeing He is King of all kings. Heb. xiii. 5-7
Josh. i. 5.
Ps. cxviii. 6.

2. Like as nutritive and cordial medicines are not good for every sick person, especially when the body needeth rather a strong purgation than a matter restorative ; or as incarnative medicines (medicines causing the flesh to grow) for the time allay the pain of the patient, but afterward the grief becometh more grievous : even so the comfortable applying of God's promises is not so profitable for every one that is humbled, especially when the soul is rather to be cast down than as yet to be raised up ; so the sugared consolations may, for a time, overheal the conscience and abate some present grief, but so as afterward the smart will be the sorer and the grief grow the greater, whereof ensueth this effect, that comfort seemeth to cure for awhile, but, through want of wisdom in the right discerning of the disease, we minister one medicine for another, and so, for want of skill, the latter fit grieveth them sorer than the former.

God's providence over His children.

1. As it was impossible that Herod and Pilate, together with the Gentiles and Jews, should conclude more and bring any more to pass in afflicting Jesus Christ, our Head, than the hand and counsel of the Lord had ordained to be done from everlasting : so, also, it is impossible that the Herods of our time, the Pilates and the Pharisees, together with the mad and bewitched people, should take more in hand and bring more to pass in afflicting the members of Christ than the hand and counsel of God hath first decreed to be brought to pass by them. Acts iv. 27, 28.
John vii. 30;
viii. 20.

2. As the smallest birds of the earth are not taken without the will and providence of our heavenly Father : even so nothing good or evil doth happen unto God's children without His provident will. Matt. x. 29.
Amos iii. 6.

3. As the Lord, in mercy, feedeth the birds of the air, that they have sufficient, and also so gallantly decketh the lilies of the field, which be so gorgeously and so richly clothed, that even Solomon, in all his royalty, was not apparelled like one of them : even so much more, if we have an assured trust in Him, so liberal and bountiful a Father, He will not, doubtless, see us, His children, lack anything that is good concerning our food or sustenance, apparel or clothing, but will give us those things which shall be meet and expedient for us. Matt. vi. 26, 28-30.

Some love Godliness whilst nothing is required of them contrary to their own affections.

As Ajax would seem devout toward God, so long as he perceived nothing to be required of him contrary to his affections, but when he was commanded to spare Ulysses—"In other things," saith he, "I will obey thee, but not in this thing": even so of this sort is the religion of many at this day, who will be lovers of godliness, so that it doth not disagree with their affections, which they will have wholly to be satisfied—yea, though God be angry therewithal.

Godliness the beginning and foundation of righteousness.

Lev. ii. 13.
Mark ix. 49, 50.

1. LIKE as, before the coming of our Saviour Christ in the flesh, when sacrifices were used, as God had then commanded, it was appointed that the same sacrifices should be seasoned with salt, or else the Lord would not allow of them: so, likewise, unless we be seasoned with the salt of true godliness, we, and all our doings, shall be unsavoury to the taste of the Lord—yea, whatsoever we do, this being wanting, though it seem never so glorious before men, yet shall it be loathsome in His sight as a thing defiled, and as a counterfeit righteousness.

Prov. xx. 14.
1 Tim. vi. 6.

2. As the buyer, while he is in buying, dispraiseth the thing which he buyeth, and saith "It is nought; it is not worth the price which ye ask;" but when he hath bought it, so soon as he is gone, he boasteth of his pennyworths, and saith it is better than his money: even so godliness, before a man have it, he saith it is not worth his labour, and thinks every hour too much that he spendeth about it; but when he hath found it, he would not lose it again for all the world, because it maketh him contented with that he hath.

John xv. 5.

3. A scion or imp that is grafted into a tree doth in such wise draw away the sap and force thereof that it bringeth forth fruit according to its own kind, and not after the kind of the tree whereinto it is grafted: but with Jesus Christ it is contrary, for they that are grafted into Him do, indeed, gather strength from Him, yet so that they alter their nature and bring forth fruit, not after the kind of Adam's children, but of Jesus Christ, into whom they are grafted.

A Godly life.

As it cannot by any means come to pass that he who enjoyeth the beams of the sun should be in darkness: even so it is impossible that he who hath his conversation with God should not be immortal.

A Godly man is a mighty man, though he be never so poor.

LIKE as precious stones, though they be cast into the mire, yet they lose not their beauty, nature, and property: so, likewise, men endued with honesty, replenished with goodly virtues, and well acquainted with the true worshipping of the most high and gracious God, although they be silent as men in their graves and are had in contempt by the world, yet have they not lost their dignity and the true honour proper to Christians, which consisteth not in the wealth and renown of this world, but in holiness, in righteousness, and in the faithful imitation of Christ.

Godly men.

1. LIKE as, in the strait seas, the water ebbs and flows : even so is it in the godly. As long as they live in this world, according to their own feeling, there is an access and recess, a coming and going of the Spirit. Ps. cxix. 5, 88;
lxxvii. 2, 3, 7, 8.
2. As the lights and stars of the firmament do give light to all which are under heaven : so the virtues of saints and godly men do give light to others to follow their example.
3. As the palm-tree is least at the bottom, and the higher it is, the greater and thicker the branches are, but all other trees are contrary : so the godly are most conversant and have the best part—that is, the soul in heaven—but the wicked are contrary.
4. As a panther hath four claws, and no more, on each foot behind, but five claws, and no less, on each foot before : so the godly, though they be weak world-ward, yet they are strong God-ward. Matt. xi. 12.
5. Like as the filthy do more and more wallow themselves in the mire, and do array and defile themselves with it vilely : so the godly do more and more apply themselves daily to cleanness and holiness of life. Rev. xxii. 11.
6. As the owl is hooted and wondered at among other birds : even so the godly are often made a gazing-stock and a wonderment unto the ungodly, because the course of godliness is most strange and foolish in their eyes. Lam. iv. 3.
I Cor. iv. 9.
7. As all birds, though hating one another, do wonder at the owl : so, likewise, all the wicked, being enemies amongst themselves, do set their several powers against the godly. The reason is, because they hate nothing so much as the truth, neither any people so much as the professors thereof. Matt. v. 11, 12;
xii. 34.
Ps. xxii.
Luke xxiii. 12.
8. As sheep are simple, but yet bring profit to their owners, both when they are living and when they are slain : even so the godly are not only harmless and innocent as doves, and can discern of true doctrine and false, but they are also very profitable both in their life and death.

Godly men see clearly the light of the Word, but the wicked do the contrary.

As they that have clear and sound eyes do easily receive the bright light of the sun, John viii. 12. wherewith eyes that be sore and diseased are greatly offended : so virtuous and godly men are illuminated and wonderfully cleared in their understanding and in the eyes of their minds with the divine and heavenly light of the Word of God, wherewith the wicked and ungodly are highly offended, insomuch that they hate the light, and love darkness more than it, and so, growing blinder and blinder every day, at length they fall and tumble down headlong into the insatiable pit of eternal destruction.

Godly men want nothing good for them.

As a natural son may assuredly trust that his father will do for him all things that may be for his setting forth and preferment : even so we may undoubtedly assure ourselves that, having Almighty God to our Father, we shall lack nothing, neither in this world nor in the world to come, which may be profitable and expedient for us toward the enjoying of the everlasting inheritance which our heavenly Father has prepared for us.

The Good of our brethren must be regarded.

1. As, in the parts of a man's body, every one has its proper function, yet not so much for itself as for the good of the whole body : even so, in like manner, in the Church and commonwealth, every man must have his particular calling, not so much for himself as for the common good and public weal.

2. As the stags, when they swim over a great water to feed in some meadow, they swim in a row, and lay their heads one over another's back, carrying the weight of one another's horns, and when the first is weary another taketh his room, and so by course : even so must we do, helping and doing good one to another, till we have passed the troublesome waves of this world, and are come to heaven.

Good men's estate amongst the wicked.

As the good corn may not grow nor increase unless the unprofitable weeds be weeded away : so, except vicious men and vagabonds were punished, good men might not prosper nor live in peace.

All Good things come from heaven.

As the rain and dew falling from above, watering the ground, make it fruitful : so, likewise, the grace of the Holy Ghost, coming from God the Father, stirs up our minds to all goodness,

Good turns or benefits unexpected.

As the fig-tree blossometh not, although having fruit most sweet : so some men do good turns and benefits though they promise none.

Good-will.

As a flood, divided into sundry little brooks or streams, runneth both weak and small : so good-will, stretched toward many, must at the length be feeble and faint.

Gospel.

1. As the law, because it is the minister of death, fitly serveth for the taming and mastering of the rebellious flesh : even so the Gospel, containing the bountiful promises of God in Christ, is as oil to pour into our wounds, and as the water of life to quench our thirsty souls ; and it fitly serveth for the strengthening of the spirit.

2. As the diamond, which, being moistened in the warm blood of a goat, may be bruised, though otherwise it cannot be hurt with any fire, be it never so hot, nor broken with any violence, be it never so strong ; or as the horse, which ere while was outrageously fierce, is, by gentle handling, meekened and made handsome for the saddle ; or as the dog, in like manner, whose nature is churlish and untoward, and agreeable to his name, is yet by gentleness brought to do that which is not incident to his nature : even so some men, whose hearts cannot be mollified and softened by the terrors and judgments of the law, are yet reclaimed, won, and made to relent by the mild and gentle persuasions and promises of the Gospel.

3. As the dove found no footing at the first sending: even so the Gospel of Christ doth not always find entertainment at the first. Gen. viii. 3.
Matt. x. 14.
Acts xiii. 51.

4. As the seed sown in the field—as wheat bringeth forth grain and corn, according to its nature and kind: so the Gospel preached bringeth forth out of a godly heart that which both in itself it teacheth and that which it delivereth—to wit, faith in Christ, amendment of life, the knowledge of God, love toward God and our neighbour, and such other fruits as are sown and preached.

5. As the lightning that breaketh out of the clouds shineth over all: even so doth the Gospel of Christ.

6. As men light not a candle to cover or whelm it under a bushel, but on a candlestick, Matt. v. 15. to light all that are in the house: even so the light of Christ's Gospel may not be hid nor made a separated thing, as though it pertained to some certain holy persons only—nay, it is the light of the whole world, and pertaineth to all men, and therefore ought not to be kept from any.

7. Like as the frogs of Egypt, raised out of the dust by the devilish art of the magicians, Exod. viii. 7. cried out against God's verity: right so do the Pope's legates and Papists molest, with their talk and speech, the preaching of the Gospel, the free deliverance, the Christian liberty, and true service of God.

8. Even as a murderer, guilty of death, contemning the favour of pardon which he heareth to be offered unto him by his most merciful king, calleth and procureth to himself the more grievous punishment: so, in like case, anyone hearing the Gospel of grace who embraceth not the same is to himself the author of heavier punishment and condemnation.

The Gospel to be mingled with the law in preaching.

1. As the strong purge, black hellebore, given uncorrected with other things to allay the power of it, hurteth more than profiteth: so the terrible judgment of the Word, when it is preached without some comforts intermingled, will do more harm than good.

2. As bitter wormwood and sweet honey, mingled together, are very profitable to take away the dimness of the bodily sight, and to make a man see worldly things clearly: so the bitter threatenings of the law and sweet promises of the Gospel, laid together, are most fit to take away the dimness of spiritual eyes, and to make them see clearly heavenly things; so, also, outward adversity and prosperity mingled together.

3. As pepperwort once sown continueth, and can hardly be destroyed: so the Word once received continueth, and can hardly be banished.

Government of the commonwealth.

1. As he must not take the lute in hand who is utterly ignorant of singing and playing: so ought none to take the government of the commonwealth in hand unless he be endued with wisdom and knowledge.

2. As the virgins of Vesta had one time appointed unto them wherein they should learn, another wherein they should exercise, and the third wherein they should teach: so the like ought they to do who take any government of the commonwealth in hand.

Grace.

Matt. xii.

1. As wherever shernwood, lysimachia, poley, calamint, dictamnus, nigella, peucedanum, are laid or grow, there venomous beasts fly away : so, where the grace of God is, Satan and evil motions depart.

Luke viii. 18.

2. As we see the leaves fall from the trees in a boisterous wind : so the graces of God decay and drop away in the wicked, one after another, as though they were in a consumption.

Gen. vii. 21.

3. As those that were out of the ark, though they had wit, glory, riches, and learning, were drowned in the flood : so, likewise, no wit, nor learning, nor riches, without grace, can save a man from perdition.

4. As that which is not in the vessel is not of the vessel, nor cometh thereof, yet it is drawn out of the vessel : so grace is not of the Sacraments, nor cometh of them, but springeth of the eternal Fountain, of the which Fountain the soul seeketh in the Sacraments.

5. As a man doth run to the vessel when he seeketh the liquor : so must he who seeketh the liquor of grace and hath it not run to the Sacraments.

6. As, when the west wind bloweth its pleasant blasts, the foulness and sadness of winter is put away, and the whole face of nature waxeth new and young again ; as the trees are beautified with boughs, and the green grass is distinguished with the sight of divers flowers, and the sun and the arch of heaven itself do delight the eyes with a pleasant aspect : even so soon as the grace of the Holy Ghost doth blow upon the mind of man, forthwith the deformity and foulness of the former life pass away, and in the stead of vices, the whole life shineth with virtues of comeliness ; so that that man may be counted as born again, and luckily to wax young.

Matt. xxv. 26
2 Tim. i. 6.
Gen. xvii. 1.
Ps. cxix. 57.

7. As fire is kindled and stirred up by often blowing and putting to of wood : so the grace of God must daily be stirred by the use of the Word, Sacraments, and prayer, and by meditating, striving, asking, seeking, and knocking.

8. Even as they are more like to retain and recover their health who are careful in using a competent diet of meat and medicine than they who carelessly distemper themselves in sickness and in health, not regarding what things are wholesome or hurtful to them : so, likewise, those Christians who are careful and painstaking in seeking and serving God are far more likely to attain to grace than they who are otherwise.

9. As it was the people's duty to come to the visible ark, and there to wait and look for the grace of God : so no man may hope for the grace of God, except he come to Christ as visible man and eat His flesh, and incorporate the same into himself by faith.

10. Like as a spring-lock, which of itself can shut, but cannot unlock without a key : even so we of ourselves may run into sin and wickedness, but we cannot return and come out of the same without the key of God's grace.

No heaven without the Grace of God.

1. As the pilot of a ship, without the shine of sun or moon, cannot take the haven of any land : so a man, without the light of grace, cannot attain to the haven of glory ; but howsoever he persuadeth himself that he casteth his anchor in a place of safety, it falleth out in the end that he casteth it upon a rock, where there is no hope of salvation.

Grace wrought by degrees.

As a man, looking steadfastly on a dial, cannot perceive the shadow move at all, yet, viewing it after a while, he shall perceive that it hath moved : so, in hearing of the Word, but especially in the receiving of the Lord's Supper, a man may judge even his own faith, and other graces of God, to be little or nothing increased, neither can he perceive the motion of God's Spirit in him at that present, yet, by the fruits and effects thereof, he shall afterward perceive that God's Spirit hath by little and little wrought greater faith and other graces in him.

Graces of God.

1. As the excellency of natural and outward blessings, being abused, is the means of the excessiveness of sin, not of the blessings, but by the corrupt disposition of our nature : so the spiritual graces of God bestowed upon men living in the Church, when abused, do often, by the just judgment of God, work the same effect, and that in far greater measure.

2. As it is impossible that, among heathen men, they who are of small wit, capacity, knowledge, strength, and riches, should be wicked in so high a degree as they who excel in the aforesaid respects : so it is not possible that any who have not received some spiritual graces of God should come to so high a degree of sin as they in whom it hath pleased God to work that shadow of regeneration which hath been declared in the former chapter.

3. As we see it coming to pass in natural things, as, namely, in water, which, after it hath been a little warmed, becometh more cold than if it had never had any heat in it : even so men, who have had some heat of religion kindled in their hearts by the Spirit of God, if they condemn and abuse the said graces of God, become more wicked and irreligious than they who never knew what religion meant.

4. As the increase of light doth make a decrease of darkness, it being impossible that two things of contrary natures should be together in one subject, and the one not expel the other, either wholly or in part : so the spiritual graces of God, which are the matter of man's holiness, bestowed on unregenerate men, do work in them a decrease of sinfulness, making them less sinful than otherwise they would be, and than unregenerate men usually are.

5. As all sweet and pleasant things are sour and unpleasant unto the taste of sick persons : so, likewise, will God's graces and gifts be unto us, if we vainly waste or abuse them.

The Graces of the Holy Ghost cannot finally be abolished.

1. As coals under ashes are hid and covered, and as sap in the root of the tree in the winter season appeareth not for a time at all in the branches : even so the common gifts and graces of the Holy Ghost may be lost and extinguished, but the gifts proper to the elect cannot ; they may, indeed, be diminished and covered, and the feeling of them may be lost, but they cannot finally or totally be abolished. 2 Chron. xxxii. 31.

2. Like as a mother that, loving her child most tenderly, sets it down on the floor, and lets it stand and fall, and all the while she hides herself, not because her purpose is to leave her child quite or to make it hurt itself, but that when she taketh it up again it may love her the better : even so the Holy Ghost dealeth with men. To make them see their own weakness and frailty, He hides Himself, as it were, in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they feel.

Great men full of cares.

As the tops of trees planted on great mountains are moved with the least blast of wind that bloweth: even so those men who are set in high places of honour and dignity are troubled with the report of every messenger, though never so base; whereas men of low degree and calling, for the most part, live quietly at ease, without any molestation.

Guilty before God.

As, in the maladies and diseases of the body, that disease is most dangerous that hath possessed and seized upon the body, and yet the body feeleth it not: so, likewise, in all God's judgments, it is most dangerous to stand guilty before God and not to know it; and yet many a man standeth guilty before God many years and never feeleth it.

Hardness of heart.

Zech. vii. 11.
Eph. iv. 19.

1. LIKE as we feel our sickness by contrary life and health: even so hardness of heart, when it is felt, argues quickness of grace and softness of heart; but, contrariwise, when hardness hath so possessed the heart that it is never felt, that is dangerous. This is the state of those who have their consciences seared as with a hot iron, who, by reason of custom in sin, are past all feeling, and who, likewise, despise the means of softening their hearts.

2 Cor. ii. 16.
Acts xix. 9.
Exod. ix. 34.

2. Like as, if the clearness of the sun do happen to shine upon the eyes of him that is blind, his eyes are not made clearer thereby, but rather more dim; or if one do shout or speak loud in the ears of him that is deaf, his hearing is nothing thereby quickened, but rather more dulled: even so, if any man shall propound and speak the truth to him whose heart is hardened, he is not made anything at all the better by it, but afterwards conceiveth more hatred against the truth.

3. As it is dangerous to the state of his body, whose vein, being stricken by the physician, sendeth forth no blood: even so dangerous is the condition for his soul that hath his heart smitten by the Word of God, but sheweth no tokens of repentance.

4. As, in some kind of sickness, a man may die languishing: so, likewise, where hardness of heart reigns wholly and finally, a man may descend to the pit of hell triumphing and rejoicing.

5. As we are careful to fly the infection of the bodily plague: so much more careful should we be to fly the common blindness of mind and hardness of heart, which is the very plague of all plagues—a thousandfold worse than all the plagues of Egypt.

Isa. xlviii. 4.
Jer. v. 3.

6. As there is nothing harder than the adamant stone, especially that which is had in the Indies, and which, in firmness, hardness, and value, exceedeth the rest, and yet is said to be subdued and mollified with the warm blood of a goat: so, likewise, the heart of man, being hardened through the continuance and custom of sin, will not be mollified, bridled, nor tamed, neither with the blood of a goat nor yet with the blood of that immaculate Lamb Christ Jesus, notwithstanding that He gave Himself a sacrifice for us upon the altar of the cross, and there bestowed His blood, that He might mitigate and appease our wild minds, and prick to the quick our hard and senseless hearts, and to open unto us the way to the attaining of eternal life and everlasting salvation.

Exod. xv. 5.

7. As a stone presseth to its centre: so a hard-hearted man is pressing towards hell.

Hatred.

1. LIKE as love beareth goodwill even to the dead, and wisheth them alive, and would, if it were possible, stay those from death who are condemned to die : even so hatred seeketh to slay the living and deemeth them unworthy of life who have offended never so lightly.

2. As the fire doth consume that substance whereby it is nourished : even so hatred consumeth the heart wherein it hath been nursed.

3. As the moth doth gnaw the garment where it is bred : so hatred gnaweth the heart wherein it was conceived.

4. As a bee stinging and pricking another doth lose his sting, and can neither make honey nor live but a small time after : so the heart, pricking another with the sting of hatred, doth lose many sweet virtues and killeth itself.

Health to be sought for of God.

1. As a good physician or surgeon will first remove the cause ere he begin to heal : Luke viii. 43. even so he that will recover his health must, first of all, go unto Jesus Christ, the Physician of the soul, that the cause may be removed ; then physic hath virtue and power to heal, and not before.

2. As the virtue attractive to draw Elisha from his work was not in Elijah's cloak, but 1 Kings xix. 19, 20. in the power of his words : even so the virtue of healing is not in the physicians, nor anything they take in hand, but in the Lord of life.

Hearers of the Word.

1. As desperate patients, who, at no hand, will practise the good physic given them, because they see their physicians somewhat sickly and crazy ; or as those men who, being as blind as a bat themselves, yet do most willingly refuse the true and faithful directions of their appointed guides, because, as they think, those guides have a blemish in one of their eyes : even so such are those hearers of the Word who say they will not believe the preacher, say what he can and will, because he doth not practise himself that which he preacheth to others.

2. As all those excellent creatures of God, so high, so singular, so pure, so precious, so beautiful, and so shining, were first formed, every one of them, by the word of the Lord, from that unfashioned, dark, and confused chaos, and are not, therefore, contemptible, but rather most highly to be esteemed, as apparent testimonies of the incomprehensible majesty, goodness, wisdom, power, and providence of God ; and as, for example, wine, which is so friendly to nature, such a strength to the weak, such a solace to the sorrowful, and in many ways so medicinable for men, is not, therefore, to be despised, because it is drawn from a warped, a wooden, or a worm-eaten barrel ; or as milk, which is such a strength unto nature, so wholesome for diet, and every way so wonderful in working, is not, therefore, to be misliked, because it is drawn from a hairy, a fat, or fleshy bag ; or as roses, which are most seemly in sight, so sweet to smell upon, and so meet for medicine, are not, therefore, to be rejected, for that they grow up among pricks, among brambles, and briers ; or as an electuary, which comforteth nature, purgeth corruption, and restoreth to health, is not, therefore, to be forsaken, because it is made of vile and bitter confections, or brought out of a loathsome box ; or as silver and gold, which are such singular treasures, so glittering in sight, and every way most necessary for men's uses, are not, therefore, to be abhorred,

Gen. i. 3. &c.
Ps. xxxiii. 8, 9 ;
cxlviii. 5.
Rom. i. 20.
Matt. xxiii. 2, 3.

because they are brought forth out of the lowest element, which is the earth ; or as precious stones, which are so seemly in show, so rich in value, and of such singular operation, are not, therefore, to be loathed, because they are commonly brought forth by filthy and venomous beasts ; or as silk, which is most precious, is, for all that, spun by the vilest worm ; or as the body of man, which, after a sort, may be called the final cause of all creatures, the most excellent in form, the perfectest in substance, and which only was ordained to eternal happiness, yet was both formed of earth and fashioned even of filthy clay,—by all which similes, we may truly conclude, that for so much as the aforesaid matters are not to be vilely esteemed, notwithstanding they do proceed from such vile and filthy beginnings : even so much less may the Word of the Lord be rejected by any hearers of the same, being truly preached, though the life and manners of those ministers thereof be never so much to be disliked of men.

2 Pet. i. 21.
1 Tim. iv. 6, &c.
Titus iii. 1, &c.
2 Sam. xxi. 1, &c.

3. As the physician, when he is sick, cannot heal himself, nor hath his judgment so perfectly as he had before he was sick, but seeketh help at another physician's hand : so the learnedest man living (though he be a preacher himself), as long as he liveth and beareth sinful flesh about with him, shall have many sinful and froward lusts and affections reigning in him, which blindeth his sight, that he seeth not his own sins ; and, therefore, it is very needful that he should often hear the sermons and counsels of others, although they be much his inferiors.

4. As a sponge gathereth up all liquor, whether it be good or bad : even so some hearers of sermons receive all that is spoken, good and evil.

5. As an hour-glass or conduit, through which in an hour the sand runneth in and through the same, in another hour runneth out again : so, likewise, some hearers forget in one hour that which they heard and learned in the hour before.

6. As a vessel that receiveth liquor, which being poured out, the dregs remain ; or as a sieve that casteth out the good corn, and retaineth only the chaff : even so some hearers of the Word preached do reject and neglect the wholesome and profitable doctrine, and keepin mind only that which is not so necessary and profitable.

7. Even as a dog (being other ways but a filthy beast) hath a tongue very medicinable for many maladies ; and as the dragon, though he be very cold of body himself, yet, for all that, there proceedeth a fire out of his mouth for the heat of others : so, likewise, some preachers, notwithstanding they be lewd in life and cold in godly conversation, yet, for all that, they may have such a tongue as may prescribe a very sovereign salve for the healing of their hearers' souls ; and they may also have such a mouth as may kindle a fire to consume the corruption of their hearers, and so also enflame them in newness of life ; and, therefore, to be heard willingly.

8. As a famished man, who doth never refuse any wholesome food prepared for him by his host, though his host himself will not taste thereof ; and, likewise, a very sick patient, who never rejecteth healthful medicine, though his physician doth minister the same with a leprous hand ; or as a miserable beggar will not forsake a fair piece of silver or gold, though it be proffered him in a filthy fist ; and like as unto an imprisoned rebel, who will never reject the prince's pardon, though it be brought him by a most lewd ribald ; or as a sorrowful, distressed caitiff would willingly hear any joyful news, notwithstanding the messenger who brings the same be a very ungracious varlet : so there can be no more dainty diet provided for Christians than the food of their souls ; there cannot be a more healthful medicine made for Christian hearers of the Word than that which amendeth their spiritual maladies, nor can a more golden gift be given unto them than the seven times purified gold of the sacred Scriptures rightly divided, neither can there be any more welcome pardon proclaimed to men than that which concerns the inheritance of everlasting life. Notwithstanding the preacher himself be careless, be leprous, be filthy, be beastly, or vile, yet the godly hearer will not forsake this heavenly food, or make light account of this

wholesome medicine, or lightly esteem this gold, or reject this pardon, or scorn this news, but feed hungrily upon it, apply it in time, lay it up in his heart, yield all reverence unto it, and delight only therein, as in the very joy of his soul.

9. As a poor apprentice who is very desirous to learn his occupation thoroughly in every point, notwithstanding his master doth daily revile him, call him ass and dolt, yea, and sometimes doth surely swinge (flog) him, yet will he accept the same in good part, and by no means be driven from learning the mystery of his trade, seeing that it bringeth in the end a pleasure with profit: so, likewise, every Christian hearer of the Word should be so addicted to the love thereof, that, neither respecting some outrageous affections, nor yet weighing at all the disordered words which unadvisedly pass from some preacher's mouth, but, regarding rather the matter in hand, wholly fix their minds thereon, assuring themselves that, albeit the same seemeth sore at the first to flesh and blood, yet, in the end, it will bring quiet rest to their souls. Heb. xii.

10. As the anvil, or stithy, the more it is hammered, the harder it is: so most hearers of the Word, now-a-days, have their hearts so hardened in sin, and their consciences so seared as with a hot iron, that the hammer of God's Word cannot break them in pieces, nor zealous preaching approach to the quick, as it did before by the apostles, &c. Ps. xciv. 8.
Rom. ii. 5.
Eph. iv. 19.
1 Tim. iv. 2.
Jer. xlii. 29.
Acts ii. 41; viii. 24.

11. As it is the beastly nature of some horses to kick at their keeper, who provides them provender: so is it the mark of a degenerate mind for any man to murmur at the just reprehension of his pastor:

12. As a glass window receiveth in the light so soon as it shineth, and withstandeth every tempest or shower that beats at the same: so should every Christian hearer be ready to receive the light of the truth when he heareth it preached, and be likewise as careful to withstand and reject every error or false doctrine that doth slip from the preacher, and which, if received, will afterward move a tempest in his conscience by the sense of God's judgment.

13. As a riddle or sieve letteth the clear water issue forth quite, and keepeth only the chaff, or the mud that swimmeth aloft; or as a dainty and delicate dog, which, when one offereth him a good morsel of meat, will scornfully cast his head aside and catch a fly: so, in like manner, the malicious hearer, whatsoever good morsel of doctrine or instruction shall be proffered him by the preacher, the same shall surely fall to the ground; but if any vain or unsavoury matter shall slip from him, whereby he may sustain any reproach, that shall be sure to be caught and marked, and be cast in his teeth, &c.

14. As the thistle, which, if it be stroked upward, will not lightly molest a man, but, being stroked downward, doth prick him: so, surely, many hearers of the Word preached, so long as their minister doth preach pleasant things, they seek not to stir him at all, or be displeased with him, but so soon as he beginneth to rub them a little on the gall, and to touch them home to the quick, then they kick and storm at the same.

15. As meat, the more a man receiveth, the more it distempereth, if it be not digested: so the more a man learneth, and the more he heareth, the greater is his sin, if he grow not by it.

16. As the auditors of Ezekiel did willingly come and sit before him, and hear him, but they jested at his words, and would not do as he taught them: even so many will give preachers a hearing, but with their mouths they jest it out, and make no more reckoning of their sermons than they do of a fiddler and his song, and not so much. Ezek. xxxiii. 30-32.

17. As Nahash the Ammonite said, who would make a covenant with the men of Jabesh-gilead upon condition that he might put out their right eyes, and bring all that shame upon Israel: so, likewise, many hearers of the Word will, in effect, say to the Lord, "We are content to be Thy children, and to hear Thy preachers, and Thou shalt be our Father, so that we may have what we will, say what we will, and do what we will." 1 Sam. xi. 2.

Zeph. iii. 1, &c.

18. As, where the Word is not preached, there the people perish: so, where it is plentifully delivered, and the people negligent in hearing of it, and do not obey it, there is deep damnation and utter destruction shortly to be looked for.

19. As stony grounds, mingled with some earth, are commonly hot, and therefore have, as it were, some alacrity and hastiness in them, and the corn, as soon as it is cast into this ground, sprouteth out very speedily, but yet the stones will not suffer the corn to be rooted deeply beneath, and therefore, when summer cometh, the blade of the corn withereth, with roots and all: so, likewise, is it with those professors and hearers of the Word who have in their hearts some good motions by the Holy Ghost to that which is good. They have a kind of zeal to God's Word, they have a liking to good things, and are as forward as any others for a time, and do believe; but these good motions and graces are not lasting, but are like the flame and flashing of straw and stubble, neither are they sufficient to salvation.

20. As they that have any bodily diseases, if they refuse the physic ministered unto them, reap no profit at all, albeit the physician offer them medicines a thousand times: even so the preacher of the Word shall do no good by his preaching, unless his hearers and auditors attentively mark and carefully practise the same.

Gen. iv. 9.

2 Kings v. 25.

Mark vi. 17.

Acts vii.

1 Sam. xv. 20.

Jam. xii. 13.

Acts ii. 37.

Matt. xi. 16.

21. As the wicked and ungodly in old time, when they were reprehended by the Lord's prophets for their sins and wickedness, did either deny their fault committed—as Cain and Gehazi; or else they were angry, and used reproachful words, and sought revenge—as King Herod upon John the Baptist, and the elders to Stephen; or else they craftily and covertly excused themselves—as Saul did: even so do the wicked and ungodly hearers of the Word, when their sins and wickedness are spoken against and laid open by faithful preachers; whereas, contrariwise, the godly do acknowledge and confess their faults when they are reprehended—as David, and Ezekiel, and the men that heard Peter's sermon.

22. As children that are of such heavy, sad mould as that they are never moved with mirth nor with the crying of other children: even so such is the dullness of a number of people in hearing of the Word, who are no more moved with the judgments of God to fear, nor allured with the sweet promises of God to love and like, than if they were so many stocks or stones.

Heb. vi. 7.

Rom. i. 20.

Acts vi. 7.

23. As the fruitfulness of the earth, when the rain doth fall upon it, and when it yieldeth to them that labour in it fruits for them that dress it, is a testimony of God's blessing upon it: even so, when men profit by the labours which are bestowed upon them in the preaching of the Word, it is a testimony of God's blessing upon them.

James i. 23-25.

24. As he that looketh upon his bodily face in a glass, and by-and-by departeth away about other business, and forgetteth his fashion and form: even such are the forgetful hearers of the Word, who never practise that which is taught them.

Ezek. xlv. 9.

25. As, in the time of Ezekiel, those people that came to offer sacrifice might not go out of the same door whereby they came in: so those that come to hear God's Word should not come forth again unchanged in their affections, which were evil.

Matt. xxvi. 75.

26. As the cock did crow three times before Peter repented: even so the Lord hath much to do with us before we profit effectually by the hearing of His Word.

Eccles. viii. 2-4.

27. As the best way to purchase favour with princes is to honour their person and fulfil their commandments: so, likewise, the chiefest way to have God's favour is to honour His majesty, and to do His will revealed unto us in His Word preached.

Matt. xii. 42.

28. As where the dead carcase is, thither do the eagles resort: so, when God's Word is truly taught, to that place should Christians repair to hear it.

1 Pet. ii. 2.

29. As, when the parent hen feeds her young, every bird gapeth, and strugglETH, and stretcheth the neck to receive the food: so, when we come to hear sermons, every man must reach and stretch out his heart to receive the Word preached.

30. As the eagle continually soareth till it comes to the highest : so, also, Christians must still increase in knowledge, through and by the hearing of the Word, till they come to perfection. Heb. vi. 1.

31. As Pharaoh's ill-favoured kine devoured the fat kine, but yet remained as ill-favoured and lean as they were before : so, likewise, many that have heard sermon upon sermon for the space of thirty-six years are yet never the more reformed for all their hearing, but as lean in knowledge and godliness as they were before. Gen. xli. 3, 4.

32. As a carpenter, who should square all by his rule, yet sticks it at his back, and works all by aim (guess) : so many have heard much preaching, and remember many things, but yet make no profit or practice of it, so that it had been better that they had never heard it. Job xv. 22, &c.

33. As bees, passing over other things, take pleasure only in flowers, and, forsaking the rest, do crop them : so, likewise, some hearers of the Word preached do only desire to have their ears fed with fine phrases, delicate flowers of eloquence, dainty smiles, pretty comparisons, and pleasant histories ; as for sound doctrine, they condemn it, and hate to have it a bridle for their lusts, a reproof of their vanities, and a glass to see themselves in ; they seek rather after flatteries and fables, and they loathe the truth, which should do them good. 2 Tim. iv. 3.
Acts xvii. 21.

34. As God in some part did rebuke the sons of Eli for their wickedness, but yet they would not obey, and the reason is there set down because the Lord would destroy them : even so, in like manner, howsoever we may not judge of any man's person, yet this may be said, that if men will not learn, but remain ignorant still, and refuse to hear the Word of God preached when they may, or if in hearing they will not obey, it is a fearful sign that God will at length destroy them. 1 Sam. ii. 25.

35. Like as, when a trumpet is sounded in a man's ear, and he lies still, not stirring at all, he is certainly dead : so, surely, when the trumpet of the Gospel is sounded in the ears of our hearts, if we awake not out of our sins to newness of life, we are no better than dead men before God.

36. As it is very requisite that a pastor set over a congregation should be continually resident to preach unto them and catechise them at the least once every Sabbath, and not leave them to strangers, whose voice they know not : even so every Christian hearer of the Word ought ordinarily and usually to hear such a pastor, and not to go from him on the Sabbath-day, especially if he be desirous to grow and increase in faith and knowledge.

37. Like as, in times past, those trees which did bear fruit might not be cut down : so those Christians which have a care to lead a virtuous life, according to the prescribed rule of God's Word, are not in danger of St. John's axe—to wit, of the judgment of God for sin. Deut. xx. 19.
Matt. iii. 10.

38. As, of many men coming into a goldsmith's shop, one buyeth a chain of gold, another a costly ring, some a rich jewel, and some buy plate cunningly and curiously wrought, and some one among the rest stoopeth down and taketh up a black coal, which he turneth and tumbleth in his hands till it fouls and makes black his fingers : even so very many do come to the church to hear the Word preached, and do learn and bear away exceeding good and heavenly lessons, and do gather great strength to their faith, and much comfort to their souls, and peace to their consciences ; and some again do come without any good purpose, intending to take some occasion to quarrel with the preacher, and to mark if anything fall from him unwisely, indiscreetly, or barbarously, wherewith they may sport themselves and scorn him ; such as they came, with wicked purposes and cavilling minds, so they depart, with hearts as hard as adamants, seared consciences, and brazen faces, so bloodless that they cannot blush, and far worse than when they came.

39. Like as, when a man casteth a handful of corn upon a very hard and smooth path, it is all one as if it were cast upon a pavement : so, also, through the custom and deceitfulness of sinning, the devil hath made the hearts of some hearers unmeet to receive the heavenly food of the Word of God. Matt. xiii. 4.

Gen. vi. 13.
1 Pet. iii. 20.
2 Pet. ii. 5.
Matt. xiii. 3, 4.

40. As the men in the old world were disobedient to Noah, and contemned the preaching of righteousness: so many faithful Noahs preach the Word sincerely, but, alas! it falleth into the hearts of many only as good seed into evil ground, and therefore either bringeth forth little or else no fruit at all; and so the contempt of the Word of God was then, and is now, the cause of many plagues.

41. Even as hunting dogs never leave searching till they have found out the wild beast in one place or other: so careful hearers of the Word must never leave searching till they have found the Word, and never leave asking till they understand it.

42. As honey, which is naturally sweet, maketh those things sweet wherewith it is mingled: even so such is the lively nature of God's Word in the soul of a diligent hearer of the same.

43. As the ignorant ploughman, going in the field, trampleth and treadeth upon precious herbs, but when the skilful herbalist and physician come there, who know the virtue of them, they wonder at them, and gather them for their use: even so it is with ignorant and careless hearers and readers of the Word of God, but it is otherwise with diligent and careful hearers and readers thereof.

44. As there are many degrees before the grapes come to be wine—as, that they bud, flower, come into clusters, ripen, &c.: so there are many degrees before a hearer be fit for God—as, that he hear the Word preached and read, and that he lay it up in his heart, and practise it in his life.

John iii. 18; v. 24.

45. As a sick body who saith to the physician, "Prescribe me what you will, but I will take what I list," shall perish for all his physician: so, in like manner, such hearers of the Word of God as say to their preacher, "Say what you will, we will never believe you, but do as we list, and as we think good," such shall surely perish, and go to the devil, for all their hearing, without speedy repentance.

The irrecoverable destruction of obstinate Hearers.

Isa. xxx. 10, 14.

As an earthen pot, so broken to pieces, that a shard (fragment) of it cannot be found fit for any use: so shall the destruction of such be whose ears cannot abide the truth, but will needs have their preachers flatter them in their sins and soften them in their errors.

Hearing of the Word necessary to all.

Eph. iv. 16.

1. As a young child, after he is born, standeth in need of nourishment, that life may be both preserved and increased: even so he that is begotten anew by the seed of the Word of God must yet be fed by the same Word, that he may get strength and spiritual increase, till he come to some good measure of perfection.

2. Like as none will refuse a present or gift that is sent from a prince, although the bringer thereof be never so simple a body: even so, likewise, none ought to refuse to hear God's Word, although the minister be never so homely that preacheth it, because he is sent of God.

3. As the razor, though it be tempered with due proportion of steel, yet, if it pass not on the grindstone or whetstone, is, nevertheless, oftentimes unapt to cut—yea, though it be made once never so sharp, yet, if it be not often whetted, waxeth dull: even so there is no man so ripe in forecast, ready in policy, sharp in judgment, fervent in love, earnest in truth, zealous in religion, who, although he hath profited well by hearing of sermons, is therefore so sufficiently instructed that he needeth to hear no more, but rather, in truth, standeth in need often, from time to time, to hear advertisement (admonition), counsel, and direction, by the preaching of the Word.

4. As a tree, or a branch of a tree, that hath no deep rooting, but either is covered with a slight mould or else lieth in the water, at the season of the year bringeth forth leaves and blossoms, and some fruit too, and that for one or two, or more years, but is neither fruitful nor lasting : even so one that is a hearer of the Word may receive the Word, and the Word, as seed, by this general faith, may be somewhat rooted in his heart, and settled for a season, and bring forth some fruits in his life—peradventure very fair in his own and other men's eyes, yet, indeed, neither sound nor lasting, nor substantial. Luke viii. 13, &c.

5. As corn and herbs do die and wither, if they have not the first and latter rain and moisture in due season : so, likewise, faith and godliness must needs perish and decay in those who have not often the heavenly watering of God's Word to refresh them withal. Deut. xi 14 ;
xxviii. 12, 24.

6. As fire goeth out for lack of wood : so is faith extinguished in us for lack of the preaching of the Word of God, and earnest and hearty prayer, whereby it is maintained.

7. Like as one man may not believe for another, and as one cannot be saved by the faith of another, whosoever he be, if he himself do not believe in proper person : even so one man may not hear the Word preached for another in such sort as it may profit him, if he himself do not hear it in his own person. Rom. x. 14-17.

8. As a man may the better both spy his spots, that he may wash them, and also set his attire in the better order about him, if for that purpose he diligently view himself in a glass : even so he that is careful to avoid that which he should not do, and to execute that which he ought to do, hath very great help by hearing the Word preached, and by imprinting of it in his mind. James i. 23.

9. As iron, except it be used, doth become rusty : so the soul, except it be often exercised with hearing and reading the Word, begetteth sin.

Heart of man.

1. As a pot full of sweet liquor, if it be made hot and boiled upon the fire, will drive away flies, that they will not come near it, but if it be cold, the flies will by-and-by go into it, and it will receive them, and they will corrupt and consume it : even so the heart of man, if it be inflamed with a true and sincere love of God, will not receive into it those dangerous temptations which are continually flying about it, but will remove and drive them far off and give no place unto them ; but if, by reason of slothful idleness in heavenly things, and for want of a godly courage, it grow cold in the love of the Lord, then is it obvious and wide open to all temptations—it barreth out none, it receiveth all ; none are rejected, be they never so wicked ; all are embraced, entertained, and welcomed. Then is it a receptacle of all abominations—as idolatry, blasphemy, murder, adultery, and whatsoever is wicked, mischievous, and damnable.

2. Like as, if thou shalt cast into a censer odoriferous and sweet pomander balls, the whole house will be filled with a sweet savour and pleasant perfume ; but if thou shalt cast into it brimstone or some such matter, all the house will be full of a most horrible stink : so, in like manner, if thou shalt put into the heart of some man good and wholesome counsels, and shalt instruct him with godly advertisements (admonitions), and shalt open unto him the fountain of the truth, thou shalt bring to pass that there shall proceed out of his heart a great savour of a most sweet smell ; but if thou shalt fill him with evil and wicked counsels, and shalt persuade and draw him to impiety, hatred, treachery, and all abominations, thou shalt be the cause of an intolerable stink—there shall come out of his heart a most poisonous savour, wherewith not only his own heart, but the whole house wherein he is, and all the commonwealth where he abideth, shall be hurt, infected, and poisoned.

3. Like as, if one cast into a hot burning furnace wood and sticks that be sere and dry and ready to burn, there will arise and burn out a most pure and clear flame of fire ; but Rom. i. 20.

if he cast into the same furnace green sticks, wet and stinking rushes, or some other such matter, they will burn indeed, but the chimney and whole house will be filled with smoke, and will be even black, by reason of the thick darkness which proceedeth of the foul and stinking smoke : so the heart of man is a furnace continually burning. If thou wilt nourish it with cogitations and heavenly meditations of the love of God, there will appear and shine out of it a pure flame and bright light of true and unstained love, to God and man ; but if thou wilt cherish and maintain it with thoughts and devices of self-love, then it will be full of vile smoke, stink, and darkness.

Prov. xxiii. 26.

4. As the sun riseth first, and then the beasts arise from their dens, the fowls from their nests, and men from their beds : so, when the heart sets forward to God, all the members will follow after it — the tongue will praise Him, the foot will follow Him, the ear will attend Him, the eye will watch Him, the hand will serve Him ; nothing will stay after the heart, but every one goes like a handmaid after her mistress.

5. Like as that woman who would have her dough leavened, if she lay her dough in one place and the leaven in another, where one cannot touch the other, loseth her labour : even so he who would have his heart sanctified, comforted, and enlightened, and will not give it to God, who can and would do it, greatly deceiveth himself, for the tempter then cometh and keeps them asunder, and seizeth upon the heart, which he finds alone.

Gen. xxxiv. 1, &c.

6. Even as Dinah was deflowered when she strayed from home : so is the heart when it strayeth from God.

Gen. xxii. 6.

7. As Abraham, when he was bid to offer his son, rose up betime and left his wife at home, and never made Sarah privy, lest she should stop him, being more tender over her child, like women, than the father is : so we must give our heart to God before the flesh hear of it.

1 Sam. xxv. 18.

8. Like as, if Abigail had consulted with Nabal whether she should have supplied David with victuals or no when he sent, the miser would never have given his consent, for he scolded as soon as he heard of it ; therefore she went alone and gave that which he had asked, and never told her husband what she would do, lest he should hinder her, who sought her welfare and his too : so we should steal our hearts from the world as the world stealeth them from us, and transport them to God when the flesh is asleep.

James i. 8.
Eccles. ii. 13.
Acts iv. 32.

9. As no man sitteth upon two seats together, no man hunteth two games together, no man jousteth with two spears together : so he that hath two hearts, if he have a true heart of the one, he will have a false heart of the other.

10. As there be two colours, red and blue, in one rainbow : so there must be two afflictions, joy and sorrow, in one heart.

Matt. v. 8.

11. As a bright and shining resemblance or image may be seen plainly in a clear and pure looking-glass : even so doth the face, as it were, of the everlasting God shine forth and clearly appear in a pure heart.

Man's Heart naturally corrupt from the womb.

Gen. vi. 5 ; viii. 21.
Ps. xiv. 1-3 ; liii.
1-3.
Rom. iii. 10, &c.
Mark vii. 18, 21,
22.

1. As a tree whose root is rotten and infected with venomous sap bringeth forth none but corrupt and naughty (worthless) fruit : even so from man's heart, which is corrupt and naturally infected with the contagion of sin, can proceed nothing that is good, for that which is born of the flesh is flesh.

2. Like as a wolf can only engender a young wolf and a serpent a young serpent, and even as we do not leave off or cease to hate a young wolf although that he hath not yet eaten or worried any sheep, or a young serpent, notwithstanding that it hath not yet cast

forth its venom, but do judge them worthy of death because of the perverse nature that is in them : so ought we to esteem and think that God hath no less occasion to hate and condemn us, even from our mother's womb, because of our perversity and natural malice engendered within us. And though the Lord should damn us eternally, He should do us no wrong, but only that which our nature meriteth and deserveth ; for although the young infant hath not yet done any work which we may judge to be evil and wicked, sith (since) he hath not yet the understanding, discretion, or the power to do it, yet it followeth not therefore but that the perversity and malice which is natural in man hath already its root in him as one part of his paternal inheritance, the which cannot please God ; for although it bringeth not forth its fruits, yet they do remain still there, as in their root, which will bring them forth in its time—as the venom is already in a serpent, although he bite not, and the nature of a wolf in a young wolf, how harmless soever he seemeth to be.

3. As a seal cannot be imprinted in adamant, which, by reason of the hardness thereof, will not yield : even so the heart of man is by nature so hard that it will not yield until it be wounded and bruised by the Spirit of God through the preaching of the law. Ezek. xi. 19.
Rom. ii. 5.
Ps. li. 17.

4. Like as, when the adamant is beaten to powder, it will then receive any print : even so, when the Lord shall bruise our hearts and batter our affections, and take the fence (guard) from them, then they will, no doubt, receive some impressions of God's anger and vengeance.

5. As wax melteth with the heat of the fire : so the heart of man fainteth with greatness of troubles and vexations. Ps. xxii. 14.

Hearts of strong men.

As the heart of a woman fainteth and yieldeth in travail : even so the hearts of strong men faint when God is become their enemy, and doth afflict and scourge their country. Jer. xlix. 24.

Our Hearts must be elevated daily to heaven.

1. As those who keep clocks are wont every day, once at the least, to pull up the plummets, lest their weight should draw them down so far that the course of the clock be hindered : so, in like manner, we must set apart some time of the day for the elevation and raising up of our minds to heaven by meditation on God's Word and prayer, lest our hearts should so far descend, through the weight of the cares of this world, that our course in godliness should be hindered and stopped.

2. As the mariner on the sea doth cast out the best jewels and most precious things, if they overload his ship and put it in danger of shipwreck : even so we, in this our pilgrimage, must cast from us the most precious things we enjoy—if it be our eye or our hand—if they hinder us in the race of godliness, and do press us down so that we cannot go on cheerfully as we ought. Matt. v. 29, 30;
xviii. 8.

Quiet Hearts.

EVEN as a quiet, calm, and pleasant water will show unto us, if we look into it, the very image and likeness of ourselves, as if it were a glass, but, being moved, stirred, and troubled, it doth not so : so, likewise, our own hearts, if they be quiet and not troubled with horrors nor distempered with fears, will plainly show us what we be, so that we may easily know ourselves and not be deceived, but, being filled with fears, tossed with terrors, and overwhelmed with troubles, they cannot do so. John xiv. 27.
Ps. lv. 4, 5.

Heaven.

Ps. cii. 25, 26.
Heb. i. 12.

1. As our clothes, when they wax old, we change them : even so heaven and earth and all that is in them shall be changed.

Isa. II. 6.

2. As smoke vanisheth and passeth away : so, likewise, heaven and earth and all that in them is shall vanish and pass away.

3. As we see many weak men who, for a prize, will enter into combat or jousts against those stronger than themselves, and, though they be overcome, yet will not give over till the last breath : so must we, for heaven, strive to excel in godliness those that have greater gifts than we, and never give over.

We are Heirs, not through works, but through grace.

Rom. iv. 5, 6, 8.

1. As an earthly father doth give unto his children according to their deeds—that is, inheritance to them that are obedient, and disinheriteth them that be disobedient : even so God our heavenly Father promiseth inheritance to His children ; but those who, instead of being children, are obstinate and enemies, He suffereth them not to enjoy the inheritance.

Rom. vi. 23.

2. As it is manifest that the children of an earthly father are neither children nor heirs through desert of their works : so, after the same sort, the children of God are neither children nor heirs because of their works, but through the grace of adoption, which is received by faith alone ; and yet, notwithstanding, both of them do give unto their children according to their deeds.

Hell vanquished and overcome by Christ.

Judges ix. 45.

As a city or town that is sacked, razed, and beaten down, even to the ground, and which is ploughed, sown over with salt, and harrowed, is unable to recover itself or to harm the enemies that have served it so : even so Christ our Saviour hath given such a conflict and overthrow unto Satan by His death. He hath so bruised and broken his head, and gotten such a conquest and victory over all the powers of hell, that now they are no more able to hurt the children of God ; but for them only hell is overcome, and unto them alone this victory is gotten, hell having still full power over the unfaithful.

Vain is the Help of man.

Jer. xviii. 5, 6.

As heath in the dry and desolate wilderness, where no habitation is, is apt and good for nothing, and yet easy to be consumed with fire : so, also, the man that putteth his trust in man, and maketh flesh and blood his strength and defence, and passeth not on to the Lord, he shall not see any good, but shall perish together with his helps.

Heretics.

1. As one being bitten with a mad dog will not only run mad himself, but also with his contagion infect others : so they who have conceived any pernicious doctrine or heresy will not only themselves be infected, but also with their infection utterly mar and defile others.

2. As the wind doth not carry away the sound and good wheat, but only the light chaff ; neither doth a storm overturn a tree fast and soundly rooted : even so no more doth every

wind of doctrine carry away true members of the Church, but the chaff and rotten members only, as heretics, ignorant persons, hypocrites, fantastical heads, new-fangled men, &c.

3. As unconscionable vintners mingle their wine with water: so heretics corrupt the truth and mingle their own conceits with it.

Hiding of faults.

As they are very hardly cured who have no sense or feeling of their disease—for example, those that have the lethargy and frenzy: even so none are more hardly brought to goodness than those who do hide their faults.

High estate of life dangerous.

As a tree set upon the top of a mountain is mightily shaken and easily rent up by the roots with every blustering blast and storm of wind: even so man in this world, the more and higher he is exalted, the more and greater dangers is he subject unto.

Luke i. 52.
James iv. 6.
Luke vi. 44.

High-minded men.

As the hawk is lost when, trusting to her wings, she riseth and mounteth too high: even so do vain and proud men fall from God when, with their own wit, reason, and wisdom alone, they will understand the deep mysteries of God, as though the counsels and wisdom of God's eternal majesty might and could be comprehended with the reason and wit of man.

Rom. xi. 20.

Holy days.

LIKE as the children of Israel, when they had made a molten calf and offered burnt-offerings and brought peace-offerings, did then ordain a holy day, which they spent in eating, drinking, and pastime, which corruption they took from the Egyptians: even so, likewise, our holy days, which came from popish idolators and idolatrous papists, are, for the most part, spent and consumed in idle pastimes, in much vanity and belly cheer.

Exod. xxxii. 5, 6.
1 Kings xli. 28, &c.
1 Cor. x. 7.

The Holy Ghost compared to fire and water.

1. As the fire is pure and clean and can suffer no uncleanness: so the Holy Ghost doth purge, cleanse, and lighten the consciences of Christians, setting them on fire with the love of God.

Matt. iii. 11.
Luke iii. 16.

2. As fire is an element exceeding pure and clean, and so necessary for man's life, that we may in nowise want or forego it: so, also, the water is very needful for us, being of a very clear, pure, and clean nature, and very meet to represent and signify the nature, office, and properties of the Holy Ghost. Or as the water doth renew and comfort the earth, making it fertile, causing it to bring forth fruit, and also doth wash away the filthiness of the body: so the Holy Ghost doth wash, purify, refresh, and water the hearts and consciences of the faithful, moving, stirring, persuading, ruling, enlightening, and, finally, comforting and making them to bring forth pleasant fruits acceptable to God.

Isa. lv. 7; xlv. 3.
Ezek. xxxvi. 25.
John iii. 5; vii. 37.

3. Like as water doth put out fire and quench thirst: so the Holy Ghost doth quench the fire of the evil concupiscences of the flesh, and doth also quench the thirst of poor

John iv. 13, 14;
xv. 7.

troubled souls, satisfying them for evermore—yea, He doth assuage, ease, and comfort the griefs and mourning of the godly, who commonly are in this world most afflicted, and whose sorrows do pass all human consolation, whereof He hath the proper name Paraclete, or the Comforter.

4. Like as in this life it cometh to pass in the elect and chosen, as we see it by experience in bladders, if they be empty and thrown into the water forthwith they sink, but if they be blown and filled with wind, they float and swim above like a bubble, and sink not under the water: even so men's minds, being as yet void and destitute of the Spirit of God, are drowned in their inordinate desires, sensuality, pleasures, and other sundry passions and worldly affections; but when they are replenished and filled with the Holy Ghost they triumph over sin, and are of it never overcome, so that by His means we have ability to will those things that are right and to do those things that are good.

Matt. iii. 11.
John iii. 5.

5. As it is the nature of fire to warm the body that is benumbed and frozen with cold: so, when a man is benumbed and frozen in sin—yea, when he is even stark dead in sin—it is the property of the Holy Ghost to warm and quicken his heart, and to revive him.

6. As it is the property of water to cleanse and purify the filth of the body: even so the Holy Ghost doth spiritually wash away our sins, which are the filth of our nature.

7. As oil doth strengthen the members and make them more nimble, and doth also restore and heal them being broken: so much more doth the Holy Ghost make us cheerful and quick readily and constantly to perform the duties of our calling.

8. As fire altereth things sometimes by burning out, sometimes by inflaming: so the Holy Ghost altereth man by regenerating—burneth out by mortifying the old man, and inflameth by quickening and raising up the new man.

The Holy Ghost God.

As Christ is called the Word of God, not a word of letters or syllables, but a substantial Word—that is, being for ever of the same substance with the Father: even so the Holy Ghost is called the virtue (power) of the Most Highest, not because He is a created quality, but because He is the substantial virtue of the Father and the Son, and therefore God equal with them both.

The Holy Ghost is Maker of the world.

Gén. i. 2.
Ps. civ. 30.

As the hen is borne by her eggs, and as she sitteth upon them, and so hatcheth her young: even so the Holy Ghost was borne upon the waters, and sat upon them, and thus were brought forth and hatched all creatures which have life in the world.

The Holy Ghost worketh where and in whom He will.

John iii. 8.

1. LIKE as the wind bloweth in what quarter of heaven it listeth, and where it beginneth blowing, and where it endeth, no man can tell, neither can any man devise means to stop the course of it: even so, with like liberty, and with the like open appearance, worketh the Holy Spirit of God where and in whom He will, and no power or ability of man is able to resist and withstand Him.

2. As, of dry wheat, one lump cannot be made without moisture, nor one loaf: so neither could we, that are many, become one in Christ Jesus without water, which is from heaven—that is, without the Holy Ghost.

The Holy Spirit regenerateth not all.

As the sun doth not warm everything that it enlighteneth : so neither doth the Spirit regenerate, nor draw to the love of wisdom, all whom it illuminateth, and to whom He giveth the knowledge of His doctrine, but only the godly and the faithful. Matt. xxiv. 46.

The Holy Spirit the earnest-penny of our inheritance.

1. As with a thing that is bought there is sometimes given an earnest-penny—to wit, some part of the money agreed on, as well for the beginning of the payment as by consequent—for the assurance that the bargain shall be held firm : so, likewise, the Holy Ghost, who, by faith, engendereth peace and joy in the hearts of the faithful, is the earnest-penny, assuring us, by this beginning of spiritual blessings, which God promiseth to His children, that He holdeth us for His possession, purchased to the praise of His glory, and that at length He will gather us into the full enjoyment of the inheritance of heaven. Eph. i. 13, 14.
Rom. viii. 29, 30.

2. Like as, when a man doth purchase an inheritance, he first giveth earnest—that is, some part of the money promised—that serveth as a beginning to the payment of the total sum : so God, having redeemed us by the blood of Jesus Christ, giveth the earnest-penny of His Holy Spirit—that is to say, a beginning of knowledge of the true God, of sanctification, of love to God, of righteousness, peace, and joy in the Holy Spirit, attending until He finish in us the communication of that light, joy, holiness, and glory that we shall have perfectly in heaven. Eph. i. 13, 14.

3. As among men, concerning things that pass to and fro and be in question, yet, when the seal is put to, they are made out of doubt : even so when God, by His Spirit, is said to seal the promise in the heart of every particular believer, it signifieth that He gives unto them evident assurance that the promise of life belongs unto them. Eph. iv. 30.

Holiness.

As the greater riches that a man hath, the greater is his gain, desire, and increase of riches : so the more holiness that any man hath, the more carefully ought, and the more fruitfully may, he labour in increasing it. Phil. iii. 13.

Hope.

1. As a man, passing through a very swift flood, doth not look down to the water, lest it should make him giddy, and so he be in danger of falling, but he hath his eyes fixed on the bank or shore that he goeth over unto : even so a Christian, passing through the waves of the troubles of this world, lifteth up his eyes to heaven, and beholding there, with a spiritual regard, the quiet bank that he shall come to by Christ, respecteth not the troubles and torments that he is in, which troubles and torments the wicked do respect, and that is it that casteth them into desperation.

2. As the whole use of the anchor is to hold fast the ship in one sure and certain place, notwithstanding all tempests and waves beating against it, because it entereth into the very depth and bottom of the sea, there taking fast hold : even so the principal use of hope is to enter into the heaven of heavens, where Christ sitteth at the right hand of God, and to hold fast our souls there with Him, notwithstanding all the waves and tempests of Satan, sin, and condemnation do beat daily and continually against them.

Horror of sin bringeth remorse of conscience.

Jer. li. 26, 27.

As the thief or wicked person cannot be brought unfeignedly to confess his fact (deed) before it be made known, and he himself attached (arrested) to appear before a judge, that he may be condemned for the same: so, likewise, the case standeth with every one of us, who, by nature, are no better than thieves and murderers before the Lord, that we can by no means be brought in truth to confess our sins before the monstrousness and ugly shape thereof, with the pain and penalty due thereunto, be set before our own consciences and we, as it were, summoned before God's judgment-seat to be condemned for the same.

The Lord's Hosts are mighty.

Jer. xvi. 16.

1. LIKE as fishers, with nets and hooks, catch fish in great number: even so shall they that God stirreth up to execute His judgments against any people catch and destroy great plenty of them.

Jer. xlvii. 2.

2. As floods overflow and destroy all: even so they by whom God plagueth any land or people do spoil all.

Houses of the wicked.

Jer. v. 27.

1. As cages do ordinarily serve for keeping of birds: even so the houses of wicked and ungodly men do ordinarily serve for inventing of deceits.

2. As, for the most part, cages are full of birds: so the dwelling-places of the wicked are replenished with all manner of guiles, whereby they become great and rich.

Humanity, or gentleness.

LIKE as pride oppresseth love, provoketh disdain, kindleth malice, confoundeth justice, and at length subverteth states: even so humanity stirreth up affection, augmenteth amity, maintaineth love, supporteth equity, and most soundly preserveth cities and countries.

Not proud, but Humble men do profit by reading and hearing of the Word of God.

1. As the bough of a tree, the fuller it is of fruit, the weightier it is, and the greater and more plentiful fruit it beareth, the lower it stoopeth, and humbleth itself the more; but the proud man, like a fruitless and barren bough, lifteth his head on high, not seeking the profit and good of his soul, but the idle praises of men and the vainglory of the world.

Deut. xxix. 29.
Ps. xxv. 14.
Isa. lxvi. 2.

2. Even as, if any man should steadily look upon the bright sphere of the sun, he would become blind, because the weak sight of the eyes is not able to abide so great a brightness: so whosoever, trusting to his own wit, shall cast the eyes of his mind upon the wonderful and unspeakable brightness of the secrets of God, he shall be overthrown of the same, and the sight of the mind being blinded and put out, he shall never attain to that which he would, because the great and hidden mysteries of the Most High God cannot be comprehended by man's wit, being puffed up with pride; or else there should be no difference between God and man, if man of himself could attain unto the secrets of God's eternal majesty, sealed up in His blessed Word, and not to be opened but by the mighty power of His most Holy Spirit.

The Lord Humbleth us in this world, that He may exalt us in the world to come.

As he that would have a little flame of fire to mount and rise up on high first keepeth it low, and holdeth it down with the force of a fan and the gathering together of much wind : even so God presseth us down and keepeth us low, that He may lift us up and exalt us on high. He throweth us down here on earth that He may exalt us in heaven, and layeth many times disgrace upon us in this world among men, that we may be gracious in the world to come, with Himself, His angels, and His saints.

Humility.

1. As the leaves wherewith the stem of the lily is set from the root to the top, by little and little, as they grow up to the top, wax smaller and smaller : so the godly, as they grow higher in preferment, wax humbler and smaller in their own sight.

2. As the valleys ordinarily are more abundant and bring forth more fruit than do the mountains, by reason that, being lower, they receive more commodiously (advantageously) all the dew and fatness which falleth and descendeth from the high hills : even so it behoveth that every Christian be more and more lowly and humble in his own eyes, if he will that God endue and replenish him with His graces, the which can find no place in him that presumeth any whit on his own virtues.

1 Sam. xv. 17
Isa. lxvi. 2.
James iv. 10.

3. As they that go or walk in a plain way are not in so great danger to fall as they who go upon the ridge of houses or upon the top of some high mountain : even so they that will be humble and have no opinion of themselves, they go a great deal more safely and surely than they who have proud hearts and lofty looks, for the way that leadeth to life is strait.

4. As sheep by nature are meek, innocent, and harmless : even so such as be good Christians ought to be humble and meek, and rather to suffer wrong than do any, and not to be cruel like lions, ravenous like wolves, wily like foxes, lecherous like goats, filthy like swine, or to show themselves in behaviour like savage and wild beasts.

5. Like as the sun being high, at noon, causeth short and small shadows, but being low, in the morning or evening, it causeth the same to appear both broad and large : so, by how much the more a man is endued with virtue and godliness, by so much the less he desireth the boasting and advancement of himself ; whereas, on the contrary part, one endued with the smack and smell of virtue will straight crack, brag, yea, and make thereof his boasts.

6. As eggs that be full do sink in the water, but those that are empty do swim above : so he that is adorned with true virtue and learning will not so much brag or boast himself as he that is otherwise.

7. As no man is so thankful for health as he that hath been in continual sickness : even so no man feeleth the mercy of God that is not truly humbled in his own sight.

8. As it is honourable for a man, when he is bidden to a feast, to be removed higher than he offereth to sit, rather than to be removed lower : even so humility in our dealings bringeth honour and estimation.

Luke xiv. 9, 10.

9. As proud persons stay themselves upon their own strength—that is, they stay upon a reed, and upon the ice of one night's freezing, and are like unto smoke that mounteth up on high, and so in going up is scattered and consumeth to nothing : even so, contrariwise, the humble man is a rock or a square body, which is always stayed, on which side soever it be turned.

1 Cor. viii. 1;
xiii. 1.

10. As brass or copper doth make a greater sound, and is heard further off than gold, whereas, notwithstanding, gold is far more excellent than either : so eloquence joined with knowledge soundeth louder and farther than humility coupled with charity, and yet such humility is far better and more excellent than the other.

11. As the high hills after much tillage are often barren, whereas the low valleys, by the streams of waters passing through them, are very fruitful : even so the gifts of God joined with a swelling heart are fruitless, but joined with love and the grace of humility they edify.

Matt. vii. 17.
Luke i. 52, 53.
James iv. 6.

12. As a tree, the more deeply it is rooted in the earth, the taller it groweth and mounteth the higher : even so a man, the more humble and lowly that he is, the more and higher doth the Lord exalt him.

Luke xiv. 11;
xviii. 14.
Matt. xxiii. 12.

13. As a building is so much the firmer and stronger, as the foundation and ground-work of the same is laid lower and deeper : even so the ground-work of Christian philosophy is unfeigned humility, and the deeper the same is laid and settled in our hearts, the surer and more permanent will the building of our religion be.

Matt. vii. 13, 14;
xi. 29; xviii. 3, 4.

14. Even as we see sometimes two men about to go into some sumptuous and stately hall or house, through a very low and narrow door, the one stooping and bending himself doth pass through and go in without harm ; the other, stout, not stooping nor bending at all, but pressing in with great force, hurteth his head and falleth backward : even so such a stately and princely place is the kingdom of heaven, the habitation of the saints of God, whose way is very strait, as Christ affirmeth, and the door thereof is low and narrow ; so that that man who humbleth himself and stoopeth low doth enter into that most stately and princely house of the King of heaven, but he that is puffed up with pride and swelled with insolency cannot get in at that gate ; he falleth to the ground, for his pride doth throw him backward.

15. As spices smell best when they are smallest beaten : so a Christian's good works are more acceptable to God when they are lessened by humility.

16. As pride and a good conscience can never go together : so humiliation of heart is the beginning of all grace and religion ; and such as have knowledge in religion and many other good gifts, without humility, are but unbridled, unmortified, and unreformed persons.

17. As the valleys are more usually fertile than the hills, for that the fatness of the earth is more easily carried thither by rains and showers : so must it be with us. If we will be filled with the graces and blessings of our God, we must be humble, low, and plain as the valleys.

18. As that great orator, Demosthenes, who, being demanded what was the first, second, and third especial point of rhetoric, answered always, "Action" : so may we, likewise, say of true humility, that it is the principal part of Christianity, and, as it were, all in all—yea, the life and soul thereof—so that it be true, entire, and unfeigned.

19. As the heavier the burthen is, the more it presseth down : so, likewise, the more and the more heinous that our sins be, the greater is and ought to be our humiliation.

20. As it is in the parts of holiness, that the more they are practised by the body in the life and action, the more they are confirmed and increased inwardly in the soul : so the more that a man giveth himself to the use of all the outward exercises of humility before men, the more doth he humble himself in the sight of God.

2 Cor. iii. 5.
John vi. 44.

21. As trees growing on the tops of hills have a rough bark, crooked knots, long boughs, and, therefore, unfit for any building until they be fallen, piled, squared, drawn home, and can do nothing of all these themselves : so, likewise, we, as long as we be wandering in the mountains and wild woods of this world, being high-minded, and in great wealth or

authority above others, as on a hill, we have froward, proud minds, and not meet for God's house until we be humbled and made lowly in our own sight, and fall flat down at Christ's feet, and have the rough bark of our old Adam pulled off, and our crooked affections cut away, and be mortified and drawn home by the preaching of His Word and the working of His Holy Spirit.

Humility ought to go before dignity.

1. As some birds, before they fly out and mount on high, stoop down with their heads and touch the ground with their bills: so every man, before he be advanced to any high dignity, ought to show great humbleness of mind and a casting down of himself.

2. Like as wheat, the weightier, sounder, and better it is, the lower place it desireth and seeketh: even so the humble man, the wiser and more gracious that he is, the more pleasure and delight he hath in Christian humility and lowliness; but the proud man, being lighter than the wind, lifteth up and extolleth himself above all things; whereupon it cometh to pass that he perverteth all the laws of God and man for the sake of that sovereignty which he falsely imagineth to belong unto himself alone.

Luke xiv. 10.
1 Cor. iv. 7.

The Husband and wife's duty.

1. As the ancient counsellors of King Solomon gave wise advice and counsel unto Rehoboam, king of Israel, to the end that he might win the love and good liking of the people—"Speak kindly unto them," said they, "and they will serve thee for ever!" which counsel not being followed, great inconvenience and mischief after befel unto him, &c.: even so, likewise, if the husband be desirous to procure the love of his wife, and to win her to God—or if the wife would also procure the love of her husband, and win him to God—then they must draw on one another with sweet and gentle words of love, speaking kindly one to another, because gentle words do pacify anger, as water queneth fire; but if they shall use taunts or words of reproach, and despite one against another, much hurt may ensue thereof, for a little leaven soureth the whole lump.

1 Kings xii. 7, &c.
Prov. xv. 1.

2. As the spiteful Jews, who hated the Lord Jesus, would not vouchsafe to give Him His name when they talked of Him or with Him, but, to show their utter dislike of Him, they used to say, "Is this He?" or, "Art Thou He that wilt do such a thing?" "Is not this He?" &c. Again, "Whither will He go that we shall not find Him?" They would not say, "Is not this Jesus Christ, or the Son of God?" This is a most spiteful kind of speaking, and doth bewray the abundance of malice that was hidden in their hearts: even so it sometimes falleth out betwixt the husband and the wife, betwixt the father and the son, betwixt the master and his servant, &c., that they will not speak dutifully one to another, but contempt, disdain, anger, and malice will not suffer the one to afford unto the other their names and their titles, lest they should be put in mind of those duties which those names require, out of which Satan sucketh no small advantage; whereas many times the very name of a husband or wife, father or son, master or servant, &c., doth greatly help to persuade the mind and to win the affection—yea, the very mentioning of these names doth oftentimes leave a print of duty behind in the conscience.

John vii. 11, 15, 15.

3. As the mistress-bee abideth always in the hive, and will not suffer any bees to be idle, and those bees that should work and labour without she sendeth them to their work, and whatsoever any of them bringeth home she marketh, receiveth, saveth, and disposeth it, until the time come that it must be occupied, and, when the time cometh that it must be occupied, then she distributeth everything according as reason requireth; and those bees that abide within she causeth them to weave and make the fair honeycombs after the best

manner; and she taketh care that the young bees be well fed and orderly brought up but when they come to that age and to that point that they be able to work, she sendeth them out with one, the which they follow as their guide and captain: even so a good housewife must abide within the house, and those her servants who must work abroad she sendeth them to their work, and they that must work within she sendeth them to it; and such provision as is brought in she receiveth it, and that which must be spent of it she parteth and divideth it, and that which remaineth of it she layeth it up and seeth it kept safe until time of need; and she is careful that that which is appointed to be spent in a twelvemonth be not spent in a month.

4. As he who poureth water into tubs full of chinks and holes, thinking to fill them, loseth his labour: even so the husband that provideth things necessary for housekeeping shall avail little, except the wife carefully save and keep that which is provided and brought home.

Husband the head over his wife.

1 Cor. xi. 3.
Eph. v. 23-25, &c.

1. LIKE as the head seeth and heareth for the whole body, ruleth and guideth the body, and giveth it strength of life; or as Christ doth defend, teach, and preserve His Church, and is the Saviour, comfort, eye, heart, wisdom, and guide thereof: even so must the husband be head unto his wife in like manner, to show her like kindness, and after the same fashion to guide her, and rule her with discretion for her good and preservation, and **not** with force and wilfulness to entreat her.

2 Kings v. 13, 14.

2. Even as the master is to counsel his servant, and likewise to hear the good **counsel** of his servant, as Naaman heard his servant: so, in like manner, the husband's duty is to counsel and admonish his wife, yet so, that when he faileth in duty, he is to hear **her** good counsel and admonition, either concerning heavenly matters or worldly affairs, **she**, notwithstanding, considering her estate and condition under him, and in humility confessing herself to be the weaker vessel.

Gen. iii. 16.
1 Pet. iii. 1.
Col. iii. 18.
Eph. v. 22.

3. As it is with a lute or other musical instrument, two strings concurring in one tone, the sound, nevertheless, is imputed to the strongest and highest: even so, in a well-ordered household, there must be communication and consent of counsel and will between the husband and the wife, yet such as the counsel and commandment may rest in the husband.

Eph. v. 24.
1 Cor. xiv. 34.
Numb. xxx. 7.

4. Like as the Church must depend upon the wisdom, discretion, and will of Christ, and not follow what it listeth: so must the wife also rule and apply herself to the discretion and will of her husband, because the government and conduct of everything resteth in the head, and not in the body.

5. As it were a monstrous matter, and the means to overthrow the person, that the body should, in refusing all subjection and obedience to the head, take upon it to guide itself and to command the head: so, likewise, were it for the wife to rebel against the husband.

The Husband's duty to his wife.

1 Pet. iii. 7.

1. As a crystal glass is a precious and profitable vessel, and yet so brittle that a man doth more carefully take heed of breaking it than of some earthen or tin vessel, the one being more base and the other more strong: so, also, the husband ought to have such regard of the frailty of his wife, that he may bear with her and entreat her with gentleness and discretion, that he may use her as a precious vessel, to his comfort and joy.

1 Sam. i. 8.

2. As, in a great stormy wind, a man lappeth his cloak about him, and holdeth it fast for fear of losing it, but, when the wind is down and the weather calm, he letteth it hang

easily : so, when husbands will, as it were, perforce wrest away their wives' infirmities, many of them will obstinately resist; yet, contrariwise, by sweet words and loving exhortations, they might be won voluntarily to forsake them.

3. As it is mere folly for a husband to praise and commend his wife in company : so is it as dangerous to check and reprove her before witnesses.

4. As God created the woman not of the head, and so not equal in authority with her husband : so, also, he created her not of Adam's foot, that she should be trodden down and despised, but He took her out of the ribs, that she might walk jointly with him, under the conduct and government of her head. Gen. ii. 21.

5. As God hath testified His singular goodness unto man, in creating him a helper to assist him : even so the husband ought to consider in how many sorts she is to him a helper to pass over this life in blessedness. Gen. ii. 18.

Hypocrites.

1. As the cotton head of the herbs lysimachia, fodefoot, dandelion, and fleabane, which a blast of wind carrieth clean away : so, likewise, the religion and zealous profession of hypocrites, when a little trouble or persecution ariseth, are then carried clean away.

2. As the small herb biscort hath smooth and plain leaves like unto the herb patience, but in the earth hath a crooked root : so many bear a smooth countenance and a fair show outwardly, seeming to take all well, who inwardly have a crooked and an evil heart in meaning.

3. As the small celandine springeth and flowereth at the coming of the swallows and summer birds, but withereth at their departing : so many men, professing religion, rise at the warm prosperity of some, and fall away at their departure into the stormy winter of adversity.

4. As holewort with the solid root and holewort with the hollow root never grow together the one by the other in the same garden : so hypocrites and hollow-hearted Christians will ever be among the sound and sincere Christians in the same Church, though the faith of the one groweth not with the other, but dieth. It is, however, otherwise in the Church invisible.

5. As the sound-rooted holewort is always the smaller, the hollow-rooted holewort the greater : so hypocrites are commonly greatest in worldly matters and substance, and the greatest in worldly things are commonly hollow-hearted.

6. As silkworms, after they have for a time brought out their silk, at the last turn into moths or butterflies : so some, having done good in the Church for a time, fall afterward and become vain persons, and sometimes, with the silkworms, consumers of that good which they have wrought.

7. As dodders have properties according to the herbs whereon they grow, being hotter when they grow on hot herbs than upon cold : so many are zealous or cold in religion according as their masters are upon whom they hang ; they grow hot and also cool with them.

8. As the herb oleander maketh a goodly and beautiful show, yet hath scarce one good property, but is deadly to the users of it : even so are hypocrites.

9. As the herb horseflower, or melampyrum, hath seed like to wheat, yet is hurtful to corn : so, likewise, are hypocrites to godly Christians.

10. As the herb called horned claver, after it hath once borne seed, perisheth, both branch and root : so shall hypocrites do.

11. As the wild Caroline thistle is by the receivers found hot of operation, yet by nature is cold : so many evil men to others seem hot for a time in profession, yet have cold hearts within them.

12. The mulberry-tree is counted the wisest of all trees, because it only bringeth forth its leaves after the cold frosts be past, so that it is not hindered as other trees be : but, in Christianity, he is but a fool and a hypocrite that professeth not openly till dangers be past, and till he may do it without loss or hindrance.

13. As the flower of periwinkle, milkwort, and lysimachia is pleasant to behold, yet without savour : so hypocrites make a fair show, yet are unsavoury to the nostrils of the Lord.

14. As the small tornesell, when it hath made a show for a time with white velvet leaves and yellow flowers, fadeth away, without bringing forth any fruit : so hypocrites, when they have made a fair show for a time, fall away, without bringing forth any fruits of godliness.

15. As mousetail and adder's-tongue flower in April, and are ripe in May, and shortly after the whole herb perisheth in the pride of the year : so many people, at the beginning of religion, make a great show, but fall away long ere troubles come, even in the midst of the Church's prosperity.

16. As the seed of mercury is commonly lost before it be ripe : so many lose their religion before it come to perfection.

17. As the stinking coriander bringeth forth a sweet seed : so a hypocrite and wicked man sometimes utters good words.

18. As a wooden leg set to the body is no member of the body : even so a Christian who doth only in show and name profess Christ, such a one is no true member of Christ's mystical body, but a hypocrite.

19. As there needeth no more but one pin or prick to pierce a bladder, and to make all the wind therein enclosed incontinently to come forth : even so there needeth no more but one very little temptation to pull the vizard from hypocrites, and to discover them to every man, who shall know after that they be tried that there was nothing but a colour and an imagination of all the reputation of righteousness and virtue which they had gotten amongst men.

20. As sea-wormwood, if it be in a natural and proper place, is of a very strong smell, salt, and of a most strange and bitter taste, but if it be removed into gardens or grounds naturally holpen with sweet waters, it doth marvellously alter, and yet is sea-wormwood still : so the wicked in their own company are most ungracious, but coming into the Church, where the sweet streams of God's Word run, they seem greatly changed for a time, and yet remain wicked men still.

21. As the herb biscort, though it have straight and smooth leaves, yet is rightly called by that name, because the root in the earth is crooked and writen : so, though many make outwardly a fair profession, yet the Lord condemneth them as wicked, because he seeth their heart within to be wickedly set.

22. As the yellow wolf's-bane flowereth in winter, and yet a venomous and naughty herb for all that : so many make a fair show even in adversity, yet are evil men for all that.

23. Even as some birds hatch other birds' eggs, forgetting their own : so, in like manner, hypocrites hatch other men's discredit upon little or no ground, but forget their own lives, that are full of gross sins and hypocrisies.

24. Like as a good and fair cloak, being large, so covereth a man, that many things may be carried under it and conveyed cleanly which he would be loth and ashamed to

Rom. x. 3.
2 Cor. iiii. 5.
1 Cor. ii. 14.

2 Sam. ii. 12, &c.

1 Pet. ii. 16.
1 Cor. iv. 2.

have seen : even so hypocrites' craft and deceit hideth and covereth their untruth, which to be plainly seen and perceived they would be ashamed.

25. As drunkards err, go astray, and are not able to guide and direct themselves in their way : even so shall it be with wicked hypocritical priests, prophets, and ministers, for they shall fail in vision and stumble in judgment, as by experience may manifestly be seen by many. Isa. xxviii. 7.

26. Like as, when we see tares to grow in the corn-fields amongst the wheat till harvest, which cannot without some hurt to the wheat be rooted out before : so wicked hypocrites and other evil men, of whom there is hope that they may be converted, shall be always in the outward account of the Church till the end of the world. Matt. xiii. 29, 30.

27. Like as graves, upon which lie fair stones, costly engraven with imagery, and having inscriptions in brass, and the arms of them that lie in them fair set forth and blazed by heralds' cunning, have yet within them nothing but a rotten stinking carrion : even so are hypocrites, who outwardly bear a glorious show before men, but inwardly before God are most foul, filthy, and loathsome. Matt. xxiii. 27, 28.

28. Even as mariners, who are carried with the course and force of winds, being in a haven, will not lift anchor nor depart out of the haven without a prosperous wind blowing to their very good liking : so hypocrites do look that the people should shout and clap their hands in token of the great praises and commendations they seek for, and hunt after vain bruits and reports, without which they are disposed to do nothing well. Matt. vi. 2-5.

29. As in a piece of wax, the nearer it approacheth and cometh to the fire, so much the more the heat of the fire appeareth in melting it : even so, in like manner, the holiness of God may be better known in the revolt of hypocrites, approaching unto Him by honourable offices in His Church and profession of His Word ; and that He may be the more glorified of the people in such judgments, so much the less will He suffer their corruptions, but will punish them sharply. Lev. x. 3.
2 Tim. iv. 10, 14-16.

30. As a thick wood and goodly grove, that giveth great shadow, very pleasant to behold, and doth delight the eyes of the beholders greatly with the variety and thickness of flourishing trees and pleasant plants, so that it seemeth to be ordained only for pleasure's sake, and yet within is full of poisonous serpents, ravening wolves, and other wild, hurtful, and cruel beasts : even so a hypocrite, when outwardly he seemeth holy and to be well-furnished with the ornaments of all sorts of virtues, doth please well and delight much the eyes of his beholders ; but within him there lurketh pride, covetousness, envy, and all manner of wickednesses, like wild and cruel beasts walking and wandering in the wood of his heart—for feigned holiness is double iniquity.

31. As a swan, whose feathers are all white, but her flesh black—white without and black within : even so he is not to be counted religious, but a hypocrite, who doth cover and hide his foul faults and loathsome sins with a fair and beautiful show of virtue, feigning holiness where none is.

32. As the viper, although she be pestilent and poisonous, yet, notwithstanding, whilst she is numbed with cold, may safely be handled, not because she hath no poison in her, but because of her cold and numbness she cannot use it : even so pernicious and dissembling hypocrites do sometimes want opportunity and power to practise and to put in execution their wicked and detestable treacheries.

33. As the skin of a fox is of some value and in request, but the flesh is nothing worth : so outward shows of holiness are highly esteemed with hypocrites, but cleanness of the heart and inward purity are by them not a whit regarded.

34. Like as an apple that is very beautiful without but is rotten within ; or as a goodly tall tree that flourisheth and is full of leaves, but yet fruitless : even so such is a hypocrite, who would seem to be what he is not, and hateth to be what he seemeth. 2 Tim. iii. 5.

35. As the ostrich, being a great and mighty fowl, hath wings, but doth not fly, neither is lifted up from the ground with them : so very many men in the world do seem to be carried up to heaven upon the wings of their ceremonies, but are indeed, in heart, mind, and desire, fast nailed to the earth.

36. As the kite, being a most greedy and ravening fowl, mounteth exceeding high, so that you would think she toucheth the gliding clouds, and, as she flieth, doth spread her wings, and yet when she is at the highest she hath her eyes fast set and fixed below on the earth, prying and spying to catch, if she can, some poor chicken or other prey within her talons—indeed, she flieth high, but never looketh up towards heaven, but altogether down towards the earth : even so thou shalt see a number of men feigning a certain sanctimony, counterfeiting much holiness, who, although they are thought, with the contemplation of heavenly things, to be ravished and taken up into the clouds, yet mind nothing less than true godliness, neither anything more than earth and earthly things ; their study is for worldly honour, their greatest carking and care is for rich and large revenues, for dignities, princely favours, and worldly wealth ; such men turn their backs to heaven and fly from God, and so, being disappointed of that light which they seem to seek for, they are wrapped in palpable and most dangerous darkness.

37. As brass is a metal of red colour and hath a certain likeness to gold, but is, indeed, brass and not gold : even so such are hypocrites, who, under the shape and colour of religion and holiness, do cover a chaos and confused heap of all wickedness and abomination. Such men, when they seem best, are then worst, for, of all wickedness, there is none more pernicious than that of those who, when they are most bent to deceive, handle the matter so that they seem to be honest, virtuous, and godly men.

2 Tim. iii. 5.

38. As he that hath a painted ox, and under cover of it hunteth and followeth for partridges, is not an ox, but, under the shape and likeness of that simple creature, lieth in wait for the pretty fine birds, that he may take them and kill them : so, likewise, a hypocrite that, with a counterfeit and feigned holiness, will colour and cover impiety, wicked purpose, or whatsoever is against the Word and will of God, is not a just man, but, under the colour and shape of godliness and honesty, seeking the praise and glory of the world, he casteth in his head and worketh by degrees the ruin, decay, and undoing of his neighbours, that he may compass their goods, lands, and possessions, and gain some honour and dignity among men.

Matt. ii. 8.

39. Even as the swiftest hawks, going about to seize and to take the bird that flieth, as it were, in the top of the air, doth not, when she first seeth her, fly directly towards her, but rather, with setting of a compass, doth seem to forsake and to despise her, and to draw and to fly from her, but, at the second or third flight, she goeth towards her with a wonderful force and incredible swiftness, to take her in the air and to rend her in pieces : right so do hypocrites behave themselves ; for at the first they will seem to thee not to regard, but to condemn the riches and promotions of the world, but then they coin and counterfeit a simplicity, fowling for a greater matter than yet they see at present, and reaching at some higher advancement and greater dignity than the present time and occasion doth offer ; but at the second or third flight, when everything doth answer their expectation, thou shalt perceive that with all speed and greediness they will lay hold upon those things which thou thoughtest they had condemned. They do not wish or desire anything more, neither can anything more highly please them, than the very self-same things which they once made the world believe they detested and could not abide them. These are double-hearted men ; they have wicked lips and hands that work iniquity ; these are those sinners that go two manner of ways ; and everlasting woe is their reward.

Rom. xii. 1 ; vi. 4.
1 Cor. v. 7, 8.
Eph. iv. 24.

40. As painters who have a greater regard to the colours and shadows of images and pictures than unto the substance of the same, and, contemning the inward parts, they bestow all the wit, skill, and cunning they have in expressing and painting out a bare shadow and

outside of a thing, and the more they deceive the eyes of them that behold it, the more excellent painters are they judged : even so hypocrites do some deeds which to see to are very good works, but, nevertheless, they keep their hearts, minds, and wills divided and separated far from God ; these things—to wit, their hearts, minds, wills, and purposes—they steal from the Lord, and do bestow them upon the world ; they regard not God, they seek only to please men ; in the action of virtue they have no respect unto virtue itself, but only and barely to the show and shape or likeness of virtue.

41. As the herb of the sun—so called because it windeth itself to follow the sun—in the morning very early it beholdeth the rising thereof, and all the day it followeth the course of the sun, ever turning its leaves towards the same, but the root never changeth, stirreth, nor moveth—it hath that still fast fixed within the earth : so, likewise, hypocrites will seem to follow the Sun of Righteousness, Christ Jesus, but it is only in leaves and outward shows, for their roots—that is, their hearts—are far and fast within the earth, where, indeed, their treasure is.

Matt. vi. 21.

42. Like as apple-trees, which, in the sweet and pleasant spring-time, will be well stored and full of goodly blossoms, and will give a frank offer and a large promise of much fruit, but when the fruit is looked for, and should be gathered, there is none to be had—they were but bare leaves and idle blossoms : even so such are hypocrites, who will lift up their hands, eyes, and voices towards heaven and God, and with such godly green leaves will make a fair flourish and a beautiful show ; but their hearts and affections are surely set upon earthly, vain, vile, and transitory things, and are as far from God as heaven and earth are distant one from another.

Isa. xxix. 13.
Matt. xv. 8.

43. As a rush or grass, without moisture, withereth and drieth up : even so hypocrites, because they have not faith moistened with the grace of God, perish and vanish away.

Job viii. 11.

44. As the doer of God's will doth abstain from evil, because it is contrary unto the will of God, and doth good, because he is constrained with the love of Him who is only good : so the hypocrite, contrarily, abstaineth from evil for fear of punishment, and doth the thing which seemeth good, not constrained with the love of God, but moved of his own will, by desire of praise or hope of reward.

Matt. vii. 21

45. As an actor in a comedy or tragedy, who sometimes resembleth Agamemnon, sometimes Achilles, sometimes their enemy Hector, sometimes one man's person, sometimes another : even so a hypocrite will counterfeit and seem sometimes to be an honest and just man, sometimes a religious man, and so of all conditions of men, according to time, persons, and place.

46. As the ostrich hath things like wings, and would make one believe that she could fly, but cannot : so a hypocrite will resemble and make a great show of that which he is not.

47. As stage-players appear not in their natural character, but do put on and represent a strange person, and hide that under a personage which they are : so the Scripture, by a metaphor, calleth such hypocrites as by external gestures and deeds boast themselves for saints, when, for all that, their mind is profane and wicked—that is, when the outward man appeareth meek as a sheep, and the inward man is ravening like a wolf.

Matt. vii. 15.

48. As the king who exacted of his debtor ten thousand talents did, nevertheless, frankly forgive the whole debt to him who had nothing to pay when he fled unto the mercy of his creditor : so the Lord saith unto the proud hypocrite, "If thou wilt enter into life, keep the commandments!" to the end that the hypocrite, descending into himself, might confess his filthiness and poverty, and so crave pardon, which, had he done, he had heard, with the sinful woman, "Thy sins are forgiven thee."

Matt. x. 17.

Luke vii. 48.

49. As it is easy to know a piece of gold from a piece of brass when they come both to the anvil and be stricken with the hammer, for brass will not be handled, but when it cometh to the beating it breaketh and maketh a sharp din and irksome ; but gold soundeth

sweetly, and is pliable—you may stretch it out, both in length and breadth, in thin and fine leaves, as you list: so, in like manner, when the hypocrite cometh between the anvil and the hammer of affliction, he brasteth (breaketh) with impatience; he murmureth, crieth out, and lamenteth in blasphemies against God; whereas a faithful Christian praiseth God, giveth Him thanks, and layeth out his heart, submitting himself willingly under the Lord's hand that striketh him.

50. As the viper hath a smooth skin, finely spotted without, but most poisonous within: even so a hypocrite hath sugared words and fair speech, but a deceitful heart.

51. Like as the viper, when she goeth to the water to drink, casteth out her poison, and after she hath drunk receiveth the same again: so, likewise, a hypocrite, when he presenteth himself to be partaker of the Lord's Supper, will counterfeit much holiness, and seem to be religious and upright in life and conversation, but afterwards he returneth to his vanity, and continueth in his wicked course.

52. As a rush cannot grow without moistness: so cannot the hypocrite, because he hath not faith, which is moistened with God's Spirit.

Hypocrisy.

1. As it availeth a man nothing at all, to the ease and relief of his poverty, to have false coin in his purse; it must be good current money, otherwise it doth the more endanger himself, and openeth a gap to his utter destruction: even so a fair tongue with a foul heart is false coin; it will help no man if he say he hateth sin, and yet loveth it in his heart; for in so doing he condemneth himself, notwithstanding how many and how good prayers he may make.

Matt. xxii. 23.

2. Like as little children will fear and be greatly afraid of bugbears, and yet, without fear, will thrust their hands into a candle or fire: so, likewise, many men will be afraid to commit the lesser sins, yet make no scruple at all at great sins, as the Papists do, who will not stick to blaspheme the name of God, and yet make a conscience of such sins as the breach of any of the pope's decrees, &c.

Hypocritical heretics.

1. As the card-thistle, or teasel, hath cells and cabins like the honeycomb, and in them first white flowers, but after their falling away a bitter seed: so the wicked have their synagogues and a fair show of words, but in the end bitter fruits.

2. As the heads or knops of card-thistle are hollow within, and, for the most part, have worms within: so the chief ringleaders of the wicked have hollow hearts, and commonly the worm of conscience gnawing them.

Idleness.

Prov. xxviii. 19.
1 Tim. v. 13.
2 Thess. iii. 10, 11.

1. As water, though it be ever so clear and fair, fresh, and comfortable, yet, if it stand still in a pit or hole, or be kept long in a vessel, from whence it hath no issue, it will rot and smell, and be unwholesome: even so it fareth with children—yea, and with all the sons of Adam. If they be idle, have nothing to do, and no way to bestow their wit, they will rot and prove unwholesome, and devise mischief all the day long.

2. As labour and exercise of body in one man, industry and diligence of mind in another man, are sure forts and strong bulwarks of countries: even so idleness and negligence are the cause of all evil; for an idle man's brain becometh quickly the shop of the devil.

3. As, in all natural things, there is one thing or other which is the spoil of it, as the canker to the rose, the worm to the apple, and the caterpillar to the leaf : so the common spoil to all youth is the contrary to pains and travail, which is idleness. *Ezek. xvi. 49.*

4. As the traitorous servant, while his master is asleep and all things at rest, setteth open the door for the thief to enter in upon and spoil him at his pleasure : so idleness, while we are not aware, lying soft upon the pillows of security, openeth the door for the devil to enter into us with full swing, to the destruction both of body and soul.

5. Like as, while men slept, saith the Evangelist, the enemy came and sowed tares among the wheat : so the fittest time that the devil can find to work upon us is when we are idle, for that is the sleep of the soul. *Judges xvi. 1, &c.*

6. Even as a firebrand, drawn from the fire and lying still, waxeth cold, and by little and little dieth and is extinct, but, being moved and put to the fire, burneth and flameth : even so an idle life doth by little and little extinguish virtue, but, being well exercised, it doth kindle and increase the same. *Job v. 7.
1 Cor. iii. 8.*

7. As idleness breedeth poverty and beggary in very many who might live well and in good sort with diligent and faithful labour : so is the same very dangerous in those that be rich and feel no smart nor want in this life ; for while they give themselves to idleness, voluptuousness doth overcome reason, and they are snared and taken in the deadly traps of the deceitful flickerings of the world, and are poisoned with carnal pleasures and fleshly delights, which bear them fair in hand for a little while, but, at the length, do deceive them and leave them in shame and confusion. *Gen. iii. 19.
2 Thess. iii. 10.*

8. As the earth, when it is not tilled or trimmed, doth breed and bring forth briers, brambles, nettles, and all noisome and unprofitable things : so idleness in man doth breed and brood in him ungodly thoughts and wicked cogitations of all sorts, and doth allure, hale, draw, and even drag him to do those things which are so odious in the sight of God, that he must either most earnestly repent that he hath done them, or else he must die eternally for doing of them.

9. As, by the pump of a ship, water doth often secretly get in and increaseth, so that, through the negligence of the mariner, the ship is drowned : so, by idleness, wicked thoughts and concupiscences are multiplied in our hearts, till at length our souls are in great danger.

10. As the crab-fish, as Pliny saith, when he seeth the oyster lie gaping in the sunbeams, putteth a pebble into the mouth of the oyster, and thus getteth at the fish : so, likewise, when we lie in idle security, the devil stealeth upon us.

11. Like as, in standing water, worms are engendered and bred : so, likewise, in an idle body are engendered idle thoughts ; and therefore we must always be doing some good works, that the devil may find us always well occupied and exercised.

12. As, by experience, we see that those children who have been brought up in learning and virtue prove honest and profitable for the commonwealth : even so, contrariwise, those children who have passed their time in sloth and idleness prove dishonest and hurtful to the Church and commonwealth.

Idolatry.

1. If men take and account it for a despite and a great reproach to be termed and named an idol : even so much more will God our heavenly Father be offended if any shall call images the likenesses of God.

2. As the breach of wedlock and defiling of the marriage-bed by filthy adultery is a most wicked and detestable sin : so, likewise, is idolatry a most shameful and execrable thing, when the honour and glory due to the living God is profaned and given to another, *Jer. xvi. 11.
Ezek. vi. 4.
2 Kings xvii. 7.
1 Cor. x. 14.*

3. As it cannot be otherwise but, wherever the air is corrupted, there must follow pestilence and infection of the blood : so, where the mind is not purely persuaded of God, this gross and sensible idolatry must follow, that would honour God in an idol.

Ignorance.

1. As men that dream and wake again, who, when they are asleep, think they have found some great treasure, and have great joy in it, but, after their waking, they see that all is vanished like smoke, whereupon they vex and grieve themselves : so, likewise, men slumbering in the night of ignorance think that they are righteous before God, but they are grieved when they find that this is a dream, which passeth through their spirits and vanisheth as soon as they be awake—that is, whenever they are delivered from the darkness of ignorance, wherein they were asleep and buried.

2. As in the night, by reason of the darkness spread upon the earth, all things are hid and covered, which causeth that we cannot discern and discover the spots we have on our faces, but when the light beginneth to appear, and we take a glass to behold ourselves therein, then they are discovered and show themselves : even so, likewise, during the time that we are covered with the darkness of ignorance, the vices that dwell in us are hidden there ; and oftentimes we think, being leprous and deformed, that we are beautiful and perfect, but our eyes, being open and illuminated by the Spirit and grace of our God, and taking the glass of the law, therein to behold the state of our nature and our life, then we begin to know the great and grievous imperfections that are in us, and we at once lose the opinion which we had conceived before of our own righteousness and virtues, and perceive what danger we were in before.

3. As men sometimes inquire for others amongst those with whom they do stand and with whom they associate : so some are ignorant in that which is so plain that all others know it, and it is strange how they can hardly avoid the knowledge of it.

4. Like as the day and the night is all one to those that are blind : even so is superstition, idolatry, and the preaching of the Gospel to those that are ignorant of the means of their salvation.

John iii. 19, 20.

5. As they that love not the light hide their doings in the dark, which is a manifest token that their own consciences beareth them witness that their doings be naught : so, likewise, they that love and choose ignorance rather than the knowledge of Christ, it is a manifest token that they loathe to see the filthiness of their own works.

6. As he that goeth in the dark catcheth a sharp turning before he perceiveth it : so he that walketh in ignorance runneth headlong to destruction when he least thinketh of it.

Gen. xix. 15, 16.

7. As Lot was so long loitering and trifling in Sodom, that the angel was fain to pluck him out with violence : even so, certainly, unless the Lord, by the good means of His providence, should pluck us out of ignorance and darkness, wherein we use such trifling, and plunging, and delaying, scarce one of a thousand would be saved.

8. As the light of godly knowledge increaseth virtue : so the darkness of ignorance is a hindrance to all goodness.

Ignorant men.

1. As those people will never come to the physician to be healed who think themselves not to be sick : so, likewise, there are no people more unapt to be taught and enlightened of God unto salvation than those who think they understand and see of themselves, when, in very deed, they are altogether ignorant, and, for lack of understanding, be overwhelmed

and snared in the darkness wherein they were born, and so wallow themselves therein continually, to their utter destruction.

2. Like as that man who is ignorant of the principles and rules that appertain unto the science or art that he professeth can never come to the end, skill, or perfection that his profession requireth: even so the end of a Christian man is eternal life, and his profession is to know and learn the principles and rules that most plainly and sincerely lead him unto this end of everlasting felicity; for he that is ignorant of the means is ignorant of the end, and being ignorant of the cause must needs be ignorant of the effect.

Joh. xvii. 3.
Isa. . 3; v. 13.
Prov. i. 28, 29.

3. As he that will be a physician must learn the precepts that teach physic, and he that would be a musician must learn the rules of music, the orator the rules of rhetoric, the ploughman the rules of husbandry, and so every man the rules that belong to his profession, or else he shall never profit in his science or art, nor be accounted a craftsman that knoweth the principles of his craft: even so no more, before the majesty of God, is he to be accounted a Christian, although he be baptised and braggeth never so much of the name of a Christian, who perfectly knoweth not the duties belonging to a Christian man.

2 Thess. i. 6-9.
Rom. iii. 12.

4. As no man will be content to entertain and give wages to a servant who professeth himself in words to be a husbandman, and yet neither knoweth nor can do any part that belongeth to husbandry: even so we may not think that God will allow or like of such men as outwardly in words profess themselves to be Christians, by saying they hope and believe well, and yet are ignorant and not able to render a reason of any point of Christianity.

5. Like as the physician cannot communicate his health to the sick patient, or as the living man cannot divide his life with the dead body of another man, but every man enjoyeth his own health and liveth with his own life: so the knowledge that another man hath profiteth not him that is ignorant and unlearned; but every man must know and learn himself the grounds and principles of Christianity if he will be saved.

6. Like as, if a child be born and brought up in a dungeon of a prison, and grown to some years, never seeing light, if one tell him of trees and mountains and birds and other creatures, he cannot tell what he meaneth: so, likewise, it is with us, who are born in blindness and ignorance, we know not what heavenly things mean till we be told and shown them by the light of the Scriptures.

Image of God.

LIKE AS, when a man thinketh of some one he knows who is absent, he doth, as it were, draw in his mind the proportion of his body whom he mentally beholdeth, thinking of him who is absent—as when a painter draweth with his hand the portraiture of that body whose image he painteth, to the intent that the painted image may represent, as much as may be, the shape of him who is absent; so, likewise, when the Scripture saith that man was created in the image and after the likeness of God, we must diligently mark how far he is said to have been so made, and that there was in him that whereby he did resemble the excellency of his Creator, and so did, as it were, represent God Himself in a glass.

1 Cor. xi. 7.
Eph. iv. 13.
2 Cor. iii. 18.

2. Like as a bodily image which representeth unto us the face of a man ought, in a lively manner, to set before us all his lineaments and proportions, that by the counterfeiting or engraving we might conceive whatsoever might be seen in him who is represented: even so the image of God must, through the same likeness, set before our senses a certain understanding of the knowledge of God.

Gen. i. 26, 27
ii. 7; v. 1.

Imperfections do not make God to refuse us.

Ps. ciii. 13.

1. As a father casteth not away his children because they are sick, crooked-backed, blind, or maimed of hand or foot, or otherwise counterfeit and imperfect, but handleth them more tenderly, and dealeth more softly with them than with the others, respecting their debility and feebleness; or as men cast not away wine, though it have lees or grounds, nor cast away gold, howsoever it be covered with dust; and as a husbandman refuseth not land, though it be overgrown with brambles and briers, but will use the greater diligence to stock it and to plough it, hoping by his labour that it will bring forth fruit plentifully: even so God, likewise, will not refuse and put us away because He seeth many imperfections and infirmities in us—nay, rather, that is an occasion that He will take the greater pity upon us.

Gen. xxviii. 21, 22.

2. As we, looking aside through a glass—be it blue or yellow, or of any other colour—all the things which we see seem to us to be of the colour of the glass through which we behold them: so God also, beholding and looking upon us in His Son, we seem to Him to be of His colour, notwithstanding our manifold imperfections and wants, and we have the appearance and brightness of His innocence and righteousness, which causeth, that, in seeing and touching us, He thinketh He seeth and toucheth his own beloved Son, even as old Isaac did in handling Jacob.

The Incommunicable properties of the Godhead.

As the soul of man is wholly in the head and wholly in the feet—yea, wholly in every part—and yet the soul cannot be said to use reason in the feet or in any other part, but only in the head: even so, though all the Persons of the Godhead be one and the same essence, yet do they really differ each from the other in regard of their peculiar manner of subsisting; and, therefore, man's nature may be assumed by the Second Person, and yet not assumed either by the Father or the Holy Ghost.

Inconstant men.

1. EVEN as the delicate balance of a goldsmith is moved with every little weight, so that with one grain laid upon it it falleth downward: so with everything, whether it be lucky or unfortunate, we are wont to be greatly moved and do suddenly change our purposes. Sometimes we exceed in mirth, and by-and-by we are overwhelmed with sorrow; we are now praising men to the skies, and presently we hurl them down from heaven with our tongues, and thrust them into hell; we love men and hate them; we save men and kill them, all with one breath; now we choose virtue and by-and-by we choose vice.

2. As the chameleon changeth its colour according to the thing whereupon it sitteth: so we, likewise, at every temptation do change our minds and are driven from our purposes and determinations—yea, our wicked lusts and the ungracious thoughts of our hearts do force and drive us even whither they will.

3. As the chameleon will be changed into any colour save white: so an inconstant man is most apt and prone to all kind of vice, but to no virtue.

Rev. iii. 15, 16.

4. As the beast hyena and the beast of Egypt (now called the mouse of India) are supposed to be sometimes males and sometimes females: so many be so inconstant, that now they are friends, now-foes, now Papists, now Protestants, now hot, now cold, now wise, now foolish, &c.

Matt. xi. 7.

5. As the reed is shaken to and fro with every little wind: even so, such is the inconstancy and mutability of the common people, every small trifle doth cause them to alter their mind and judgment.

Incorporation *with Christ.*

1. As the imp or graft is translated from its native tree to grow on another : so we, as many as be true Christians, are translated from Adam to Christ, and, from being Gentiles, to be of one body with the posterity of Abraham. Rom. vi. 5 & xi. 17.

2. As men graft to the end that the verdure of the stock may correct and amend the taste of the fruit, so that it may be the more pleasant to the eater : so Christians should have their corruptions corrected and amended by Christ, and His Spirit working in them, that they may the better taste to God.

3. As the grafts live not by their natural juice, but by the juice or moisture received from the root of the stock whereinto they are grafted : so we that are true Christians can only live by the power of Christ's Spirit working in us, or rather, it is Christ liveth in us. Gal. ii. 22.

Infidelity.

1. LIKE as the mole, which is blind to see things on earth, cannot see the stars in heaven : so he who will not believe God concerning things on earth cannot believe concerning heavenly things.

2. Even as a subject or tenant disclaiming his king and lord, and devoting himself to a new master, even one who is a deadly and professed enemy to his first master, doth incontinently deprive himself of all those farms, lands, houses, preferments, and commodities whatsoever which he did enjoy whilst he lived in allegiance to his lord : so the case standeth with a man when, by infidelity, he falleth from God, for then he loseth all manner of blessings belonging either to his happiness or to his holiness—yea, it is impossible that a man should either love, fear, honour, or obey God, from whom he looketh for neither good nor evil ; and therefore infidelity is to be accounted the root of all evil. Heb. iii. 12.

The Infirmities of godly fathers are set down in the Scripture for our comfort and instruction.

EVEN as they who first sailed on the seas gave proper names to dangerous rocks and perilous places where they hardly escaped with their lives, to the end that their posterity, by such marks, might shun shipwreck and pass safely away, calling places diversely—as “The Sage-bed,” “The Lavender-bed,” with other like names best known to sailors ; or as carters set up some bush, or other like mark, in that place where their wain or cart stuck fast, for a warning to them that come after : so, likewise, have the godly fathers—as the patriarchs, prophets, and apostles—furthered us by their falls and infirmities, and by their experience taught us to eschew many incumbrances which they, because they brake the ice first themselves, could not foresee. 2 Sam. xi. 2, &c.
John xviii. 17, 25,
27.
Gal. i. 13.
Luke xv. 12, &c.

Infirmities ; why God suffereth them in the best.

LIKE as a judge dealeth in some criminal proceedings, he will give an enlargement, but yet with a condition that at any time he may call it back, and put the accused into the legal estate wherein he was before, if it happen that he fall into any new fault again—the judges do this to keep them always in fear and diligence to do their duty, and to stop them from taking too great liberty : so, likewise, God doeth with us. He will pardon our sins and set us at liberty, but leaving us, notwithstanding, a great sort of infirmities and

imperfections, which may always serve Him to charge us, and for matter to call us to a reckoning when we would wind out of His service, or boast ourselves abroad of the goodness of our reason and loyalty.

Infirmity of falling diminisheth not the grace of Christ.

Rom vi. 15, 16, &c.

THOUGH God forgiveth and pardoneth not sinners to the end that they should sin : yet doth not infirmity of falling diminish the grace of Christ, where faith with repentance worketh.

Ingratitude of base-born persons and others.

As ivy, sticking to the boughs of trees, is thus by the others' help exalted, and yet, as it were, by a flattering and over-hard embracing, doth either kill or much hinder the growing of the trees : so base-born persons, that be promoted in honour by the help and familiarity of them that be noble, do yet oftentimes oppress them by whose help they have ascended and have been advanced.

Ingratitude of the Church.

Isa. v. 1, 2.

As a vine planted, which, neither as to choice of good ground nor for any other thing which the hand of the husbandman might do to it, can justly complain of any want, and yet deceiveth the husbandman's expectation, and maketh him to lose both pain, labour, and cost : even so such is the unkindness of people oftentimes who would be counted for the people of God, and whom God hath diligently called to the knowledge of Himself by the preaching of the Word, who yet proceed in impiety and ungodliness.

The reward of Iniquity.

Isa. xxviii. 24.
Prov. xxii. 8.

As ploughing, reaping, and eating the fruit do successively follow one another : so he that plougheth wickedness shall reap iniquity and eat the fruit of lies.

Injury.

LIKE as, if any do offer an injury or bodily harm to a doe or a sheep, or to any innocent creature, though it be unto death, yet they will not make any resistance : so, likewise, if any injury or wrong be done to the faithful servants of God, they will patiently suffer it, without any resistance, &c.

Instructors of Children.

1. As the good riders do first bring their horses to be obedient unto the bridles : so they that instruct children must first exhort them to obedience and humility.

1 Sam. ii. 19.
Prov. iv. 9.

2. As Hannah made coats for her son Samuel, who served in the house of God : so, likewise, parents and masters ought to array their servants and children with the godly ornaments of wisdom and knowledge, which are from above.

Gal. vi. 7.

3. Like as a man will sow his ground with the best seed, and plant his orchard with the best fruit, because he looketh for the greater and more gainful increase in the time of

gathering: so, in like manner, men loving their children as well as they do other commodities, ought also to train them up in the best things which are found in the discipline, knowledge, and faith of Christ, for, by so doing, they will not only escape many a secret grief and bitter mischief, but also bless the Lord with great joyfulness, when they find this fruit of their education in knowledge of these good things—namely, their children to be a comfort, refreshing, and honour to their grey hairs, and their servants necessary helps before them in all good causes and matters of honesty, truth, justice, and mercy.

Good Intent.

As, if a man, who had borrowed a piece of money of a creditor, should come to him at the day appointed to repay it again, and should say to his creditor that he had dreamed that he had paid him, the creditor, by this saying, would not think himself fully satisfied and paid; or as, if a master, who had given forth in writing his will and mind to one of his servants, and had given him charge and commandment neither to add to nor diminish from it, would be content with such a servant if he would not vouchsafe either to read or learn his remembrancer, but, trusting to his own wit, would do all things after his own will and mind: even so we may not think that our Master and heavenly Father, who hath left us in writing His will and mind, to the end that we should keep and fulfil the same, will allow and take for payment our well-meanings and good intents, without either knowing or learning the same His will and mind.

1 Sam. xiii. 9, &c.
xv. 8, &c.
2 Sam. vi. 6.
1 Chron. xiii. 9, 10.
Job xvi. 2.
Acts vi. 12, &c.

Interludes or games.

1. As Socrates did advise men to beware of those meats which might entice them without hunger to eat, and of those drinks which should allure them without thirst to drink: so are those interludes, games, and talk to be avoided which might move the beholders or hearers to any dishonesty or vice.

2. Like as, if it be not lawful to name vices unless it be in the way of dislike: so much less is it warrantable, in interludes or plays, to gesture or represent vice in the way of recreation and delight.

Eph. v. 3.

Inventions of men.

As hay, wood, and stubble put to the fire are brought to sudden consuming: so the inventions of men, not stablished by the Word of God, cannot bear the trial of the Holy Ghost, but they by-and-by fall away and perish.

1 Cor. iii. 12, 13.

Unbelieving Jews.

As that dry skin which a snake doth cast to renew her age hath in it the shape, likeness, and prints of eyes, and that thin rind also wherewith the eyes of the snake are covered, and yet indeed hath no seeing eyes: so the wicked and unbelieving Jews did seem to have eyes, but in deed they were blind, and idle and empty skins and rinds without sight. They were men, but not of God; they had eyes of the flesh, but none of the Spirit; they could see creatures, but they had not one eye to behold the Creator; and as for Christ, they had no more sight nor knowledge of Him than they had of the sun and moon at the time when they were yet in the wombs of their mothers.

John ix. 29.

Our Journey to heaven.

1 Cor. vii. 29, &c.

1. As travellers that be upon their journeys do not abide in those hostelries or inns where they are well used, lodged, or entertained, or where they find pleasant gardens, walks, or such other enticements, but after their bait (having taken refreshment), or in the morning, do pass on their way: even so we, albeit God in this life give us goods, honours, houses, and other carnal commodities, yet we must remember that we are travellers, and must not stay, but go forward on our journey toward heaven—yea, and in case we be afflicted with sickness, poverty, or any other calamity, yet must we still think that we are upon our journey, and, therefore, taking comfort, say, "Peradventure we shall be better to-morrow."

2. As they who are to depart from a foreign land towards their own country do prepare things necessary for their journey: so must we, likewise, provide that which is expedient for the happy performance of our journey towards our heavenly country.

The Joy of the elect.

1 Kings i. 40.

1. As the people rejoiced exceedingly when Solomon was crowned king: even so much more shall the joy of the elect be when they shall see Christ, the true Solomon, crowned with glory in the kingdom of heaven.

Matt. ii. 1, 9, 10.

2. As the wise men who came from the East to worship Christ, when they saw the star standing over the place where the Babe was, were exceeding glad: so, likewise, much more shall the elect rejoice when they shall see Christ, not lying in a manger, but crowned with immortal glory in the kingdom of heaven.

The Lord and His people are inseparably Joined together.

Jer. xlii. 11.

As a man girdeth himself with his girdle: even so God tieth His people to Himself.

The Joys of heaven endless.

LIKE as, if the whole world were a sea, and that at the end of every thousand years which expired a bird must carry away or drink up only one drop of it, in process of time it will come to pass that this sea, though very huge, shall be dried up, but yet many thousand millions of years must be passed before this can be done: so, likewise, if a man should enjoy happiness in heaven only for the space of time in which the sea is in drying up, he would think his case most happy and blessed; but behold the elect shall enjoy the kingdom of heaven, not only for that time, but when it is ended they shall enjoy it as long again, and when all is done they shall be as far from the ending of this their joy as they were at the beginning.

Judges.

Job xv. 34.
Deut. xvi. 19;
xxvii. 25.
1 Sam. xii. 3.

1. As the beam with balances doth bow towards that part wherein is the greater weight: so some judges favour them most whose gifts be greatest, and not whose cause is best.

1 Sam. viii. 3.
Isa. i. 23; xxxiii.
15.
Ps. xv. 5.

2. As they who desire with heed, and more surely to see, do shut the one eye: so a judge, to the intent that he may discern according unto justice and equity, ought not to be

partial, or given to the respect of any person, but ought to have one single eye, which is to be set and placed upon justice and equity in every matter, and not to regard either persons or rewards.

3. As a white or painted wall, the bravery whereof serveth for no profit, but is a mere show : even so such is the profit that cometh to the commonwealth by those judges who, sitting in the place of justice, do wrong to men contrary to the laws. Acts xxiii. 3.

4. As a judge must not wrong one for another's sake : so must he not unjustly favour one because another hath displeased him. Deut. i. 16, 17.
Prov. xxiv. 23.

5. As the lion, though he be the king of beasts, is yet at length made a prey to small birds, and then is that saying verified, " Better is a living dog than a dead lion " : even so judges and rulers, although they be great in authority, yet, at the last, they are but a bait for the small worms. Eccles. ix. 4.

The general day of Judgment.

1. As the husbandman diggeth up all unfruitful trees, pareth off all rotten boughs, weedeth out cockle and tares, and casteth them into the fire : even so God will serve them that He shall find empty of good works and without oil in their lamps. Matt. xxv. 1, 2, &c.

2. As the husbandman appointeth his servant to purge his floor, and with the fan he separateth the good seed from the chaff : even so God shall send His angels to His floor—that is, into this world—and they shall carry the good seed—to wit, the faithful—into everlasting barns, but the chaff and dross—that is, the ungodly—shall be thrown into a furnace of fire, where there shall be wailing and gnashing of teeth.

No sound Judgment can be given of a man until he be thoroughly tried.

As a wall all whitened on the outside is not easily perceived, whether it be made of stone or of clay, unless it be smitten and tried with a mallet or some other instrument : so a man garnished outwardly with good things to see to is not judged and presently discerned, whether he be a man of patience, of charity, or of other virtues, unless he be first smitten and tried with the mallet or beetle of obloquies, slanders, afflictions, troubles, and temptations.

All must appear before the Judgment-seat of Christ, but yet diversely.

1. LIKE as some do come to the assizes or sessions, there to receive their judgment and condemnation, and some others also come to give evidence against them, and to aid and assist the judge in the execution of his office : even so, after the same manner, shall it be at the last day ; for the reprobate, ungodly, and merciless shall appear there to receive their deserved condemnation ; but, contrariwise, the faithful shall then, with the angels, come to assist and wait upon their Judge Christ. Matt. xviii. 28, 29.
&c.
Matt. xix. 28.
Luke xxii. 30.
1 Cor. vi. 2, 3.

2. As, at the bar of an earthly judge, the malefactor is brought out of prison and set before the judge, and there examined : even so, in that great day, shall every man, without exception, be brought before the Lord to be tried. Rom. xiv. 10.
2 Cor. v. 10.

Sound Judgment necessary.

As the eye is the sight of the body, to guide and lead it in the right way, and if it be clear, the body cannot go amiss : even so the judgment is the eye of the mind, which, being

sound, true, and framed according to God's Word, then are our affections right, the actions and motions of our mind right and good in God's sight, as far as man's weakness can comprehend.

Rash Judgment condemned.

Acts xviii. 21;
xxi. 14.
Rom. x. xv. 32.
1 Cor. viii. 9.
Pa. cxv. 3.
Prov. xviii. 3.

As it is a point of great rashness, and a thing disallowed of all men, even in worldly affairs, for one man to condemn another before he has heard him: even so it is great folly for a man to give his judgment upon spiritual matters before he hath well weighed and advised of them.

God's Judgments not regarded of many.

1. As lightning breaketh the clouds, and the sudden light doth not so much illuminate as dull the sight of the eye: so many, feeling the hand of God, are rather dulled than moved forward to heaven.

2. As skilful physicians, in curing diseases, use certain degrees—first, they begin with gentler sorts of salves, and if they do little good, then they lay sharper remedies unto the wound; for if medicines do not heal, the iron doth heal, and those which the iron healeth not the fire doth heal, but such as the fire doth not heal those are incurable: so God doth sometimes reprove man's wickedness by His Word; if that doth not help, He correcteth with sickness, infamy, and imprisonment; if these profit not, He inflameth the fire of His judgment in the minds of men, and maketh them aghast and amazed with the terror of everlasting torments; but if that doth not heal their canker, He leaveth them quite as incurable, and giveth them over unto a reprobate mind, so that they have neither a right judgment to discern things nor any sorrow at all, by reason of the filth of wickedness wherein they wallow.

Justice.

1. As the root of a tree, being utterly rotten, the boughs cannot bud and flourish, nor bring forth pleasant fruits in their due time: so justice, being violated, it cannot be that peace can flourish and bring forth so plentiful fruits as she is wont to do.

Dan. ii. 32, 33.

2. As the image of Nebuchadnezzar, although it had a head of fine gold, yet it fell, and was broken all to pieces, because it had feet of clay, which, being touched with a stone, overthrew the whole invention: so justice many times falleth to the ground, because, although the princes, who are rightly called the heads of their countries, be very excellent justicers (administrators of justice), and many of them, as it were, of the purest and finest gold of virtue, yet the inferior ministers of justice are earthen, and do bend their hearts and minds to nothing but earth and clay, and sometimes, with gifts and rewards, they are carried every way—for gain, they will sell judgment, and so break the neck of Justice.

3. As there is no assurance of fair weather until the sky be clear from clouds: so there can be in no commonwealth a grounded peace and prosperity where there are not informers to find out offences as well as magistrates to punish offenders.

4. As a physician cannot see every secret grief, but, upon revealment, may apply a curing medicine for a hidden disease: so many can discover a mischief which the magistrate seeth not, but the magistrate alone must remedy the same.

Justice of God.

Ps. xxxvi. 6.

As far as the great mountain exceedeth the rest of the earth: so far doth the justice of God exceed and excel the righteousness of any creature.

Justice of God in desertions.

LIKE as, if a magistrate, for a just cause, give a man over to be hanged, he doth but justice : so, likewise, God, if He, for our disobedience, give us up to Satan, He doth but justly. Now, if the hangman do misuse him grievously, there is no fault in the judge or magistrate, but in the malice of the hangman : so, likewise, there is no fault in God if the devil do cruelly handle us, being given over unto him.

Right Justice is to be judged by the authority of God's will.

As often as there is any malefactor or wicked person to be punished, they which be appointed the judges do declare unto the prince his wicked fact (deed), and so look for a writ from him ; and that being had, they do see the pains prescribed therein to be executed upon the malefactor. Now, if the judges or officers do anything contrary unto that, it is taken for a great offence and rebuke done against the authority and jurisdiction of the prince, and they escape not clear withal : even so it is a much more just matter before God, that none be put to death contrary or beside His will and word, who is the only Lord of life and death.

A godly King.

1. As breath is necessary for the body of man : so also is a godly king to the people whom he governeth. James iv. 14.
2. As the roaring of a lion is fearful : so the wrath of a king is terrible. Prov. xix. 12.
3. As a thief taken in stealing, in the act of doing the deed, is brought to open shame : even so kings, princes, and nations, putting confidence in idols, are deceived, finding no help in them, and, in time of their distress, are put to manifest shame and confusion. Jer. ii. 26, 27.

Kingdom of heaven.

1. LIKE as merchants are well content, when they see pearls of great price, to bestow all their substance and wealth on them, hoping to be great gainers thereby : even so much more godly Christians ought not to spare any earthly treasure or to forbear any cost for the attainment of that most precious pearl, the kingdom of heaven. Matt. xiii. 45, 46
2. As he that findeth a treasure in another man's ground cannot justly enjoy the same except, at his great charge, he first strain himself to purchase the soil : even so the kingdom of heaven, the heavenly riches cannot be had but of them who, if need so require, can be content to forego all their worldly wealth for it. Matt. xiii. 44.
3. As we do naturally love the body more than the soul, and the goods and commodities of this temporal life more than the treasures of spiritual riches : so we seek first the things that concern this present life, and as for those that belong to the kingdom of heaven, we seek after them but seldom, slightly, and, as it were, for a fashion. Matt. vi. 33.
4. As all they that are possessed with righteousness, peace, and joy in the Holy Ghost, which Saint Paul calleth the kingdom of God, are certain to enter into heaven : so it is in vain to pretend to enter into the kingdom of God, which is in heaven, unless the kingdom of heaven, which is the gate, be first in us—that is to say, if we have not the true knowledge of God and of his Son Jesus Christ, a lively faith, a fervent charity ; unless we increase in sanctification of body, of soul, and of mind ; unless, in ourselves, we do feel a good conscience conjoined with peace and joy in the Holy Ghost ; and unless we be regenerate in newness of life. Rom. xiv. 17.
John iii. 3.
1 Cor. vi. 9.

5. As, where there be two gates to a town, it is not enough that we enter the first unless we also pass through the second : so is it not enough that we, being members of the Church, use the holy ministry, which is as the first gate to the kingdom of heaven, unless we thence proceed to the second, in living as true and lively members of the Church, declaring the effects of the holy ministry by the testimony of our faith, mortification of the old man, newness of life—in brief, by daily amendment of life.

6. As, when winter is over, the nearer that the sun draweth unto us, the more doth the earth, being warmed by the heat thereof, fructify, and the longer that the days are, the more work may we do : even so, the nearer that the kingdom of heaven doth draw unto us by the coming of Jesus Christ—especially by His ascension into heaven—the more should we be heated in the love of God and charity to our neighbours, and thus bring forth the more fruit of holiness, and be the more addicted to all good works.

7. Like as it is commonly said that the cat would fish eat, but would not her feet wet : or as Balaam wished, that he might die the death of the righteous, and that his end might be like theirs, but yet would not obey the will of God : so, in like manner, many do wish and be desirous to enter into the kingdom of heaven, but yet they will not do the will of God—neither labour nor take any pains for the means—that is, the preaching of the Word of God, whereby they may come by it.

Matt. vii. 21 ;
xix. 16, &c.
Luke xiii. 24.
Matt. xi. 12.
Luke xvi. 16.
John vi. 27.
Numb. xxiii. 10.
19, &c.

Kings.

Ps. li. 2.

As in a sudden casualty of fire, or in a city surprised, there is great fear : so profane and superstitious kings and their counsellors, when the voice or doctrine of the Gospel is heard, do tremble for fear, and do mortally hate the same, as if it were the firebrand of sedition in a commonwealth, and the looseness of discipline.

Knowledge.

1. As that man who, having received abundance of wealth at his master's hands, doth, notwithstanding, steal from him and rob him of that which is his own, is more worthy of death than he that had no means to help himself : even so is it with him on whom the Lord hath bestowed knowledge, and yet, according to the same, will not join obedience ; for obedience is the Lord's, and he that faileth herein robbeth God of His honour.

Luke xii. 47, 48.
Matt. vii. 21.
Rom. xii. 2.
Eph. v. 17.

2. As he who hath knowledge shall, if with the same he join not obedience, have greater punishments than he who hath less knowledge : so, also, he that hath less knowledge, or none at all, and will not labour for understanding and spiritual wisdom, shall surely feel those torments wherewith the other was afflicted, on whom the Lord bestowed more knowledge.

3. As wine, without the mixture of water, doth trouble the brain, &c. : so knowledge, without love, doth make a man proud.

Knowledge and belief in gross.

1. As a man may carry fire about him in a flint stone without heat, and perfumes in a pomander without smell, except the latter be beaten and the other chafed : even so it is with such men as know and believe in gross the mysteries of our faith—namely, that there is a God who rewardeth good and evil ; that He is terrible in His counsels upon the sons of men ; that there is a hell for sinners, a heaven for good livers, a most dreadful day of judgment to come, a straight account to be demanded, and the like—all this they know and

believe in general, as if it were merchandise wrapped up together in a bundle ; but for that they unfold not these things, nor rest upon them in particular ; for that they let them not down into their hearts, nor do ruminate on them with leisure and attention ; for that they chew them not well in mind by deep consideration, nor do digest them in heart by the heat of meditation—they remain with them as a sword in its scabbard, and do help them as little to reformation of life (for which they were revealed) as a preservative in their pocket, never applied, can help their health ; and thus they bear the general knowledge of these mysteries locked up in their breasts as sealed bags of treasure that be never told nor opened, and, consequently, they have neither feeling, sense, nor motion thereby.

2. Like as that one man may know another by sight, whom yet, indeed, he knoweth not thoroughly, because he understandeth not what affection he beareth towards him : so men know naturally that there is a God, but what His will is, or what is not His will, they do not know.

Rom. iii. 17.
John i. 18.

Knowledge and sight of ourselves.

1. As salt is made of sea-water, but so long as it is in the sea is not salt—it must be taken out of the sea and placed upon the dry land, that, being in salt pits, where the sun may shine and the air blow upon it, the water may be thickened and so converted into salt : even so this world is a sea. So long as we live in the world, tossed with the ebbings and flowings of the world's inconstancy, and overwhelmed in the bitter waters of the sins and wicked practices of the same, we are as yet no salt ; we must go out of the world and enter into the land—to wit, into ourselves—and take a just view of our own imbecility, and have a due consideration of our own miserable and wretched estate, that the Sun of Righteousness may thrust out His beams, and the wind of heavenly grace may blow upon us, and so we may be turned into an admirable and wonderful salt, that, being seasoned ourselves, we may be the means and the Lord's instruments to season others.

2. As our eyes, which do behold heaven and earth and other innumerable creatures of God, do not see themselves, but, looking in a glass, by that means they perfectly see themselves : so we do not see and consider our own frailty and brittle estate, but if we will set before our eyes the glass of the remembrance of death and the true knowledge of ourselves, beholding diligently this clear glass, we cannot choose but very plainly see ourselves and what we be.

James i. 22, 23, 25.

Knowledge of God.

1. As he that diggeth for treasure casteth the earth from him and maketh a deep pit until he find that which he seeketh : even so he that seeketh the knowledge of God must cast away all earthly affections and wholly pry into heavenly affairs.

Prov. i. 4, 5.

2. As great and rich treasure is many times hid in a homely earthen vessel : so it pleaseth God to put the precious knowledge of Himself and His truth into poor, weak, and frail men.

2 Cor. iv. 7.

Knowledge of God, how it is attained unto.

1. As our natural eyes have power to discern the things of this world by the sun that we daily see : even so the knowledge of God, that we hope to have of Him, must come by grace through the light of Him that can lighten our understandings and open the eyes of our minds ; otherwise we shall rest in continual darkness if our inward eyes receive not light by that supernal Sun.

1 Cor. xiii. 12.

2. As there is great difference betwixt the viewing of a man in a dark or dim glass and the sight of him face to face in a bright day: even so is there much more difference betwixt our present knowledge of God in this life and that which shall be in the life to come.

3. Like as a man who goeth to buy or borrow some candles, and bringing them home, it being within night, and keeping them unlighted, receiveth no comfort or benefit by them: even so, if a man have knowledge in the Word of God, and yet his heart and mind is not inflamed and kindled with the love of the truth, his knowledge will not profit him to salvation.

Knowledge may be increased always in the best.

2 Tim. iii. 6, 7.

LIKE as he who useth the hand and help of many physicians, though he be always under the cure of some, yet never cometh to perfect health: even so it is with such as do always seek and ever learn, yet for all that they never come to the perfect knowledge of the truth.

Means of Knowledge.

John xiii. 35.

As light endureth not always, but darkness succeedeth: so the times and means to get knowledge endure not always, but we are to use them whilst God doth give them.

Labour.

As the mariner, when he perceiveth a storm or tempest to be near, he first calleth upon God by earnest prayer that he may safely attain to the wished-for haven, and then striketh his sails, and useth all good means which he supposeth needful for the same: even so we must so trust to the providence of God, that we also use our own industry in all good means and sort convenient.

Labour lost.

As a wife, by a long suit obtained, sometimes much molesteth her husband: so some men, with great labours and charges, purchase that thing which afterward is their only care and vexation.

Lamenting for trifles.

As, if you forbid children one play or game, then they straightway cry and weep, not regarding any other kind of pastime: so divers kinds of men will so lament for a trifle or small displeasure, that thereby they make all other commodities and pleasures altogether unpleasant.

Law of God.

1. As some mark by the wayside may direct us well and show us which way to take: so the Law of God may lead us well, and teach us the way that we should take and walk in, but it cannot give us strength and courage to go through if we be weary, neither can it enable us to come to the place whither we would go.

Rom. x. 4.
Gal. iii. 24.

2. As a physician and surgeon, coming to a sick man to heal him, openeth the vein and taketh away blood from him, not to the end to make him die, but as a remedy appointed

for the recovery of his health and safety : even so the law pierceth our imposthume, and sometimes maketh a great hole in it, but neither to the end to kill us nor to hurt us, but to bring us into a good order, to the end we may be the more easily healed.

3. As a chaste virgin, sojourning and dwelling with harlots in the stews, who, although she be chaste herself, yet cannot win those to chastity with whom she is conversant, but prevaieth nothing, and is weak : even so the law, although of itself it be good, holy, and just, yet in carnal men the flesh doth hinder and repress its power, and thus it is weak and feeble ; and so, likewise, the Gospel, as it is written on paper and parchment, and is preached by man's voice, is weak in those that be void of God's Spirit, but it is the power of God to salvation only to those that believe.

Rom. vii. 12 ;
viii. 3 ; i. 16.

4. As a pleasure or good turn may be said to be the cause of ingratitude, and prosperity the cause of envy, but yet improperly : even so the law bringeth transgression and wrong doing, although not of itself, but by our fault ; for it requireth obedience, but it findeth us doing amiss, and so it is said to be the cause of transgression, but improperly.

Rom. vii. 7-9, &c.
Gal. iii. 19.

5. As Christ, rising from death, was freed from the grave, Peter delivered from prison was freed from the prison, the sick of the palsy from his bed, the young man from his coffin, the maiden from her couch, and yet the grave, the prison, the bed, the coffin, the couch remained still : even so the law is abolished when we are not subject unto it, the law is dead when we are dead unto it, and yet it remaineth still.

6. As he that hath an inward disease or corruption in his body, although, because it appeareth not on the outside, he may be careless of the danger, yet when the same is lanced, and he perceiveth the inconvenience and peril ensuing thereby to his body, he will then be desirous of the chirurgeon : even so the lancing of our sins, by the preaching of the law, will cause us, being otherwise careless, to seek remedy in Christ.

7. Like as the sum of our faith is comprehended in the creed of the apostles : even so the law of God is the direction and rule of good works.

8. Like as, if a man were bound to pay a thousand pounds to his creditor which he oweth him, and this creditor did demand this debt of him, and he were not able to satisfy him or pay him, yet the creditor should not do unjustly to ask him his thousand pounds ; for when the king did ask of his servant the ten thousand talents that he did owe unto him, he did not unjustly or wrongfully : even so the whole law of God is nothing else but a commandment, whereby we are commanded and bidden to pay that unto God which we owe unto Him, for we are bound of duty to love God with all our heart, with all our soul, and with all our strength, and our neighbour as ourselves ; for we are debtors, saith the apostle, but not unto the flesh. Shall we say, then, that God is unrighteous, or that He doth unjustly in asking that thing of us that we do owe unto Him of bounden duty ; but rather that He doth most justly, godly, and righteously demand such things of us.

Matt. xviii. 24.
Deut. vi. 5.
Rom. viii. 12, 13

9. Like as this consequence is nothing worth—money doth not justify or make a man righteous, therefore it is unprofitable ; the eyes do not justify, therefore they must be plucked out ; the hands make not a man righteous, therefore they must be cut off : so, likewise, is this nought also—the law doth not justify, therefore it is unprofitable ; for we must attribute unto every thing its proper effect and use.

10. As the raven was sent forth before the dove : so the law was given before the Gospel.

Gen. viii. 6, &c.
John i. 17.
Luke xvi. 16.

11. As the raven by nature is a foreteller of death : even so the law beforehand enjoined the penalty of death to Adam's transgression.

Gen. ii. 17.

12. As the colour of the raven is black and full of melancholy : even so it is the effect of God's law to bring a black day upon the reprobate.

Joel ii. 2.
Matt. xxii. 13.

13. As the raven brought no tidings of the waters abating from the earth : even so the law telleth us not that the wrath of God is appeased for our offences.

Rom. x. 4.
Gal. iii. 24.

14. As knives and lancets must first be used to open that wound which is full of corruption and rottenness, even to the bottom, and then sharp and bitter salve to draw out the corruption and to eat out the dead flesh thereof, before there come any healing plaster near it, the nature whereof is to close up and skin the upper part of the wound, which, if any corruption remain, afterwards breeds much inconvenience and makes the wound far more dangerous: even so it fareth with all those who are wounded with the venomous dart of self-love, which wound, being choked with the corruption and dead flesh of covetousness and pride, they yet will use no other medicine for the curing thereof than that pleasant healing salve of the Gospel, which, if they knew in truth how little the same did profit them before such time as the sharp lancing knife of God's law had opened the wound, and the bitter salves of His judgments and sharp threatenings had eaten out the rottenness thereof, they would go another way to work, and use a more suitable course for the obtaining of health, although it be very tedious and sharp at the first.

Gal. iii. 24.

15. As a schoolmaster serveth not his scholar continually, but only till such time as the scholar may grow to some good ability, to go forward at his book by his own study: so the Lord causeth fear in His people by the law, not always, but till such time as they have sufficiently learned to know themselves, and therefore to fly from themselves to Christ Jesus, who freeth them from the curse and condemnation of the law.

16. Even as a rule directeth the artificer in his work and keepeth him from erring in any practice: so the law and commandments of the Lord are a rule to guide us, and to show us wherein we err from the right way.

17. As a line declareth the straightness or crookedness of the tree: even so the law and commandments of God, laid to our actions, declare how far we wander and go astray.

18. As a band doth knit and hold many things together, and as of many links is made one chain, or as, by the sinews, the joints and parts of our natural bodies are tied and bound together: even so, by law, the body politic of a commonweal is united and knit together as one for the preservation of peace, in the profession of one true everliving and overruling Lord.

19. As, among all ordinary accidents that are incident to the prosperity or adversity of mankind, there is nothing in earth that more fully proportioneth the joys in heaven than music and marriage—to hear the one, we leave our meat and drink, and to be joined to the other, we leave father and mother: even so, among all ordinary instructions incident to the earthly felicity of mankind, there is nothing that more fully proportioneth our condemnation to be just than the law, nor anything that more fully proportioneth our salvation to be in Jesus Christ than the Gospel. In the one we hear thunderings, earthquakes, lamentations, mournings, and woes; in the other, nothing else but sweet voices, pleasant songs, and instruments of music, all proportioning and perpetually pointing to our marriage with Christ Jesus, in whom we are freed from the curse and threats of the law and all other inconveniences whatsoever.

20. As a scholar is in subjection to his schoolmaster till he become learned, and then he is set at liberty: so, in like manner, the law hath performed the office thereunto appointed when by it we have learned to know and see and acknowledge our infirmities, corruption, sinfulness, unrighteousness, and do fly unto Christ to be justified by faith in Him.

21. As honey by nature is very sweet, but seemeth very bitter to some sick and distempered bodies: so doth the law seem burdensome; but this cometh not by nature, but through our weakness.

Matt. xviii. 23, 24,
&c.

22. As the debtor, not being able to pay his debt, was freely forgiven: even so the law, in the act of justification, is utterly idle, as that which is neither the cause nor a part of our righteousness, as it is wrought for us.

23. Like as, if I owe a man a hundred pounds, and be bound to pay him at a certain day, if I do then pay it, albeit mine heart be never so grudging and unwilling thereto,

yet have I fulfilled the law and discharged my bond, so that there shall no process or judgment pass against me; but God's law requireth a thing to be done with a cheerful and a well willing heart and mind, and even of pure love; for if I do it, either for fear or unwillingly, that shall be imputed unto me for sin—if I do it for fear, then do I it not of love, but rather hate both the thing that I do and also the law that constraineth me to do it; and if I do it unwillingly, then would I do the contrary, and so would that there were no such law, neither any God that should judge me in so doing; and seeing that God judgeth me after mine heart and will, then must He needs condemn me, for I would do contrary unto His law and will—yea, and do wish in mine heart contrary to that which I do in mine outward deed.

24. Like as, if I see a poor man who is not of ability to do me any pleasure, and, nevertheless, useth all his diligence to seek my favour, and would, with heart and mind, give me some acceptable present, if he were of power, being also sorry that he cannot perform his will and mind towards me;—now, if there be any spark of humanity or gentleness in me, I will count his good will as well as though he had in very deed performed his will, for his ability extendeth no further—if his power were better, better should I have: even so, seeing we are not of power and ability to perform the law of God, and yet bear a good heart towards God and His law, bemoaning our imbecility that we can do Him no further pleasure, then will God account us, not as His enemies, but as His dear children and beloved friends.

25. As after sleep the body, being awaked, is fresh, lusty, strong, and courageous to do its work: so, likewise, after the fearful threatenings of the law, when we hear the glad tidings of the Gospel, that God will be our Lord and dwell with us, the mind is comforted, strengthened, and moved up to do its duty.

26. As a man is judged and known to be waking when he can do the office of a waking man, as talk, work, write, or such like: even so is a man awaked out of the sleep of sins when he lives in charity, fears God, and walks according to His law in His vocation.

27. As we see in courts of justice here amongst us, there is a royal seat set where the judge sits; he that is accused stands at the bar, holds up his hand, hears his indictment read, witness is brought against him, and, if guilty, he is justly condemned to death: so, likewise, we shall see Jesus Christ, the righteous Judge of the world, who will not be bribed, sit in His seat of majesty at the last day, and all the company of angels about Him, and, if we have died unsaved, we shall stand at His bar accused and indicted for breaking that righteous law of His Word; moreover, the devil, who enticed us so to do, shall bear witness that the accusation is true—yea, and our own conscience also, with the fear of that fearful sentence, "Go, ye cursed, into everlasting fire," &c., shall make us to tremble.

Matt. xxv. 31 34.
41.

28. Like as he who cannot esteem and discern his sickness or the grievousness of his disease must, of necessity, have a negligent care of seeking a remedy and a wholesome medicine for the same: even so he who learneth not to acknowledge his sins by the law, the same, doubtless, knoweth not how to embrace grace by the Gospel.

The Law our schoolmaster to bring us to Christ.

1. Like as the schoolmaster reproveth his scholars, whereby he grieveth them and maketh them heavy, and yet not to the end that this bondage should always continue, but that it should cease when the children are well brought up and instructed accordingly, and that afterwards, without any constraint of the schoolmaster, they should cheerfully enjoy their liberty and their father's goods: even so they who are vexed and oppressed with the law do know that these terrors and vexations shall not always continue, but that thereby they are prepared to come unto Christ, who is to be revealed unto them, and by whom they are to receive the liberty of the Spirit, &c.

Gal. iii. 24.

Gen. xxi. 27; ii.
7.

2. As the duties of a schoolmaster be especially three—first, to teach his scholars; secondly, to frame their manners; and, thirdly, to punish offenders: even so the law of God first teacheth us concerning God, that there is a God and what manner of Being He is, and what manner of nature man's was by creation, and what was the image of God, or original righteousness, in man—namely, agreeableness to the law of God; it teacheth also of sin and the penalty of sin, of the last judgment, of the resurrection of the dead and life everlasting, of outward discipline or honest government of conduct, with many other such things; secondly, it frameth our manners in the outward and civil conversation of life, and is a rule of life or good works, in which those that are born again must show their obedience to God; and, thirdly, it chastiseth us with the threats of God's wrath and endless damnation, and it punisheth us with sickness, death, and other miseries, all which are sermons of the law concerning God's dreadful wrath against sin.

3. As a looking-glass doth neither wash nor make him fair that looketh therein, but giveth him occasion either to seek for water or else for some other thing that may make him fair and clean; even so the law sheweth unto us our sins, and maketh known unto us our miserable estate and wretchedness, and how that there is nothing good in us, and that we are far off from all manner of righteousness, and so driveth us of necessity to seek righteousness in Christ, the Physician and Fountain of all salvation, who only hath by His death taken away sin and death and delivered us out of the prison of the law.

4. Like as in the night, by reason of the darkness spread upon the earth, all things are hid and covered, which causeth that we cannot discern and discover the spots which we have on our faces; but when the light beginneth to appear, and that we take a glass to behold ourselves therein, then are they discovered and show themselves: so, likewise, during the time that we are covered with the darkness of ignorance, the sins and vices that dwell in us are hidden there, and yet oftentimes we think, being leprous and deformed, that we are beautiful and perfect; but our eye being once opened and illuminated by the Spirit and grace of our God, and taking the glass of the law, therein to behold the estate of our nature and our life, then we begin to know the great and grievous imperfections and wants that are in us, and so at once we lose the opinion which we had conceived before of our own righteousness and virtues, and are forced to fly to Christ for remedy, &c.

The Law pointeth out true bliss, but furthereth not the certainty of it.

LIKE as, if a man should show a needy body a bag of gold upon the top of a high tower, and yet not lend him a ladder wherewithal he might climb up to the top and fetch down the bag: even so doth God's law only point men to the sovereign good, without showing us how we may come by it, seeing that no man fulfilleth the law.

Suits in Law; how they are lawful.

1. As a soldier in lawful war may kill his enemy, and yet love him: even so a man may forgive an injury that is done against him, and yet seek remedy by law, so it be done in a Christian manner—that is, without private revenge and not scandalous to the Church—but to maintain peace, and that the party offending may be chastised, and brought to repentance for his fault.

2. Like as physicians use desperate remedies when weaker will not serve: even so must men use law, as the last means, when all others fail.

Laws like to cobwebs.

As little flies are fast tied and easily snared in the cobwebs, but the drones and great flies break and escape through them : so, likewise, poor and mean men are fast wound and holden in the penalties and dangers of laws, but lords and men in great authority daily break laws and are not corrected, so that the weakest goeth to the wall and the worst holdeth the candle.

Learning.

1. LIKE as, in meats, wholesomeness is as much to be required as pleasantness : so, in reading or hearing authors, we ought to desire goodriess as well as eloquence.

2. Like as a field, although it be fertile, can bring forth no fruit except it be first tilled and seed cast in : so the mind, although it be apt of itself, cannot without learning bring forth any goodness.

3. As men in nothing differ more from the gods than when they are fools : so in nothing do they come near them so much as when they are wise and learned.

4. As a bird bringeth all kinds of food to her young ones' nest, and is nothing the better herself thereby : so some do only learn that they may immediately teach, not seeking thereby to amend and make themselves better.

5. As vessels that are to be filled are bowed, and made apt to receive the liquor that is poured therein : so ought a learner to accommodate and apply himself, that nothing of that which is profitably spoken do escape him.

6. Like as, in meats, one and the self-same dish is diversely set forth, according to the invention of the dresser and appetite of the eater : even so, in learning, one and the self-same point is diversely handled, according to the discretion of the writer and capacity of the reader.

7. Like as choice and good wine loseth its verdure and strength if it be put into a vile and impure vessel : right so a good word or sentence, if it be spoken to an evil man, or learning, if it chance to a wicked man, taketh no effect.

8. As the diamond, enchased in gold, giveth a far brighter gloss than if it were set in lead, iron, or other base metal : even so the love of godliness and virtue, planted in a learned man's breast, bringeth forth far greater and more excellent fruit than if an unlearned man enjoyed the same graces.

Appearance of Learning amongst inferiors.

As the ship lying in the haven or river seemeth huge and great, but being in the main sea it sheweth both slender and small : so divers persons who be but simple and mean in some places appear to be wise, excellent, and learned, whereas amongst their betters they appear base, simple, and plain.

Learning or virtue, the difficulty of obtaining.

1. As the date-tree is most hard to be climbed, although having fruit most pleasant : Prov. iii. 12-15. so, likewise, the entry or way to learning and virtue is most difficult, although they have fruit both pleasant and profitable.

2. Like as nature hath hid very deep in the ground stones precious and of much value, but others of no virtue are everywhere to be found : so things of estimation and price, as

virtue and learning, are known but unto few, neither can they be obtained without great labour and study.

3. As he who hungereth or thirsteth can do nothing unless his appetite and desire be satisfied : so all things ought we to lay aside until we obtain learning and wisdom.

4. As the best wine soon loseth taste or colour if it be poured into a vessel filthy and impure : so is good learning more than lost if it happen to a naughty (wicked) man, for he will use it most perversely even to serve his gain and appetite.

How we must behave ourselves in Lending to artificers and labourers.

2 Thess. iii. 10, 11.
Luke vi. 35, 36.
Isa. lviii. 7.
Prov. xix. 17.

As charity doth not require that we should give of our goods freely to them that are strong, lusty, and able to work and labour : so, when necessity urgeth artificers and labourers, and they desire to borrow anything of thee, then thou must obey the rule of Christ, and lend without looking for a recompense in the like or in any other kind of duty.

God's Liberality.

As fire ministereth light to a multitude, and yet is not diminished or consumed thereby ; or as a candle, where many other candles be lighted, the light is not thereby in any wise diminished or hurt at all ; or as the voice of one preacher teacheth a hundred as well as one : even so God bestoweth innumerable benefits upon us, and yet His liberality is not hindered thereby.

Liberality to the poor.

Matt. vi. 19.
2 Cor. ix. 9, 10.
1 Tim. vi. 17.
Heb. vi. 10 ; xiii. 16.

As, if householders keep their corn in their barns all the year, the vermin will consume it, and so it will decrease, but if they sow and scatter it in the field, then they receive increase thereof : so, likewise, if we do not scatter and bestow our wealth and riches on the poor and needy, God will rather decrease than increase them.

The fruits of Liberty are, by good right, required of Christians.

John viii. 34.
Rom. vi. 20.
James ii. 12.

As he who doth commit sin is the servant of sin : even so he who is delivered by Christ will be no more bond, but free, and therefore will not take upon him the yoke of bondage.

Godly Life.

Exod. xxxiv. 29.

1. As when Moses had been and conversed with God for forty days upon the mountain, at his coming down his face shone and glistened with heavenly glory : so will it be with us. When we have for twenty or thirty years been conversant in heaven, we shall become heavenly and spiritual, both in word and deed.

2. As by experience we see that, when a countryman hath dwelt some twenty or thirty years in a court, he forgetteth his country speech and course of life, and groweth to be as good a courtier as if he had been born in the court : even so our earthly talk and communication, our worldly course of life, and the corruptions of the flesh, that bear but too much sway in us, do but over manifestly show how little we are conversant in heaven, and consequently do testify that we account ourselves burgesses of earth, and not of heaven.

3. As the rough teasel or thistle doth make the cloth smooth : so doth a straight and strict kind of life make the conscience more quiet.

Life variable and troublesome.

1. As the sea by tempest is sometimes troublesome, and then is quiet and calm by fair weather again : so the life of man sometimes is oppressed with sorrow and extreme necessity, and sometimes it floweth with joy and wealth at will.

2. As a flower, so soon as it bloweth and is ripe, is cut down or very shortly gathered : so, likewise, is the continuance of man's life. Job xiv. 2.
Isa. xl. 6, 7.

3. As the beauty of a flower suddenly fadeth and is quickly gone : so, likewise, is all the glory and grace of all flesh. Ps. ciii. 15.
James i. 10, 11.
1 Pet. i. 24.

4. As the sun is now shadowed with clouds, but by-and-by shineth forth brightly : so, likewise, the life of man is subject to change. Job viii. 9.

5. As vapours appear for a little while, but afterward vanish away quite out of sight : even so the life of man quickly vanishes and is gone. James iv. 14.

6. As wind suddenly passeth away with a blast : so, also, suddenly passeth away the life of man. Job vii. 6, 7.

7. As there is no way so plain but it hath many turnings and by-paths, that, unless a man take good heed, he may wander and go out of his way : even so the life of man hath many by-paths to walk in, so that, unless he take great heed, he will easily wander out of the right way.

8. As there is no way but hath a beginning and an ending : so, likewise, the life of man, as it hath a beginning, hath an ending also.

Some have better Liking to other men's things than to their own.

Even as adulterers are greatly pleased with other men's wives, but their own they do condemn and little regard : so some men do take more delight in the pleasure or things of other men's than in their own.

To Live well is to die well.

LIKE as Balaam wished and had a great desire to die the death of the righteous, but he would not imitate them in godly conversation : even so all men wish for a happy end of life, but few care to live virtuously and honestly, which, doubtless, is the ready way to die well. Numb. xxiii. 10.
Acts viii. 19, 20 ;
xix. 13.

The Lord's Supper.

1. LIKE as, in the person of Christ, when He was on earth, His manhood was seen, but His Godhead was not seen, and yet, notwithstanding, it did great and wonderful things, without any changing or confounding of natures : even so, in the Lord's Supper, we see the bread and wine, but Christ's body we see not, although it, nevertheless, worketh mightily in us.

2. As the body of the sun's light above is in itself whole, albeit it be dispersed here beneath : so, likewise, Christ in heaven above is whole, notwithstanding that He suffereth us in His Supper each one to be a full partaker of His body and blood when He giveth

Himself unto us, and yet without any diminution at all when He offereth Himself unto us who are weak, and without being enclosed in us when He is received of us, and without any dishonour at all to His majesty when He cometh into our small cottage, and will have our hearts to be His temple and dwelling-place.

Gen. II, 17.

3. Like as the forbidden fruit, which Adam and Eve did eat in the Garden of Eden, by Satan's provocation, procured their death: even so that heavenly manna, which Christ hath appointed for our spiritual food in His Supper, doth bring unto the worthy receivers thereof everlasting life.

4. As the sick man, the weaker he knoweth himself to be, should so much the more earnestly desire meat, both to receive nourishment and to refresh his strength: even so, so far from it ought it to be that our weakness should keep us from the receiving the Lord's Supper, that it ought rather to spur us forward to come unto it, that by it we might be strengthened in faith and repentance.

5. As the Word of God is all one, whether it fall upon the evil or upon the good, surely it is all one in the minds of the hearers: so the Sacrament of the Lord's body and blood is all one, whether it be received of the good or of the evil. And as the Gospel in itself is the power of God to salvation, and doth also save, but not to the unbelieving as it is to the believing: so the Sacrament is of itself the body of Christ; but to the wicked who contemn it, and to them who do receive it unworthily, it is far otherwise.

6. As a mother, having brought forth her little one, doth not forsake it, but nurseth and bringeth it up: so Christ, having ordained baptism to be a seal and pledge of our spiritual new birth into His Church, did institute the Holy Supper, to the end that, by participation in His body and blood, we might the more be strengthened in the assurance that Christ is ours, together with all His benefits, and so feed our souls spiritually to life everlasting.

7. As a little wax poured upon other wax is made all one with it: even so they that receive the Sacrament of the Lord's Supper worthily abide in Christ, and Christ in them.

8. As the child, when he cometh to age, is bound to honour his parents, not only for begetting and bringing him into this life, but also because they have fed and brought him up, and still do continue the same duties unto him: even so should it be with us, whom God hath, as it were, begotten into His Church through our baptism, and to whom He hath since, in His Holy Supper, ministered the food of our souls, in the communion of the body and blood of Jesus Christ; for not only our spiritual new birth by baptism, but also the spiritual food which our good Father giveth unto us in His Holy Supper, binds us to honour Him—yea, and should thereto mightily induce us, considering that, for food of our souls, He hath delivered His only Son Jesus Christ to be crucified for us.

9. Like as, if any man had a child so sick, that nothing could serve for his food and recovery but precious pearls confectioned or preserved, this child should be much bound to love and honour his parent that, for his relief, did not grudge such cost and expenses: even so we shall deserve great reproof of our heavenly Father, who feedeth us in His Holy Supper, not with pearls, but with the very flesh and blood of His Son Jesus Christ, if we should make no account to please Him by amendment of life, withal considering that, as there is no comparison between pearls and the body and blood of Jesus Christ, so the spiritual life of our souls is, without comparison, much more excellent than the life of our bodies.

10. As meat and drink ministered unto the body do maintain the life, motions, and senses of the body: so from communion of the body and blood of Jesus Christ, which is the food of the soul, must proceed the spiritual and heavenly life, with its cogitations, affections, words, and deeds.

11. As it were a strange case if the body, by eating and drinking, should gather no sustenance, and, consequently, want all motion, sense, and bodily operation: so were it a

monstrous matter that the soul, communicating in the body and blood of Jesus Christ, should gather no spiritual food that might bring forth newness of life and holiness in words and deeds.

12. As the Holy Supper is the table of God's children, the faithful members of the Church of Jesus Christ: so communicating thereat is a solemn protestation that we are the children of God, true believers, and members of the Church of Christ, and that so we separate ourselves from profane, worldly, and vicious people, and do purpose to live holily, righteously, and religiously, as it becometh the children of God and faithful members of the Church. Such, therefore, as, communicating in the Holy Supper, do not, nevertheless, amend their lives, but, walking after the world and the flesh, are given to swearing, whoredom, drunkenness, gluttony, covetousness, deceit, fraud, ambition, pride, envy, hatred, backbiting, with other like vices and corruptions, do show themselves counterfeits and hypocrites, do eat and drink their own damnation, and do horribly scandalize and offend the Church whereof they should be members, together with the doctrine that they do profess.

13. As love is the fulfilling of the law, and the mark of God's children: so there is nothing that can more mightily induce us thereto than the use of this Holy Supper.

14. As the bread made of many kernels is but one bread: so we that communicate in the bread and wine of the Holy Supper are one body, under one Head, Jesus Christ. 1 Cor. x. 17, 18,

15. As bread hath this property, through God's blessing given it, to feed and strengthen our natural bodies in this life: so, likewise, the body of Christ, being represented effectually unto us in the Lord's Supper by that bread, hath the self-same property, touching our souls, to strengthen and to nourish them spiritually.

16. As wine doth comfort and make man's heart glad: so our full joy and spiritual comfort is to be found in Christ alone.

17. As our diet is then full, whole, and perfect, as it were, when it consisteth of these two things, bread and wine: so we must know that the fullness and perfection of all spiritual nourishment is found in Christ alone, and nowhere else, whilst that He is become as well the drink as the meat of our soul, not only in this double sign—helping our infirmity, as it were—but also teaching us to seek the heavenly refection and nourishment of our souls fully and wholly in Christ, and nowhere else.

18. As the bread is made of many grains, and the wine of sundry and several grapes, and yet all make but one bread and one wine: so all the faithful should be instructed thereby, that, though they be several and distinct persons one from another, as the members in the body are, yet they, all compacted together, make but one body, Rom. xii. 4, 5,
1 Cor. xvi. 16, 17,

19. Like as, when wax is put into that which is melted, it is presently mingled and united with it: so we are united to Christ by faith, in worthily receiving the mysteries of His body and blood in the Sacrament.

20. Even as we are by the blood of Christ cleansed, and by the Holy Ghost, in baptism, regenerated: so we, being cleansed and regenerated, are spiritually fed and nourished by the benefit of the body and blood of Christ in rightly using the Lord's Supper according to His own instruction.

21. Even as there is no liberal-hearted gentleman that maketh a feast but is desirous that his guests should have a greedy and hungry stomach: so our heavenly Father is desirous that all men who are bidden to His heavenly feast should be partakers of the mysteries of the Lord's body and blood, and to this end should have hungering and thirsting stomachs, which hunger and thirst must be of the soul, and not of the body.

22. As bread nourisheth and strengtheneth man, and giveth him ability to labour: so the body of Christ, eaten by faith, feedeth and satisfieth the soul of man, and furnisheth the whole man to all duties of godliness,

23. As wine is drink to the thirsty, and also maketh merry the hearts of men : even so the blood of our Lord Jesus, drunken by faith, doth quench the thirst of the burning conscience, and filleth the hearts of the faithful with unspeakable joy.

It is our duty to communicate at the Lord's Supper.

As they who, living in fornication and will not marry, lest their fornication, which they are not minded to give over, should be the more grievous, being thereby converted into adultery, are in a woeful state ; or as they who, hating their neighbours, when they say the Lord's Prayer, " Our Father," &c., do leave out this petition, " Forgive us our trespasses, as we forgive them that trespass against us," and so, refusing to ask forgiveness for their transgressions, continue in hatred against their neighbours, are worthy twofold condemnation—one in respect of the hatred that they continue in, the other for their sins, for the which they ask no forgiveness : even so they that forbear the Holy Supper, in respect of their bad consciences, do pronounce sentence against themselves—namely, that they deserve double death ; first, for their sins, which they continue in wicked conscience of ; and secondly, they separate themselves from the communion of Christ, in whom only is the fullness of life.

Preparation needful before receiving of the Lord's Supper.

1 Cor. iv. 11.

As it is very convenient that he who will hear the Word fruitfully should prepare himself before to hear : so, likewise, it is very needful for him that will receive the Lord's Supper comfortably, that he should, by examination, be prepared before receiving thereof ; for this preparation, both before hearing and receiving, is, as it were, a kind of physic, for preparatives are ministered always before physic, otherwise it would do no good, but hurt : so, unless examination go before the Sacrament, the party sealeth up the threatenings which are written against him, instead of the promises which are made unto him ; for the Sacrament is a seal, and, therefore, sealeth good or evil, as every other seal doth.

Love.

1. As a candle wasteth itself to give light unto others : even so a good Christian ought to spend his life for the benefit of others.

2. Like as, in the building of a house, one stone is bound and fastened to another with mortar : even so, in the spiritual building of Christ, one Christian man is joined to another by love.

3. As fire goeth out if it be not maintained with wood : so, likewise, love groweth cold which is not mixed with good works.

4. As fire without wood turneth to ashes : so doth love without works come to an end and finish.

1 Prov. x. 12.

5. As hatred is the cause of contentions among men : so, likewise, love covereth faults, either by reforming them or by winking at them.

6. As the rod of Moses, when turned into a serpent, devoured all the other serpents into which the magicians' rods were transformed : even so the love of God must devour the love of all other things.

7. As that is the hottest fire which warmeth them that are furthest off : so that is the most fervent and perfect love which forsaketh none, though they be ever so far off, neither friend nor foe, but embraceth all in Him, who never doth forsake unless He be forsaken.

8. As envy, hatred, or malice, moveth us to reproach and disdain our brother when he displeaseth or offendeth us : so, in like manner, love hideth and pardoneth the faults which he committeth against us, though they be never so many. 1 Pet. iv. 8.

9. As a king is honoured in his image : so God, in man, is both loved and hated. He cannot hate man who loveth God, neither can he love God who hateth man.

10. As fire cannot be hidden in flax without some flame, nor musk in the bosom without smell : even so neither can love be hidden in the breast without suspicion of its being there.

11. As a cold stone, by lying three or four hours in the warm sun, gathereth heat : so the love of God shining upon our souls ought to kindle us to love Him and all men for His sake.

John iii. 16.
1 John iv. 16, 19,
20.
Eph. ii. 4.
Rom. v. 8 ; xlii. 10.
1 Cor. xiii. 1, &c.

God's Love.

1. As a sure friend is not known but in time of need : so God's goodness and love is never so well perceived as it is in helping of us when we cannot help ourselves. Ps. xli. 11.

2. As Adam's fall did serve to manifest God's justice and mercy—the one in punishing, the other in pardoning of sin, which otherwise we had never known : so the troubles of the Church serve to manifest, first, our deserts, by reason of our sins ; secondly, our weakness and inability to help ourselves ; and thirdly, the loving kindness of the Lord our God, in saving and defending, that so we might be truly thankful, and return all the praise and glory to God and none to ourselves. Rom. ix. 22, 23.

3. As a father keepeth his son and heir short, without any money in his purse or anything else at his own will, till the time come that he shall inherit ; and in great wisdom he doth it, for if his son should have the inheritance, presently he would waste it and spend it vainly : so God dealeth with His children, and for no other cause, both in singular wisdom and love, that they may say afterwards, "By this I know that Thou lovest me," &c. Ps. xli. 11.

The Love of God in giving His Son for us.

LIKE as, if a man give a penny who hath a great deal of money in his purse, it is not so much as one who giveth it having but it only—as when the woman of Zarephath gave Elijah the handful of meal, having no more for herself and her son : even so the wonderful great love of God towards mankind appeared in this, that having but one only Son and not many sons, He would vouchsafe to give Him for a ransom, for a redemption for us most wretched and vile sinners.

1 Kings xvii. 12.
Jer. vi. 26.
Amos. viii. 10.
John iii. 16.
1 John iv. 9.

Love of our neighbour.

As he that loveth the Lord doth altogether surely and thoroughly depend upon Him in firm faith and clear conscience, and, therefore, doth not admit any other gods nor serve idols, nor dishonour His name, nor profane His Sabbaths : even so he that loveth his neighbour as well as himself, will neither contemn his parents, nor hurt or harm his neighbour, nor defile his wife with adultery, nor steal his goods, nor falsely witness against him, nor covet any jot of all that is his ; but will heartily seek his commodity (advantage) as his own.

Deut. vi. 5.
Matt. xxii. 37.
Mark xii. 3 ; x.
27.

Love of the world.

As a nurse that will wean her child from the love and liking of her milk doth anoint her teat with aloes, mustard, or some other such bitter things : so our merciful Father, to the

1 Cor. xi. 32.
Luke xv. 12, &c.

end that He may draw and wean us from the love of worldly delights, is wont to send us tribulation and affliction, which, of all other things, hath most force to work to that effect—as we see in the example of the prodigal son.

Lover of virtue.

As some lovers do much delight in the pale colour of her whom they love : so the lover of virtue and godliness doth not abhor the banishment of sincere Christians, neither the poverty of sound professors, nor yet the condemnation of the faithful saints of God.

Lying.

Ezek. xiii. 6, 8, 10.
Jer xxiii. 25, 26.
1 Tim. iv. 2, 3.
Isa. lx. 15, 16.

1. As he sinneth most grievously that deceiveth blind men or travelling men, by showing them a contrary way : even so much more heinously doth he offend who, in matters of religion, doctrine, and godliness, doth bring men into errors through lying, because he doth thereby, as it were, thrust them out of the kingdom of heaven.

John viii. 44.

2. As the devil is the father of lies : so lying is an evident token of his children.

Prov. xvii. 7.

3. As magnificent talk is uncomely to a poor soul : so lying is unmeet for a prince.

Lust and pleasure.

Isa. xxxviii. 17.
Gen. iii. 6.

1. As pills that are outwardly fair, gilt, and rolled in sugar, but within are full of bitterness : even so lustful pleasure is no sooner hatched but repentance is at hand, holding her by the head, ready to supplant her ; for pleasure and sorrow are twins.

1 Tim. v. 6.
Isa. xxiii. 12-14.

2. As a painted sepulchre, fair without, but within full of mortal infection and stench : even so lustful pleasure is presently turned to sorrow and tears, and flieth and slideth away, leaving rather cause of repentance than occasion of remembrance.

3. As he that companieth with millers or colliers shall hardly escape free from meal or blacking : so, likewise, shall he hardly escape lust and pleasures that haunteth with those who are given to follow their lusts and pleasures.

4. As green wood laid upon the fire, albeit at the first it resisteth, yet, in the end, doth burn and is consumed : so is it with him that frequenteth those that give themselves to lusts and pleasures, albeit at the beginning he resisteth the evil, and for a while falleth not thereinto, yet, by continual haunt (association), he finally falleth in with them.

Joel ii. 12, 16.

5. As it is unnatural to kindle fire with water : so is it impossible for lust and pleasure to breed in a penitent heart that sorroweth for sin.

Rom. xiii. 14.
Heb. xi. 25.

6. As Agis, the last king of the Lacedemonians, was in his youth given to all lusts and pleasures, but, being established ruler of the land, he quite gave them over, and showed such an example of temperance and sobriety in the use of pleasures among his subjects that they also addicted themselves to sobriety : even so we Christians, albeit before the knowledge of the truth we wallowed in the lusts of the flesh, yet, being now raised to this honour and estate, to be made kings and priests—yea, even the children of God—we ought now to be the more estranged from all lusts and pleasures, to the end that, after our example, all others may renounce the same and imitate our sobriety.

7. Even as a snail, by little and little, creepeth up from the root of a tree unto the top, and as she goeth consumeth the leaves, and leaveth nothing behind her but foul and filthy slimish steps : so, likewise, lust and pleasure, if we consent unto them, will creep into our souls and bodies, and will deprive them of all ornaments of virtue, and will leave nothing behind but a foul, filthy conscience, and reproach to us and our posterity.

8. As wine and drunkenness make a man senseless, &c. : so lust and pleasure perverteth the sense and weakeneth the soul.

9. As fevers or agues, the heat or cold whereof, though they be internal, yet are more extreme and more painful to be endured than the coldest or hottest season of all the year : so, likewise, there is no fire whatsoever whose heat is so forcible as is the scorching flame of our own lusts and concupiscences.

The offices of Magistracy and Ministry.

1. LIKE as it is meet that the diseased seek to the physician for counsel than that the physician should go about to seek for the sick : even so he that knoweth himself fit either for magistracy or ministry, or for any dignity or office, should rather abide till he be called thereunto than seek for it himself.

Exod. xviii. 21.

2. Like as a governor of a ship is not chosen for his riches, but for his knowledge : so should the chief magistrate in every city be chosen rather for his wisdom and godly zeal than for his wealth and great possessions.

3. Like as a battered or crazed ship, by drinking in of water, not only drowneth herself, but all those that are in her : so a ruler, by using viciousness, destroyeth not himself alone, but all others besides that are under his government.

4. Like as a good musician, having any key or string of his instrument out of tune, doth not immediately cut it off and cast it away, but, either with straining it higher or slacking it down lower, by little and little causeth it to agree : so should rulers rather reform transgressors by small corrections than seek to cast them away for every trespass.

Necessity of the Magistrate and of a preaching Minister.

1. As the wall within and without also is made of squared stones, between the which the lesser stones are concealed, to make the building up : even so the preaching minister within the Church, and the magistrate in the commonweal, should support and uphold the meaner sort in due obedience.

2. Like as the soul in excellency surpasseth and exceedeth the body : so doth the office of the preacher, which principally is occupied in instructing of the soul, deserve to be preferred before all such functions as concern only the body and the direction and ordering of the outward life of man, out of which office of a diligent preacher springeth and issueth the true outward obedience unto the civil magistrate—for as he compelleth, the preacher persuadeth ; as he constraineth, the preacher allureth ; as he forceth with the sword, so the preacher draweth voluntarily by the doctrine of the Word.

Magistrates' duty to their subjects.

1. As that medicine is more to be allowed which healeth the parts of a man's body than that which utterly burneth away the same : so is that magistrate more to be praised who, by correction, causeth evil-doers to amend than he who, by death and execution, utterly taketh the same away.

2. As God is above all men, the soul more excellent than the body, and the kingdom of heaven more precious than earthly treasures : so, likewise, doth the chief and principal end of the magistrate's charge and office consist in the establishing and maintaining of purity of doctrine, of the holy ministry and service of God, of the holy administration of the Sacraments, of the invocation of God's name, of the order of ecclesiastical discipline, &c.

Rom. xiii. 4.
1 Chron. xv. 1 ;
xxii. 6.
2 Chron. xiv. 3,
&c. ; xv. 8, &c.,
xvii. 6, &c. ; xxix.
1, &c. ; xxx. 1, 2,
&c. ; xxxi. 1, 2, &c.
Dan. iii. 24, &c.
Ps. ii. 10.

Dan. vi. 9, 25, &c.
Jer. xxxviii. 5.
Matt. xxviii. 23, 25.

3. As inferior magistrates ought not to shrink from equity and justice, notwithstanding the commandments of their superiors: so ought not the superior, for fear of displeasing his inferior, to make any wrongful or unlawful decree.

Numb. xxxv. 32,
33.
Josh. vii. 12, &c.
Deut. xxii. 10, 11,
17; xxi. 1.
Jonah i. 15.
1 Cor. x. 6, &c.;
v. 4, &c.

4. Like as, when fire hath taken a house, men are wont to pull it down and cast it to the earth, lest it should fire also the neighbours' houses: so must the magistrate pluck down and punish the transgressor, lest the heat of God's wrath be kindled and consume all the people.

Numb. xxxv. 11,
12; xxxv. 16, 17.
Exod. xxi. 12.

5. As it is great rigor to condemn to death a man that by mischance killeth one: so is it an exercise of mercy condemned by the Lord Himself to pardon him that wilfully committeth murder.

6. Even as too much cruelty and severity on the part of a prince make his subjects to fear and hate him: so, also, do general good will and gentleness make them to love him and to fear lest he should be taken from them or incur any mishap.

Deut. xx. 1, &c.

7. As princes and magistrates have their laws, statutes, and ordinances wherewith to contain their subjects in their duties in the time of peace: so, also, should they take order for good government in time of war, to the end their just wars may justly and holily be prosecuted.

Malice.

As the herb mint doth much hinder milk being turned into cheese: even so the malice of the heart doth hinder benevolence to increase and grow.

Malicious.

As the spider weaveth her web out of that which she hath within herself: so the malicious can frame slanders out of their own brains, though they have no matter to work upon.

Man.

Acts xvii. 24, 25.

1. LIKE as God hath created all things in the world for man's use and service: even so hath He created man alone for His glory.

Acts xvii. 27-29.

2. Like as all things in the world serve man, and are subject to man: even so ought man to be subject to the Lord, and to serve Him; and for this end man was created.

Ps. cxliv. 4.

3. As things that be nought worth are thrown out and cast away, not fit for any good purpose, but to be rejected and trodden under feet: even so man, in his sinful and mortal state, appears a thing of nought.

Ps. xlii. 1, 2.
Phil. i. 21-23.

4. As the excellent and noble hawk called a falcon, upon the fist of the fowler, seeing a prey flying on high, doth by-and-by spread her wings and offer to break the strings wherewith she is holden, and to be gone after the prey, but, if she be hooded, she neither seeth the prey nor is any whit moved: even so man, whose nature far excelleth all other living creatures, thinking upon the things that are above in heaven with God, and with the eyes of his mind, beholding eternal bliss and endless felicity, he is inflamed and pricked with a great and wonderful desire to attain unto the same; but if he be hooded with ignorance, spiritual blindness, and a love of this world, he will never be touched with any heavenly motion, nor any whit moved with any right love of God, nor once turn so much as an eye of his mind towards heaven or God.

Gen. ii. 7; iii. 15;
xviii. 27.
Job iv. 19; x. 9.

5. As the crocodile is a creature of an incredible bigness, and yet hath his beginning of a very small and little egg, and is known only to Egypt and to those countries which are

watered with the river Nile, and in this thing is very admirable, that no living creature that hath so small a beginning, as of an egg, doth grow to such an exceeding bigness : even so such a one is man, when he, forgetting his original and the sole matter of his beginning, waxeth insolent and proud ; and yet in this one thing he is more admirable, that, being moulded out of the earth and dust, he will make his heart a nest for pride and all abomination to build and to dwell in.

Ps. cxlvi. 4.
lxxviii. 39.
Isa. xl. 6-8.

6. As earth or clay by its natural course is borne downward, and is lowest of all elements : so man, borne by the disposition and motion of the flesh, is beyond horse and mule, and is by the prophets warned to learn wisdom by the swallow, by the ant, by the spider, by the ox, by the ass, almost by all the beasts of the field.

7. Like as, if a beggar, who hath not a rag to cover him, will, notwithstanding, brag that he is the greatest man and the richest in all the country, and, in all assemblies, is not ashamed to take the highest place, every man would judge such a man worthy to be whipped ; or if there were a thief, who, being convicted of many great crimes, notwithstanding, would be so shameless and so stately, that he would not humble himself before his judge nor any other man, he deserveth, without any pity, to be punished with all severity : even so, in like manner, if a man, dissembling his beggarly estate, his vice and ignorance, will presume that he is wise, rich, and virtuous, he doth by this means make himself unworthy of God's mercy, whereof he should participate if, by an humble confession of his misery, he would seek for it.

8. As a vessel cannot be known, whether it be whole or broken, until it have liquor in it : so can no man be known what he is before he be in authority.

Man of no continuance.

1. As a dream, smoke, vapour, a puff of wind, a shadow, a bubble of water, hay, grass, herbs, flowers, leaves, a weaver's shuttle, dried stubble, are things of small account and less continuance : even so the glory, beauty, magnificence, strength, and wisdom of man is nothing else than vain, brittle, transitory, and ruinous, unless it be sustained, upholden, and undershored by the heavenly power of the sure and eternal Word of God.

Ps. lxxlii. 20.
Job xx. 8.
Ps. ciii. 14, 15.
Job vii. 6, 7 ;
viii. 9 ; xiii. 25 ;
xiv. 2.
Hos. xlii. 3.
James iv. 13.
Isa. xl. 6.
James i. 10.
1 Pet. i. 24.

2. As the birds, when they fly, do guide themselves with their tails, and the ship is guided by the stern : so we should look to our tail—namely, that we are but dust and ashes.

Man is born to love God.

1. As birds of all sorts do desire the air, fishes seek for water, and the fire of the earth mounteth and flameth up towards the elemental fire, and all things seek their place and centre, and do tend towards the same : even so we ought to seek after our God, who is our only rest, our centre, and our only God.

2. As floods and rivers with great force run into the sea, because they came out of the sea : even so we ought to love God, and to aspire towards Him, and in all fervency of love draw near unto Him, who is that immeasurable sea of all goodness from whence we came, for He hath made us after His own similitude and likeness.

Gen. i. 26.

3. As we are bound to keep the precepts and commandments of God : so are we most strictly bound to love, honour, and obey Himself.

4. Even as the horse is ordained to run, the ox to plough, and the dog to hunt : so is man born above all things to love God.

Man may not accuse God of unrighteousness.

Rom ix. 10, &c.
Job ix. 3, 22;
xxxviii. 2, 5.

LIKE as, if a child of eight or ten years old, hearing a philosopher discourse of the greatness and course of the sun, should argue against him, and maintain that the same were no greater than a platter, neither of any swifter pace than a snail, the philosopher would not stand upon the delivery of the reason of his discourse unto him, because the child could not be capable to conceive it, but he would tell him, "Thou art yet a child": even so is man, in comparison of God, infinitely less in knowledge than is a child in comparison of the most excellent philosopher in the world, and therefore he ought not to reason, strive, or dispute with God, why He either electeth some to salvation or reprobate others to damnation.

When Man, in trouble, seeketh for comfort from the world, he seeketh for life in the house of death.

As the blood in the body of a man, being corrupted with a poisoned arrow, doth by-and-by fly to the heart, even seeking and hoping, as it were, to find some remedy and help there, and yet doth, even so soon as it toucheth the heart, find death where it sought for life: so men, when they are sore pressed with calamities, do make the world their first refuge, and whilst they seek for succour and comfort in the world, they find no better thing than death where they thought to have found life. Experience doth teach them that they sought for life in the house of death, and for a medicine where no good thing is to be had.

Man wholly corrupted.

Ps. xxiv. 4, 5.
Eph. iv. 22-24.

1. As we say it is not the essence of the loadstone doth draw iron, but the properties thereof: so, likewise, the whole nature of man is corrupt, not in respect of the essence of the soul or body, but in respect of the qualities. The soul is corrupt, not in respect of the essence which is spiritual, but in respect of the qualities which be in the soul.

2. Like as if a man, being fallen into a pit, should rather be inquisitive how he fell in than how to come out, or as a man deserveth to be counted mad and unwise that hath his house on fire, and will stand thinking how it came to pass, and not rather labour to quench it: even so he may be counted a foolish man that is more careful to know how he became wholly corrupted through original sin than to know and learn how rather to come out of it, and so escape the danger of it.

Good Manners in the Church.

As the material sanctuary had outward ornaments—as gold, silver, precious stones, silk, purple, fine linen, and such like: so the spiritual sanctuary, which now consisteth not of wood and stone, but of the souls of Christians, besides religion, which is the inward beauty, must have also the outward ornaments, which are good manners and comely behaviour, that nothing may be wanting unto the due honour and dignity thereof.

Man's estate in this life.

LIKE as it cannot be that they who sail on the sea should be void of all care: so it is impossible in this life that a man should not be subject to many cares, anguishes, and vexations.

Man's nature to be mortified.

1. As the seed of the right artichoke, if the point of it be not broken, bringeth forth the prickly artichoke or thistle : so the best man's child, if his corrupt nature be not mortified, will bring forth nothing but ungodliness.

2. Kneeholm, growing of itself, bringeth forth fruit, but being planted it bringeth forth none : but man's nature, if it be suffered to grow of itself, is unfruitful, but being planted in Christ, becometh fruitful in good works.

3. The superfluous moisture of elecampane being dried up, it cometh to its full virtue, and is hot in the third degree ; but though the superfluity of evil be mortified in us, yet we ourselves will never come to our first perfection, except we be quickened by God's Spirit, &c.

Marriage of itself is good.

As drunkenness is not to be referred to wine, which is the good and wholesome creature of God, but the fault is to be imputed to the excessive bibbing and over great greediness of man, who abuseth God's good creature : even so marriage of itself is good, but many use not well the thing that is good, and therefore they feel the smart of their foul abuse worthily (deservedly).

Marriage ever esteemed for increase of the commonwealth.

As he is counted no good gardener that, being content with things present, doth diligently prune his old trees, and hath no regard either to imp or graft young sets, because the self-same orchard, though it be never so well trimmed, must needs decay in time, and all the trees die within few years : even so he is not to be accounted half a diligent citizen that, being content with the present multitude of citizens, hath no regard to increase the number by lawful matrimony.

Married folks are one a help to the other.

LIKE as, in the parts of a man's body, there is a mutual help and participation of the one towards the other : even so ought it to be also among married folks—the one ought to be an eye, ear, mouth, hand, and foot to the other. In trouble, the one must be the comfort of the other ; in adversity must the one be the other's refreshing ; yea, and in all their life must the one be the help and succour of the other.

Marrying.

1. As they that purpose to plant anything do first consider the nature of the ground in which they mind (purpose) to plant : even so much more should the man that intends to marry have respect to the nature and condition, but especially to the soundness of religion, of the woman of whom he desireth to have children who shall be to his welfare.

2. Like as the husbandman doth with diligence till that ground which he hath once taken to farm, although it be never so full of faults, as if it be dry, or if it bring forth weeds, and though the ground cannot bear much wheat, yet through good husbandry he winneth fruit thereof : even so, in like manner, he that hath a froward or irreligious wife must have care and diligence to instruct and order her mind, and courteously apply himself to weed out by little and little the noisome weeds of sin out of her heart, and to plant wholesome precepts out of God's Word, that in time he may see the pleasant fruit thereof, to both their comforts ; for, as it is commonly said, "A good Jack maketh a good Gill."

2 Cor. vi. 14, &c.
Deut. vi. 3.

3. Like as a man, having but one hand or one foot, if by any means he get himself another, can thereby the more easily lay hold on what he listeth, or go whither he will : even so he that hath married a Christian wife shall more easily enjoy the healthful pleasures and profitable commodities of this present life ; for, in trouble, the one is a comfort to the other ; in adversity, the one is a refreshing unto the other—yea, and in all their life, the one is a help and succour to the other.

The Mass in the Church of Rome.

As a harlot, who setteth her body to sale, doth paint herself to all lasciviousness and uncleanness, doth set out herself with rings and jewels, and putteth on costly apparel, therewithal to allure to herself companions, whose substance she may waste away : even so that whore of Babylon that celebrateth the mass cometh abroad, set out, as it were, with gold and jewels, whilst she doth use certain holy lessons and songs out of the Word of God, whereby she doth easily deceive the ruder sort and the simple, who, deceived with the outward show, do think her to be a very chaste virgin, but, indeed, she is a most filthy harlot, hurting her companions more than the vilest harlot that may be.

Masters' duties towards their servants.

Eph. vi. 9.

1. LIKE as the centurion, who had many servants under his authority, and they were all at his beck and commandment, most ready to obey him in anything that he set them about ; and this good order he brought them to by reason that his said servants were dear unto him—that is, he made a special reckoning of them, and was as a father unto them : so, likewise, all masters are in conscience bound to esteem and account well of their servants, and to use their authority that they have over them mildly and Christianly, and then, if their servants do perceive that they are dear unto their masters, so may the masters in time work them like wax to their own mind, except they be such as have sold themselves to work wickedness.

2. If masters and dames do love and cherish cats and dogs which have been brought up a long while in their houses : even so much more they ought to love and favour their servants that have done them long and faithful service.

3. As it is impossible that he that hath no skill in music can make another man a musician ; or as it is hard for a scholar to learn that thing well that his master teacheth ill : even so it is impossible that a master who is naturally negligent should make his servant diligent.

A Mean estate of life is safest.

1. As men being in deep caves are never stricken with thunder or lightnings : so a base, low, and mean estate or degree is most at ease and in safety.

2. Like as they that dwell in valleys and in deep and low habitations are not easily hurt by any lightning : even so the state of life that is low and mean keepeth and maintaineth itself most sure, and with least danger, against all manner of storms.

Means must be used.

1. EVEN as Noah, though he knew he should be saved, did not neglect the means, but made the ark as God commanded : so, also, we, though we be persuaded of our salvation,

must, notwithstanding, use those means that God hath appointed and set down for the same in His Word.

2. As God is able to keep in health whom He listeth, and, either without food, physic, or any such means, preserve from death of the body : so, likewise, is He able to deal with the soul, but yet He will have His appointed means used, as hearing His Word preached, catechising, and the partaking of the Sacrament.

3. Like as, when a certain king maketh this proclamation concerning a company of rebels or malefactors—that those who come into his presence and have his sceptre reached out unto them shall live, but the rest shall have the law to pass on them, yet he keepeth himself within a strong castle, the gates being fast shut. Hereupon many of these malefactors, casting off their old and filthy apparel, address themselves in the best manner they can to come before the king ; but, when they come to the place of his abode, they find no entrance (save only a few of them) ; yet they that stand excluded deserve better to be admitted than those who, condemning the king's offer, never look towards him ; and yet, in truth, they that stand nearest to the gates do no more deserve life, neither are any more capable of it or any nearer unto it, for aught that they themselves can do, than they who be a hundred miles off : so God biddeth all cast off their sins, their corrupt dispositions and lives, and to come and seek to Him for grace ; yet they do not by this means deserve, nor can by any means compel, God to admit them into His favour and to touch their hearts with His Spirit. All should use the means and hope to obtain grace—yea, none can hope to obtain grace who do not use the means ; yet some use the means and do not obtain, and others obtain not using the means ; yet the means are carefully to be used and necessary to be known.

4. Even as we must be diligent to do all good works, and not put our trust of salvation in them, but say, when we have done all those things which are commanded us, "We are unprofitable servants : " so, likewise, we must use always lawful means to defend ourselves, and yet say, "Our help is in the name of the Lord, who hath made heaven and earth ; " for He hath ordained such means to save us by, and works our deliverance by the same when it pleaseth Him ; and sometimes, to show His power, He delivereth us without such ordinary means.

Ps. cxxiv. 6.

Luke xvii. 9. 28.

Godly Meditations.

As a flint, smitten against iron or steel, doth send out sparks of fire : even so godly meditations of heavenly things draw out of hard hearts some warmth and, as it were, fire of the love of God.

Ps. xxxiv. 2.

A Member of Christ falleth not finally.

As a man's arm, taken with the dead palsy, hangs by and receives no heat, life, or sense from the rest of the members, or from the head, yet, for all this, it remains still united and coupled to the body, and may again be recovered by plasters and physic : so, after a grievous fall, the child of God that feels no inward peace and comfort, but is smitten in conscience with the trembling of a spiritual palsy for his offence, nevertheless, indeed, remains before God a member of Christ, who shall be restored to his former estate after true and unfeigned repentance.

Memory.

As the leaves of a book which is seldom used will cleave fast together : even so the memory waxeth dull if it be not oft quickened.

Men by nature cruel.

Jer. x. 14.
Isa. xl. 6-8; lxx.
25.

LIKE as wild and fierce beasts are often by industry of man tamed, and lose their desire to hurt : even so men by nature are glad and desirous of one another's hurt, till God work an alteration in them by His Holy Spirit, and so reform them.

Men known by their doings.

Matt. vii. 16.

As the goodness or badness of trees is discerned by the goodness or badness of their fruit : even so men, especially such as take upon them to be teachers of others, are discovered by their well or evil doings.

Merciless Men.

Ezek. xvi. 49.
Prov. xiv. 31; xix.
17; xxi. 13.
Matt. v. 7.

1. As beasts are not eaten until they be dead, and are boiled or roasted : even so merciless men, whilst they live, will do no charitable deeds or works of mercy to the poor, until Death hath them in his pot and there boiled them after his manner ; for it is only at their death, in their last testament, they will perhaps leave some legacies to be given when they be dead, but death must be sure of them before the poor be sure of a penny. It were much better done to relieve the poor with their own hands in their lifetime ; it is not amiss that they do good at death, but it were better done before.

Matt. ix. 13.
Prov. xi. 17.
Luke vi. 36.
Mic. vi. 8.

2. As it is oftentimes with young children, the more the father doth cocker and dandle them, the less they care for him ; and if he say unto them, "I will have this or that done," none are so ready to bid him command and do it himself as those very children : so it many times falleth out with us. God, our heavenly Father, hath blessed us and blessed us again, and yet when He saith, "I will have you to be merciful and pitiful to your needy brethren," like stubborn children we sit still and stop our ears, as if we heard Him not.

Men merely natural.

As the moon decreasing hath her open side hanging downward, but increasing and gathering light hath her opening up towards heaven : so, likewise, men merely natural have their hearts set only upon earth and earthly things, but men regenerate have the open side of their hearts ever towards God and heaven and heavenly things.

No difference of Men after death.

As trees growing in the wood are known, some by difference of their trunks or bodies, and some by the properties of their boughs, branches, leaves, flowers, and fruits ; but this knowledge is had of them only whilst they stand, grow, and are not consumed ; for if they be committed to the fire and turned into ashes, they cannot be known—it is impossible that, when the ashes of divers kinds of trees are mingled together, the tall pine-tree should be discerned from the great and huge oak, or the mighty poplar from a low shrub, or any one tree from another : even so men, whilst they live in the wood of this world, are known, some by the stock of their ancestors, some by the flourishing leaves of their words and eloquence, some in the flowers of beauty, and some in the fruits of honesty ; many by their savage ignorance and barbarousness, and some by their mild lenity and kindness ; but when death doth bring them into dust, and hath mixed and mingled them all together, then

their ashes cannot be discerned or known ; for when the ashes and dust of all are mingled together, then shall there appear no difference between mighty princes of the world and the poor souls that are not accounted of—between the learned and the unlearned, betwixt rich men and beggars, or between the wise and the foolish.

Men's devices.

LIKE as, if a wicked servant who taketh upon him to serve his master with wholesome food should mingle therewith some secret poison to annoy him, deserveth due punishment, according to his demerits : even so as displeasedly shall the confused minglings and foolish devices of men be taken of the Lord in making mixtures of their own devices with His worship and service.

Men's traditions.

1. As when the natural sun is darkened with clouds that arise from the waters and from the earth : even so our Saviour Christ, who is the true Sun of Righteousness, is wonderfully darkened with the mists and clouds of men's traditions and dreams, so that many times His comfortable light is clean taken away from the eyes of our souls and consciences.

2. Like as, if the sun be darkened, the moon of necessity must lose her light : even so, when the cheerful light of the true Sun of Righteousness is taken away by men's inventions, superstitious doctrines, and Popish traditions, without all doubt the Church must utterly lose her light, must needs be without all heavenly understanding and knowledge, and must fall into horrible darkness and the shadow of death.

Mercies of God.

1. As a river continueth running always : even so the mercies of God do daily light on the faithful.

2. As a river hath a swift course : so the mercies of God help at a pinch.

Ps. xlvii. 1, dec.

3. As a river is deep : even so the mercies of God are great, neither can the bottom of them be sought out by any man.

4. As a river hath this property, as hath also all other water, to bind, and, therefore, it is the earth doth not dissolve, because, as the philosopher saith, the water bindeth it in : even so the mercies of God do bind us unto Himself, or else we should dissolve and become Satan's sink and puddle.

5. As a beggar will never go forth a-begging as long as he can have provision or maintenance at home : so we will never come to Christ for mercy so long as we see any goodness in ourselves.

Ps. xxxii. 4.

6. As a spark of fire is in comparison to all the water in the sea : even so no more is all the wickedness of man unto the mercies and mercifulness of God.

7. As no man is so thankful for health as he that hath been in continual sickness : so no man feeleth the mercy of God that is not truly humbled in his own sight.

Mercy.

James ii. 13.
Matt. v. 7.
Rom. xii. 8.
Prov. iii. 3, 4; xiv.
22, 31; xvi. 6;
xix. 17.

LIKE as he that is without compassion in beholding another man's wounds shall have nobody to pity him if, at any time, he be hurt himself: even so he that, with pity, doth raise up his neighbour, being fallen, shall have many to relieve and comfort him if he himself fall into any calamity.

Mercy of God to be appealed to.

1 Kings xx. 30-32,
&c.
Matt. xviii. 26, 27.
Luke vii. 37, &c.;
xv. 21; xviii. 13.
2 Chron. xxxiii.
12, 13.

LIKE as that woman did, when she stood arraigned at the bar before Alexander the Great, and was, according to her demerits, condemned, she then said, "I appeal from thee, O king!" Alexander, wondering at her, said, "Thou art a mad woman! Dost thou not know that every appellation is from a lower judge to a higher? But who is above me?" Then said she, "I know thee to be above thy laws, and that thou mayest give pardon, and therefore I appeal from justice to mercy, and for my faults I crave pardon:" so, likewise, must we do. When we look into the perfect law of God's Word, and see Him ready to condemn us for our sins, and our consciences witness that we have deserved death, we must appeal from justice and our deservings unto His pardon and forgiveness, and both call and trust to be partakers of that salvation which He hath purchased and offered to the whole world; for His mercies do pass all our miseries, as far as God is greater than man, and His pardon can forgive all that call on Him in true faith.

Merit or desert not to be looked for in well-doing.

Ezek. xxxvi. 22.
Matt. xviii. 27;
xxv. 14.
Luke xvii. 7, 9, 10.
Gal. i. 15; iii. 18.

1. LIKE as, if one say, "The prince hath bestowed a great office upon such a honest man!" this only betokeneth upon what manner of person the prince hath bestowed it, but does not show wherefore: even so, in like manner, if we say that God will give glory, the kingdom of heaven, and everlasting life to them that walk uprightly, this teacheth us what manner of men the Lord will give the inheritance unto, but doth not show for what cause moving Him He will give it unto them.

2. As he who is wicked and doth wickedly hurteth himself and not God; or as he who hath the health of his body, and doth by good diet keep and preserve it, doth he, therefore, deserve any reward at the physician's hands? Verily, no; for he doth it not for the physician's profit, but for his own: even so, likewise, he that by the gift of God hath obtained the health of his soul, and by His grace doth the things that belong to the preservation of the same, shall we say that he doth merit or deserve any reward at God's hand because that he is made such by His grace and gift, and doth now, through His help, aid, and assistance, keep the same grace for his only profit and commodity, either by earnest belief, or by unfeigned love, or by assured hope, or by well-doing and patience in adversity and trouble, &c.

3. Like as, if a man that hath an interest for a term of years, and taketh profit from a piece of ground by another man's liberal grant, should also claim to himself the title of the property, doth he not by such unthankfulness deserve to lose the possession which he had? Or like as, if a bond slave, being made free by his lord—made free by manumission and not by birth—should hide the nature of his freedom, and boast himself to be a freeman born, is he not worthy to be brought back into his former bondage? Even so good works proceed from the grace of God, and do please Him, and are not unprofitable to the doers of them, but rather they receive for reward the largest benefits of God, not because they deserve, but because the goodness of God hath of itself appointed this price unto them; but what spitefulness is this—that men, not contented with the liberality of God, who giveth

free rewards to works that deserve no such thing, should, with ambition full of sacrilege, endeavour that that which is wholly of the liberality of God may seem to be rendered to the merits of men.

Mind.

1. As we use not the troubled water until it be cleared again : so must we not use our mind being moved and angry, but suffer it first to be pacified.

2. As out of a vessel which is filled with liquor the air is expelled : so a mind replenished with virtue and godliness is void of all kinds of vanities.

Mind diseased and sick.

1. As the sick body cannot away with (endure) either heat or cold : so a sick mind is neither pleased with wealth nor woe.

2. As unto them that are sick all things are troublous—they loathe their meats, blame physicians, and be angry with their friends—but, health being restored, they delight in things again : even so unto a sick mind each kind of life is loathsome, but to a sound mind no kind of life is misliked.

3. They who be sick in body give themselves to rest, they will keep good diet, and send for the physician with speed : but they who be diseased in mind do abhor all rest and remedy.

4. Like as, if a fountain be muddy and corrupted, nothing that is pure can proceed from the same : so, if the mind be infected with evil affections, it will corrupt all that proceedeth from the same.

5. As children and they whose stomachs are queasy cannot abide bitter and unpleasant potions, though they be wholesome, but rather like sweet things best, though most hurtful : even so wicked men, fools, and those whose souls Satan hath bewitched, like them better that sing “Placebo” and speak “Placentia”—that sow pillows under their elbows and do flatter them—than they who tell them the truth and find fault with their sins.

6. As a good stomach turneth all that it eats into good nutriment, and a bad stomach turneth all that it eats into raw humours : even so a good mind converteth all that it heareth, all that it seeth, and all that it feeleth unto some profit ; but a bad mind maketh a temptation of everything.

Rom. xiv. 14.
Tit. i. 15.

7. As a field, although it be fertile, without tillage cannot be fruitful : so the mind of man, without the Word of God and heavenly instruction, must needs be barren, and can bring forth no effects of faith nor fruits of godliness.

8. Like as, if one drink or eat, sleep or labour, too much, it hurteth the corporal health, which cannot be preserved but by a mediocrity in all things : so, likewise, may we say of the mind, which surely is not in health if it be either too haughty, proud, or presumptuous, or too base, low, and submissive.

9. As the air is cleared with the brightness and shine of the sun, and when the sun is down and set the air is covered with darkness : even so the mind of man, when it is purged and cleared with heavenly wisdom, sought and drawn out of the Word of God, doth shine most excellently, and sendeth forth a pure and perfect light of Christianity, which may easily be discerned to proceed and come from God Himself ; but being without that true light, it is overwhelmed with a horrible and fearful darkness, and giveth out nothing but filthy mists and stinking vapours, which do spring and rise out of the corruption and rotten nature of man, and even from hell and Satan himself.

The Mind of man.

Ps. l. 9.
Gen. xvil. 7, 8.

1. As trees, planted and set by the water's side, seem fair and pleasant, adorned with many and great variety of fresh and green leaves : so, likewise, doth the mind of man, being garnished with godly knowledge and moistened with the water of God's Divine Spirit, flourish and shine with the bright beams of virtue, and spread abroad its boughs of faith toward God, and also yields the fruit of Christian works toward its neighbour.

2. As the eye of the body, although it behold all other things, yet it cannot see either itself or some other parts of the body, even those which are nearest unto it : so it fareth with the mind of man, the eye of the soul. It rangeth over the whole world, above the highest heavens and beneath the bottom of the earth, and yet it is a stranger at home, most ignorant of its own estate.

3. As we see, in running rivers, that the force of the water is greatly diminished when the current thereof is turned into several little streames, and that both the heat and hight do lose much of their virtue when they are dispersed abroad into large and open places : so, likewise, it happeneth to our minds when they are applied unto several studies, which sometimes are contrary one to the other, so that we, thinking, through an ambitious desire, to do many things, in the end effect and bring to pass nothing as we should do.

4. As pork anciently betokened uncleanness, from which we must abstain, and beasts did signify that beastly affections should be killed : so the mind and will must be renewed, that it may allow, choose, and do such things as please God.

5. As the body, being always oppressed with labour, loseth its strength and so perisheth : so, likewise, doth the mind of man, oppressed with the cares and pleasures of this world, lose all its force, love, and desire that it had to the rest to come of eternal life, and so dieth not only the death of sin, but hasteth what it can to hate and abhor all virtue.

A Mind ruled by reason.

As the ship which hath a strong anchor may safely stay in any haven : so, likewise, a man who hath his mind ruled by reason will live peaceably and quietly in any region of the world.

A Mind troubled.

1. LIKE as a great and deep wound cannot be touched with one's hand, though never so softly, but with some grief to the party : even so a troubled and wayward mind, hard to please, thinketh scorn of every thing, and is offended with the least word spoken.

2. As the sick man cannot endure the sight of his wife, hateth the physician, is grieved at his friends that come to visit him, and yet, being gone, is displeased again at their departure : even so is a wavering way and kind of life, and a wandering and inconstant mutability of the mind, which seldom doth arrive at the quiet and desired port and haven.

3. Even as they who are queasy stomached, and disquieted with vomiting, do leap from one part of a ship to another, that they might find some ease thereby, until they perceive themselves nothing the better, but yet do the same still that they did before, carrying their vomit, as we may say, still about with them wherever they go : so, in like manner, they who ever and anon choose now one and now another kind of life, entangle themselves in cares and troubles of a discontented mind rather than be discharged and rid therefrom.

4. As it sometimes falleth out that one who receiveth an injury is grieved and studieth to revenge, and another, being author of a wrong, rejoiceth at other men's harms, and seeks to keep him still under whom he hath once oppressed : even so is the mind itself at war with itself, and, through contrary and repugnant affections, is rent and, in a manner, torn in pieces.

Ministers.

1. As a mule, the offspring of a horse and an ass, is neither horse nor ass : so some ministers, whilst they endeavour and study to be of the court as well as of the spirituality, and to be civil magistrates as well as preachers of the Gospel, are, indeed, of neither.

2. As a physician may persuade his sick patient to take medicine, and may tell him the danger if he will not receive it, but he cannot compel him, yet oftentimes the sick patient is forced by his parents and friends to receive it : even so it is the office of a minister and preacher to persuade, by all good means, his parishioners to abstain from all notorious sins, but to compel them he cannot, but the magistrate may and ought to do it.

Deut. xxi. 18-21.

3. Like as a woman who taketh a child to nurse and feed for hire, although she should pray for it one part of the day, and sing to it another part of the day, and should wash and keep it as clean as possible the third part of the day, and yet should give it no milk, nor feed it, but suffer it to die for hunger, nevertheless, for all her singing and saying, washing and praying, she were a murderess ; or as, if a watchman were hired of the citizens to watch the city, and should leave his place and go into the city and help the masons to build the walls, or be occupied about some other affairs which he had no charge of, and, in the meantime, the enemy should come and kill some within the city, in thus doing he should be guilty of their death : even so that minister who taketh a congregation to feed, although he be diligent in reading the service, singing of psalms, ministering the Sacraments, or occupied about some affairs of the commonwealth, if he shall leave undone the most principal part of his calling, which is preaching and catechising, and so the people perish for want thereof, in thus doing he is a soul-murderer, and guilty of all those that thus perish.

Ezek. xxxiv. 2,
&c. ; xxxiii. 2, 3,
&c.
Jer. xxiii. 1, 2, &c.
Ezek. xi. 17.
John x. 1, &c.

4. Like as cooks who commonly are occupied in preparing of banquets, although they have as much feeling and seeing of the meat as any other, yet there is none that eateth less of it than they, for their stomachs are cloyed with the smell and taste of it : so, in like manner, it may come to pass that the minister who dresseth and provideth the spiritual food may eat the least of it himself, and so, labouring to save others, he may be a reprobate.

Matt. vii. 22.
Acts i. 16, 17.
2 Tim. iv. 10.
Heb. vi. 5.

5. Like as, if ministers cannot answer one thing of a thousand, if God should enter into judgment with them in respect of themselves : even so much less will they be able to answer the Lord for every soul that dieth belonging to their charge, which will be required at their hands—dying, I mean, the spiritual death, for lack of spiritual food.

Job ix. 3.
Ezek. iii. 18.

6. As there cannot be a greater treasure or jewel in a Christian commonwealth than an earnest, faithful, and constant preaching minister of the Lord's Word : even so there cannot be a greater plague among any people than when they have one for their pastor and minister that is either a non-resident, a blind guide, a dumb dog, or an hypocritical hireling.

7. As a just and righteous man regardeth, and is merciful even to, the very beast that doth him service : even so much more ministers ought to have a great care of the souls and salvation of those people committed to their charge.

Prov. xii. 10.
Acts xx. 28.
Col. iv. 17.
1 Pet. v. 2, 3.

8. As a lawyer may not expound the law as he thinketh best himself, but he must expound law by law, and as the tenor of the writings do require : even so a minister of

the Word may not expound Scripture after his own humour, and as best liketh (pleaseth) him, but he must do the same by Scripture, and as the tenor of the same will suffer him, and according to the meaning of the Holy Ghost.

9. Like as a careful householder knoweth everything in his house and what is necessary for every one: even so a careful minister doth watch over his flock, that he may know every man, his conversation and manners, and so may minister comfort where it is needful, and reprehend the blameworthy.

Matt. v. 14.
John v. 35.
Rev. i. 20.

10. As there be divers sorts of candles—some of rushes, which give a small light and are soon consumed; some of wick, which will not burn unless they be often snuffed; but the best sort are of cotton, and burneth clearest: even so there be divers sorts of ministers in England—as, first, reading ministers, and these give no light at all, therefore to be cast out; secondly, such as be turncoats and time-servers, as King Henry's priests, Queen Mary's chaplains, who also do more harm than good, without great compulsion; but the best sort are zealous and painful (laborious) pastors, who are the true lights and candles.

Amos iii. 5, 7.

11. As birds fall not into the snare where no fowler is: even so God revealeth not His secrets to His people but by His ministers.

Ps. xviii. 28.
Mark iv. 21.
Matt. v. 15, 16.

12. As a candle that is lighted ought not to be put under a bushel, but set upon a candlestick, that all they who come into the house may see light by it: even so the ministers of the Word ought not to hide their gifts, but so plainly to set forth the light of God's most Holy Word, that every man in the Church may thereby be guided and directed in his calling.

Numb. xvii. 8.

13. Like as Aaron's rod, being before withered and dried, by divine virtue became green again, budded, and brought forth good and wholesome fruit: even so, likewise, it is meet that such as be called to the office of the ministry in the Church of God should show forth the fruits of virtue and good works in themselves, and, by wholesome doctrine, also instruct others under their charge to do the like, and to show forth their sound and lively faith by good and Christian actions.

Gal. iv. 19.

14. As the pains of a woman in childbirth are great and wonderful: even so the pains, toil, and grief of body and mind which true and faithful ministers of Christ take and suffer, to form and fashion Christ in them that pertain to their charge, are excessively great.

2 Cor. xii. 14, 15.
1 Thess. ii. 13.

15. As natural fathers do not spare their labour, travail, and toil to get and lay up in store for their children: even so the true ministers of the Word ought to take great care and pains, and not to spare themselves, but bestow themselves and all their gifts fully and wholly upon their flock, to win them to God, who hath made them fathers over His people.

Ezek. xlvii. 9, 10.
Mark i. 17.

16. As fishers do oftentimes catch with their nets great store and plenty of fish in the sea: even so, when it pleaseth God to bestow His graces in abundance, then His preachers, by the preaching of His Word, shall catch great store and variety of men's souls, and so convert them to God.

Luke v. 5, 6.

17. As the apostles, when they had laboured all night in fishing and caught nothing, yet in the day time cast out again, at the commandment of Christ, and so enclosed a great number: even so godly ministers are never to despair though they do not see that they win any by the Word, for God will bless their labours when He seeth it good.

1 Kings vii. 13, 14.
&c.

18. As Hiram bestowed much labour upon the material temple: even so should pastors and preachers take much pains with the people of God, who are His spiritual temple.

Deut. xxii. 10.

19. As the Israelites might not plough with an ox and an ass: so only those ministers must instruct the people of God who are able to teach them.

20. Like as the runners look ever to the mark, and the champions employ all their shifts and practices to smite their adversary, and start not aside nor beat the air with rash strokes : even so every man in his vocation, but specially the ministers and teachers of the Church, ought to choose out wisely the means that lead straight to the right end, and, in exercising the same, to use diligence and continuance, that they may in eternal life attain the promised reward of their diligence. 1 Cor. ix. 24, 25.

21. As hired servants will not tend men's sheep and cattle longer than there is money and profit coming to them for it : even so those ministers who serve in the Church of God, if their end be their own profit and promotion, then they surely give over and change their copy when days of prosperity fail and when storms and persecution for the Word begin to grow. John x. 12, 13.

22. As a careful householder is not content merely with provision for the present time, but provideth beforehand, and hath by him store of things needful, both old and new, as well for his household as for the entertainment of his friends : even so he that is a minister in the Church of God ought, by long study and meditation beforehand, to be thoroughly furnished and stored with all manner of doctrine and comforts needful for every sort of men. Matt. xiii. 52.

23. As that is counted the life of men wherein they most delight and rejoice : so that is a good-minister's life to see his flock stand fast in the Lord. 1 Thess. iii. 8.

24. Like as a nurse doth favour and with all mildness foster and cherish her children : even so ought a minister with all kindness and lenity to cherish his flock. 1 Thess. ii. 7.

25. As a soldier taketh wages of them for whom he fighteth and goeth on warfare : even so a minister of the Gospel may lawfully receive maintenance at the hands of them to whom he preacheth the Gospel. 1 Cor. ix. 7.

26. As a soldier pressed forth to the wars entangleth not himself in other civil affairs : even so a minister, who is God's soldier, ought to keep himself free from all such things as might hinder him from his calling. 2 Tim. ii. 4.

27. As one candle cannot light another if itself be put out : so, likewise, a minister and preacher cannot inflame others with the love of God and godliness if he himself be void of and without the same love and godliness. Job xxi. 17.
Luke xxii. 32.

28. Like as the trumpet soundeth out aloud to give soldiers and servitors warning to prepare and put themselves in readiness for that which they are appointed for : even so much more should godly ministers strain their voices and cry aloud, both to princes and people, to show them the dangers that are imminent and at hand for their sins. Isa. lviii. 1.

29. As the trumpeter that is set to watch for the coming of his enemy is guilty of the blood and death of the citizens and people if, through his negligence and for want of warning by his trumpet, the enemy steal upon them and make slaughter and havoc of them at unawares : even so the ministers of the Word also, if the people perish in their sins for want of continual admonition and calling upon to repent, their blood will be required at their hands. Ezek. xxxiii. 2,
&c.; iii. 17-19.

30. As the wrestler obtaineth not the crown or garland except he strive for it according to the laws of wrestling : so, likewise, ministers are not to look for any reward except they do their diligent endeavour to perform their duties faithfully. 2 Tim. ii. 5.

31. As workmen that labour faithfully and painfully (laboriously) in their calling are worthy to have their hire and wages well paid them : even so much more those ministers who labour carefully in the Church of God, for the salvation of souls, deserve to have the reward allotted and appointed them for their pains. Matt. x. 10.

32. Like as a man that hath meat and drink enough, but no stomach to digest it, and thus the more he eateth the more it turneth to his hurt : even so such ministers as make no Mark xiv. 4-
John vi. 70.

conscience of sin, do, by God's just judgment, prove devils, as the example of Judas manifesteth; for the more knowledge a man hath, the more wicked he is if he want grace.

Jer. xv. 19.
Isa. vi. 5.

33. As a lump of wax, if it be kept from heat or from the fire, keeps its own form still, but if it be held to the fire it melts and runs abroad: so ministers, who, by reason of their callings, come near God, if they be lumps of iniquity and live in their sins, they shall find that the corruptions of their hearts will melt abroad as wax at the fire.

34. Like as, if a nurse should take a man's child to bring up, and yet never give it milk, inasmuch that the child dieth for hunger, she for thus doing is a murderer: even so is it with him that taketh upon him the charge of God's people, and never feeds them with the milk of God's Word, or else so seldom that their souls do famish; he is the murderer of them, and hath betrayed them into the hands of their enemies, and shall be condemned for them as a traitor unto God unless he repent.

35. Like as a charitable and godly master sometimes giveth a good alms by the hand of a lewd and wicked servant: even so God, if it seem good to Him, by the ministry of an evil minister, can draw the ungodly to know, love, and fear him.

Exod. xxxvii. 23.
Isa. lviii. 1.
1 Tim. iii. 2.
James i. 27.

36. As the snuffers and tongs which were in Solomon's temple, wherewith they did snuff the lamps, were of most pure gold: even so the ministers of the Gospel, who are bound to reprove and check the sins and iniquities of others, ought to keep themselves blameless and unspotted from the world.

Prov. xi. 26.
Ezek. iii. 17, 18;
xxxiii. 2.

37. As he who hoardeth up and hideth his corn, that it may not help and succour hungry souls in the time of dearth, is grievously cursed of men, women, and children; and, contrariwise, he that, in a famine and great dearth, doth bring forth his corn and selleth it is highly praised and prayed for of the people: so, likewise, that minister and preacher deserveth sharp and rough reprehensions who will not impart his knowledge and skill to the hungry and thirsty souls of the children of God; and, on the other side, he is worthily praised who openeth unto them the garner of divine doctrine, and who teacheth and preacheth and doth faithfully exercise the office of a watchman.

38. As learned and skilful physicians, with the bitter potions and sharp medicines which they minister unto their patients, do mix some sweet and pleasant thing to win those that be sick the more willingly to receive them: so ministers and preachers of the Word of God, being learned and godly wise, ought, if need be, to temper their bitter and rough reprehensions with a sweet and comfortable doctrine, and so, of sharpness and mildness, to make a sovereign and wholesome medicine to heal the spiritual griefs and diseases of their hearers.

39. As the priest that serveth and waiteth at the altar is worthy to live upon the offerings, and the soldier that ventureth is worthy his wages, and the husbandman that toileth is worthy the harvest, and the shepherd that feedeth a flock is worthy to be fed with the milk and clothed with the wool: so, questionless, that minister who preacheth not is worthy no offerings, the soldier that fighteth not is worthy no wages, the husbandman that loitereth is worthy of weeds, and the shepherd that feedeth not can with no good conscience require either the milk or the fleece, but his due reward and just recompense is punishment, for, by his default, the sheep—the people of God—are hunger starved and destroyed by the wolf.

Exod. iv. 11, 12.

40. As the words of a lord chancellor are said to be great, because they come from the king: so the words of a minister are said to be great because they come from God; hence preachers are said to be the mouth of God and their words a two-edged sword.

Josh. i. 18.

41. As God said to Joshua, "Whosoever will not obey the words of thy mouth shall die": even so he that obeyeth not the words of God's holy ministers shall surely die.

42. As the Gospel is to be preferred before the law for the worthiness of it: so its ministers are to be preferred before the prophets for their worthiness.

43. As they who dress much meat for others taste some themselves, and as nurses, who chew meat for young children, suffer some to slip down into their own bellies: so the ministers of the Word, who study day and night how they may set before the eyes of the people the ugly and filthy shape of sin, should themselves be greatly affected with it, that they who labour to affright others with the fearful judgments of God should stand in some awe, and that they who inflame others with the love of God should heat themselves, and, in brief, that all the doctrines, exhortations, threatenings, and promises which they propound to the people in the name of God should redound to their own profit and edification.

44. As it is meet that the steward of a great family should be wise and discreet, in such sort that he have a respect to every man's age, ability, and disposition, and to give and distribute to every one of them accordingly: so, likewise, it is very requisite that ministers, who are the disposers of the blessed Word of God, should have a special kind of dexterity, wisdom, and good discretion, whereby they may skilfully and fruitfully divide to every one their portion accordingly.

1 Cor. iv. 1, 2.
2 Tim. ii. 15.

45. As a father beareth a tender affection to his daughter: even so a godly minister hath a loving heart and tender affection to his people who are members of the Church.

Lam. ii. 17.
1 Cor. iv. 15.

46. As the mouth of the ox is not to be muzzled that treadeth out the corn: so the minister of the Gospel must be provided for.

Deut. xxv. 4.
1 Cor. ix. 9, 10.

47. As the candle that is carried in a lantern may light many candles, and yet lose no part of its own light; be the wind never so boisterous; but the candle which is open to the weather a little puff of wind or one drop of rain will put it out, that it can neither give light to others nor to itself: so, in like manner, that minister who taketh heed to learning and continueth therein, and he to whom the Word of God is a lantern and a light, shall help himself and others, when he that ventureth without it shall put out his own light and the light of others also.

Tim. iv. 16.
Ps. cxix. 105.

48. As it is to be seen and read in the Gospel, that "Not every one that saith unto me," saith Christ, "Lord, Lord, shall inherit the kingdom of heaven, but they which do the will of My Father which is in heaven": even so is it often said that a hood maketh not a monk, neither rounding nor polling, neither yet a long gown nor a square cap or tippet maketh a true apostle or minister; but he is counted to be the assured minister of Christ who both is able and can by sound doctrine exhort and confute the gainsayers thereof, and also doth diligently comfort and go before the people of God by good example of life and virtuous conversation.

49. As it is the duty of judges, who sit in judgment concerning matters of life and death, to shut the one ear to the accuser and to reserve the other for him that is accused, after the example of Alexander the Great: so, likewise, it is the part of ministers to be ready to make answer to every question of the law of God; for he that is ignorant in God's law may assure himself that he can by no means be God's minister.

Insufficient Ministers.

1. LIKE as, if a man should feign himself to be a physician, and had no skill at all in physic, and yet should take a sum of money to heal a sick man, and afterward should run away; or if he tarried with the sick man, and did him no good, nor could do him any, were not this apish physician a thief? Even so that minister who taketh upon him to be a minister, and taketh wages of a people to do those duties that belong unto a minister to do—that is, faithfully to preach unto them the Word of God, and diligently to catechise them—but yet either doth it not or cannot do it, such an one is, indeed, a thief and a Church-robber, &c.

John x. 1, &c.

1 Cor. ix. 14-16.
1 Tim. iii. 13.
Tit. i. 7-9.

2. As, in a commonwealth, he is not to be borne with who would justify false and counterfeit money or coin : so, likewise, is he to be reprov'd, condemn'd, and rebuk'd not a little who will justify an ignorant, a lewd, and a counterfeit minister, because he doth approve such coin for good as never came out of the Lord's consistory—a thing no good or faithful Christian ever did.

3. Like as no one who is a good subject to his prince will traffic with counterfeit coin, but will do his endeavour to have it defaced and openly nailed upon the post : even so every true servant of Christ will not only keep far off from dealing with any such wicked and counterfeit minister, but will also do his best, in all godly manner, that such a one may be forced to take some other calling upon him, &c.

Isa. lix. 10; lvi. 10,
11, 16.
Acts viii. 31.
Matt. xv. 14.

4. As a blind man groping for the wall, when he knoweth not how to come by a guide, is in great distress : so, likewise, such ignorant people as are destitute of faithful ministers, and not knowing by whom to be guided with sound instruction, are in a most fearful state.

Zech. xⁱ. 17.
Matt. v. 13.
John x. 13.

5. As vinegar is to the teeth and smoke to the eyes : so is a wicked, idle, and insufficient minister to the people, dulling their senses and blinding them with ignorance.

Ps. l. 16 17.
Prov. xxix. 18.
Jer. xxiii. 1, 2, &c.;
xlvi. 10.
Rom. ii. 1, &c.
Luke xxii. 32;
xli. 42, &c.

6. Like as it is impossible for an evil man, drowned in all kinds of vices, to enter into the heavenly paradise : even so it is for the lecherous, covetous, arrogant, and stout-stomached and insufficient or unpreaching pastor or minister to make his people and parishioners chaste, humble, and meek, and fit and able to embrace the kingdom of God.

Ministers must obey Christ.

As no ambassador can have any higher authority than that which is limited and expressed by plain words in his commission by the prince, or whosoever it be that granteth it; and as every one of the commissioners to whom a commission is directed hath that authority which in their commission is mentioned, and no other : even so, in the commission that Christ gave to His apostles, every one of them ought obediently to observe their Master's commandment with His authority given to them, and not to break it and go beyond the bounds and limitation of it.

Ministers must preach according to the state of their people.

As he is said to be an unskilful physician that ministereth a purgation to cleanse idle humours when he should minister a potion or ointment to strengthen and comfort the patient : even so is he said to be unskilful and an indiscreet preacher that takes in hand to comfort and strengthen his auditory when they should be sharply reprov'd and corrected.

Ministers that have more livings than one are never true teachers.

LIKE as a dog, which, as long as he holdeth a bone in his mouth and gnaweth it, so long he holdeth his peace and cannot bark : even so, as long as ministers have this bone of pleasant riches and superfluity of living, they will neither deal faithfully nor truly with the Word of God, nor yet carefully discharge their calling.

Ministers that save others are often reprobates themselves.

Gen. vii. 1.
Exod. xxv. 8, 10,
11.

1. As they that built the ark for Noah's safeguard were yet drowned themselves ; or as they that were curious workers of the sanctuary for the Lord to dwell in were yet shut

out themselves ; or as they that made the ark, the tabernacle, and the mercy-seat upon it, to shadow and to defend others, and yet were not themselves shadowed or defended therewith ; or as the Jews, who cried, "The temple of the Lord ! This is the temple of the Lord !" when they most of all profaned and defiled the temple of the Lord : even so such are those ministers who teach others the right way to heaven, but, wanting the graces of God's Spirit, cannot find the good and perfect way for themselves to be saved.

Neh. iii. 1, &c.
Jer. vii. 4, 5.
Rom. ii. 17-24.
1 Cor. ix. 27.

2. As firebrands and wood, being kindled and set on fire, do give light and warmth unto others who are cold and in darkness, and yet are wasted and consumed themselves, so that others receive the benefit and they the loss and spoil themselves : so an unlearned and ungodly minister, while, without repentance or remorse of conscience, he delivereth the Word and ministereth the Sacraments unto others who are prepared, know what they do, and reverently hear the Word and worthily receive the Sacraments, doth only hurt himself ; but the rest receive comfort by the Word, are edified by the Sacraments, and are saved, though he perish.

3. As the whetstone doth good and sharpeneth many instruments, but yet consumeth itself : even so many ministers save others and condemn themselves through want of faith and Christian behaviour.

4. As a deformed painter may make a fair picture : so an evil minister may save others, though he condemn himself.

Ministers must be able to confute the enemies of God's Truth.

1. LIKE as they who builded again the material and stone wall of the earthly Jerusalem had not only the trowel in one hand to build withal, but, moreover, the sword in the other, to beat back their enemies who assayed to hinder the work that was in doing : so, in like manner, those men whom the Lord hath appointed to build up this spiritual Jerusalem of His, the Church of God, it behoveth them not only to hold fast the Word of Truth, to edify withal, but, moreover, they must be of ability, through the plentiful knowledge of the Word, to confute and confound all their gainsayers.

Neh. iv. 17, 18, &c.
John xvii. 17.
2 Cor. vi. 7.
Eph. i. 13.
Col. i. 5.
2 Tim. ii. 15.
James i. 18.
2 Tim. iii. 16, 17.
2 Tim. ii. 25.

2. As the proclamation is the prince's, who first set it forth, though it be afterward published again by the crier : so the Word is God's, who first uttered the same, though it be rehearsed anew of any learned writer.

3. As he that calleth the king's proclamation, repeated by the crier, the crier's proclamation had need of a favourable interpreter to save him from rebuke : even so, if any shall avouch the Word and authority of God's Spirit, repeated of learned men, to be his authority, he had need of a very partial hearer to quit him from blame.

4. Like as, if a man were sent on a message from his prince, and, by the way, should hear his message repeated by one of his fellows, or more, if, when he cometh to do his message, he should say, "Thus saith my companion !" or "Thus saith my lord the king and my companion together !" what might we think of such a one in so saying ? In like manner are they who take so much pains to allege the words of the Lord, or the sum and meaning of them, under the name of learned writers, or join God and men together as co-speakers, to make the matter sufficient, as though otherwise it were not enough ; for they are unwise to think that men will regard what man saith in such matters.

5. Like as, if any nobleman of wisdom and credit should be called to witness the truth in any doubtful matter, which he well understood, and having declared the whole truth, the party that requireth the same should answer thus, "I would rather believe this that you have said to be true, if so be that I might hear some of your servants witness the same ;" in so doing, might not this nobleman well think that he was greatly abused, who could not be credited unless his men should also testify thereof?—even so, how can the Lord take it in good part, seeing He hath so often in His Word commanded that we should speak nothing

1 Pet. iv. 11.
Deut. xviii. 18.
Jer. ix.
1 Kings xxii. 14.
2 Chron. xvii. 7-9.
Ezek. iii. 4, 17 ;
xxxiii. 7.

unto His people but that which cometh from His mouth, without any other additions, and hath sufficiently set down in His Word the whole truth, both what is needful for us to do and what to leave undone? And yet many will not believe Him unless they hear that heathen and other learned writers do witness the same.

Isa. lix. 21.
Heb. iv. 12.
Jer. xxiii. 22, 29.
Ps. xix. 7, 8.

6. Like as, if a scholar will not believe that which his master hath taught him, unless his school-fellows will say it is so, this fond (foolish) opinion of the scholar maketh not the teaching of the master insufficient: even so, when a man will not believe what the Word of God doth teach, or confute this or that, unless the doctors do so expound the same, this proveth not but the Scripture of itself is sufficient to do it, though he make not so much account thereof.

The duty of Ministers both to seducers and the seduced.

Gal. vi. 1.

LIKE as parents, when their child is hurt with the biting of a dog, are wont to pursue the dog only, but the weeping child they bemoan and speak fair unto, comforting it with most sweet words: so, likewise, godly preachers must be impatient, zealous, sharp, and vehement in condemning and detesting the jugglings and deceits of the authors of false doctrine and maintainers of sects; but, contrariwise, they must, with all mildness, good affection, and gentle speech, behave themselves towards those that are misled, gone astray, and fallen through weakness, and so to reclaim them.

Unlearned Ministers are not to be admitted until they be fit.

Acts i. 4; ii. 2-4.
Matt. xxviii. 19.

As an eagle, so long as her young ones be not fledged and thoroughly feathered, she doth not suffer them to go out of the nest and to fly abroad; but after they be perfectly winged and in the beauty and strength of their feathers, she throweth them out of the nest, that they may fly and exercise their wings and feathers and use them to the end wherefore they have them: even so our Saviour Christ, that heavenly Eagle, after His resurrection, commanded His disciples to stay at Jerusalem, as it were in a nest, and not to depart thence until, on the day of Pentecost, He had filled them with the grace of the Holy Ghost; and then He commanded them, that, passing through the world and travelling through divers coasts of the earth, they should publish abroad and spread far and near the Gospel of His kingdom.

Wicked men take part against their Ministers and godly men.

As there was such affinity and alliance betwixt Hippocrates' twins, that when the one wept, the other wept also; when the one laughed, the other laughed; and when the one was touched the other was touched—one's joy was another's joy, and one's grief was another's grief: even so is it with the wicked and reprobate imps of the devil. If the minister speak against one (say they) he speaketh against all—touch one, touch all; so wise they are in their generation, that they will not say, "The preacher spake against me," but "He spake against such a one."

The Ministry of the Word.

1. As all men know that the good estate of the body doth chiefly consist herein, that the meat wherewith it is nourished be well dressed and made fit for the receiver, not raw, offensive, or mingled with any hurtful thing: so, without question, the health of the soul

doth chiefly depend on the ministry of the Word, that it offer to the Church nothing but that which is both in itself good and sound, and also made fit for the present estate of the hearers.

2. Like as most men are curious about the dressing of their bodily meat, part of which is soon turned to filth, and so cast away as a most loathsome thing—yea, which, together with the belly, for which it is prepared, shall be abolished: so, surely, much more it is to be wished, and the contrary greatly to be wondered at, that men would be likewise as careful in providing for themselves wise and cunning cooks, able to prepare aright the Sacred Word of the everlasting God, wherewith their souls are, or ought to be, fed to eternal life. But, alas! men spend their whole care, time, and substance about the one—to wit, the filling of their bellies and the feeding of their bodies—and are altogether careless of the other, thinking no cost sufficient for the one, and every penny that is bestowed on the other clean lost.

The Misery of worldlings

1. LIKE as we see the mules of princes go all the day long laden with treasure and covered with fair cloths, but at night turned off into a sorry stable, much bruised and galled with the carriage of those treasures: even so rich men that pass through this world, laden with gold and silver, do greatly gall their souls in carriage thereof, are despoiled of their burden at the day of death, and turned off with their wounded consciences to the loathsome stable of hell and damnation.

2. As we be justly moved to pity by beholding the momentary miseries of men and the distressed state of their bodies, being consumed with sores and sickness, and even at death's door: even so much more ought we to be grieved at the fearful state of worldlings, for the eternal misery of their souls—not dying, but being already clean dead in sin, and yet living in that state which leadeth to unspeakable torment and the hot burning furnace of the wrath of God.

Moderation of worldly care.

LIKE as a traveller, in his journey, is troubled with care for nothing but that which shall be necessary for him in his journey: so we, in the pilgrimage of this life, must be careful for nothing but that which may benefit us in our journey to life everlasting.

Moderation in military discipline.

LIKE as, in vintage time, the grape-gathering cannot be so clean but that some be left behind, nor the shaking off of olives so precisely done but that some berries remain, either among the leaves or in the top of the tree: even so, in the doleful massacre and lamentable destruction of the people, there should not be made such a general sweep, but that some should be left and reserved under hope of mercy.

Isa. xvii. 4, 5, 6
10.
Jer. xlix. 9.

Mortification.

As the ark was to Noah as a grave, and yet the way to save him: even so he that will live everlastingly must be mortified and die to his sins.

Gen. vii. 1, &c.

Mothers ought to nurse their own children.

As every tree doth nourish that which it bringeth forth : so, likewise, it becometh natural mothers to nourish their children with their own milk.

Matt. ii. 14.
Gen. xxi. 7.
Exod. ii. 8, 9.
Judges xiii. 4, 24.
1 Sam. i. 23.
1 Tim. v. 13.

Mourning for our sins.

Luke vii. 44

1. As the eagle, feeling his wings heavy, plungeth them into a fountain and thus reneweth his strength : even so, after the same sort, a Christian, feeling the heavy burden of his sins, and bathing himself in a fountain of tears, and so washing off the old man, which is the body of sin, is made young again and lusty as an eagle.

Matt. xiv. 28, 29.
Mark xiv. 72.
Luke xxiii. 63.

2. As Peter's faith was so great, that he leapt into a sea of waters to come to Christ : so, also, his repentance was so great, that he leapt into a sea of tears when he went from Christ.

Jer. ix. 1.
Acts xx. 31.

3. As it is an idol and no god which hath eyes and seeth not : so he is rather an idol shepherd than a godly pastor who hath eyes and weepeth not more or less, one time or other, in preaching to the people.

4. Even as the olive-tree is most abundant in fruits when it distilleth : so, likewise, a Christian is most plentiful and powerful in prayer when he weepeth and mourneth for his sins.

5. As salt vapours arise out of the sea, which afterward are turned into a pleasant shower : so out of a sinful sorrowful soul doth arise sobs and sighs, like salt vapours, which immediately are turned into a sweet shower of tears.

6. As a quail, when flying over the sea and beginning to be weary, lights by the way into the sea, then, lying on one side, lays down one wing upon the water and holds up the other towards heaven—lest he should presume to take too long a flight, at the first he wets one wing ; lest he should despair of taking a new flight afterwards, he keeps the other wing dry : even so must a Christian man do when he lays down the wing of fear upon the water to weep for himself, then he must hold up the wing of love towards heaven, to rejoice for Christ, while he holds down the other of sorrow for himself.

7. As a hind goeth not still forward in one way, but jumps across out of one way into another : right so a Christian, in mourning for his sins, must jump across from himself to Christ, and then back again from Christ to himself.

1 Sam. i. 5.

8. As Hannah wept for her barrenness : even so have we great cause to weep for our sins, seeing we can conceive nothing but sorrow, and bring forth iniquity to death.

2 Sam. xiii. 19

9. As Tamar wept, being deflowered by her brother : so, likewise, we have greater cause to weep, seeing we commit spiritual incest and adultery daily with the devil.

Gen. xxi. 14.

10. As Hagar wept, being turned out of Abraham's house : so this ought to be the greatest cause of weeping unto us, that our life is no life, because we never cease from sinning, while we are here pilgrims and strangers, exiled and banished out of our Father's house in heaven.

11. As the Virgin Mary wept so sore for the death of her Son Jesus, as though her tender heart had been stabbed and pierced through with a sharp sword : even so there is nothing in the world that ought to cause us to be more sorrowful than this—that Christ, being blessed in Himself, was cursed for us, being exalted in Himself was made base for us, being justified in Himself was condemned for us, being alive in Himself was dead for us.

12. As a ship, being neither too heavily burdened nor too lightly balanced, feareth neither waves nor winds, but saileth safely to the haven : so we, being neither too heavy for our own sins and miseries, nor too light for Christ's mercy, but joining "Weep not for me, but weep for yourselves !" both together, shall neither be drowned with waves of despera-

Luke xxiii. 28.

tion nor puffed up with the winds of presumption, but we shall sail safely in the ark of Noah upon the sea of this world till we arrive at the haven of all happiness in heaven.

13. As a father pitieth his own child, and if he see him cry doth what he can to still him, and takes out his handkerchief and wipes the infant's eyes himself: even so, after the same fashion, God our heavenly Father will, with His own holy finger, wipe away all tears from our eyes, and take us most lovingly by the hand and lead us out of the house of mourning into the house of mirth; then, though we have sown in tears, yet we shall reap in joy.

Ps. ciii. 13.
Rev. vii. 17.
Ps. cxxvi. 5.

Murder.

1. LIKE as, if a subject deface the arms of his prince, it is counted an injury so great that it shall be revenged and punished as murder, for that it tendeth to the confusion of all order: even so he that by murder defaceth the image of God, which is imprinted in men, for such an outrageous villainy he deserveth double punishment.

2. As it is good for a man's body betimes to cut off a rotten member, lest the sound part be drawn to rottenness by it: so, likewise, it is profitable for the safety of human society to take out of the way murderers, noisome and hurtful citizens, lest the corruption of one, by little and little, creep into the whole body of the society.

3. Like as, if such tyranny should be used against any natural mother as violently to pull her infant from her breasts, cut the throat of it in her own bosom, and compel her to receive the blood of her own dear child into her mouth, all nations would hold the fact so abominable, that the like had never been done in the course of nature: even so no less wickedness commit they that murder and shed the blood of God's children upon the face of their common mother, the earth.

Murderer of souls.

LIKE as, if a nurse should for wages take in hand to nurse a young child, who, either having no milk or having milk enough, would give it none, but suffer it to die for hunger—in this doing, she were a murderess: even so that minister who taketh a flock to feed by preaching and catechising, who either hath no knowledge to perform this duty, or having sufficient knowledge, is non-resident and absent from them, and so suffereth the people to perish for want of instruction, such a one before God is a soul-murderer.

Ezek. xxxiii. 2,
&c.; xxxiv. 2, &c.
Jer. xxiii. 1, &c.
Zach. xi. 17.
Isa. lvi. 10, 11.

The Mysteries of God's Word are not to be opened to the wicked.

As a merchant that is expert and skilful in his profession and faculty will not open or show his rich wares and costly merchandise unto those whom he well knoweth will not buy them, who come into his shop or warehouse either as curious persons or as crafty spies and subtle searchers, not with any purpose to buy, but to do some evil, but calleth unto him only those whom he knoweth to be very willing and desirous to buy: even so it is the Lord's manner not to open His heavenly mysteries and the deep secrets of His sacred and most holy Word unto them whom He perceiveth and seeth plainly to seek after them vainly and curiously, or with a wicked mind and corrupted purpose to search them out, to the end they may tread and trample them under their feet, but doth call to the true knowledge of His laws and ordinances, and doth instruct and teach them only whom He is sure will profit themselves and others thereby.

Matt. vii. 6;
xii. 38, 39.
Luke xxiii. 8, 9.

Mystery of the Gospel.

As the virtues of water betony, pennywort, sea-chickweed, bluebells, wild elder, dames' violets, golden flower of Peru, red lilies, bastard hyacinths, talpia, &c., are yet unknown : what marvel, then, if heavenly things and many mysteries of the Word be hid !

A good Name.

1. As fire once kindled is soon preserved, but, being extinct, it is not easy to kindle the same again : so it is easy to defend a good name, but if it be once blotted and lost, hardly shall we restore it again.

Prov. xxi. 1.
Eccles. vii. 3.

2. As the Lord, by the eighth commandment, bindeth our hands, as it were, with a manacle or hand-shackle, from stealing, robbing, or in any ways diminishing of our neighbour's goods : so also, by the ninth commandment, He bridled our tongues, that we should not hurt or impair the good name, credit, or estimation of our brethren, but, by love, to uphold and maintain the same.

Cants. i. 2.
1 John ii. 20, 27.

3. As a precious ointment, being poured forth, casteth out and spreadeth a sweet, a fragrant, and an odoriferous smell far and near : even so the good name and fame of such Christians as are anointed with the Holy Ghost do cast out and spread itself far and near, very sweet to the nostrils of the Almighty, and very delightful to the members of Christ.

The Name profiteth none in whom virtue is not commended.

John viii. 39.
Matt. iii. 9.
Gal. iii. 7.

1. As neither the yearly revenues nor the glorious titles and names of ancestors, or to descend of noble parentage, maketh men noble and renowned indeed, unless they themselves be godly, honest, and wise : even so, neither the godly names, no, nor yet the faith and virtue of fathers, availeth wicked and ungodly children anything at all, unless they repent and become faithful, as their fathers were.

Josh. x. 1.
Dan. i. 7.

2. Like as those children who are named and called by and after any of the names of patriarchs, prophets, or apostles, or by the name of other saints, man or woman, are not anything the better because they have such godly and Christian names, unless they do imitate and follow them in faith, virtue, and godly behaviour : even so, on the other side, they that be not called by such Christian names as are mentioned in the Sacred Scriptures are not, in respect of their names, anything the worse, having an assured faith in the merits of Christ, His death, passion, and blood-shedding, and leading their lives agreeable to the same.

To what end proper Names were given us in baptism.

Luke i. 59; ii. 21.

LIKE as infants, in ancient times, had their names given them when they were circumcised, to this end, that the circumcised might be admonished by the calling of their names at what time and place they had their names given them, and that also they should think they are written in the number of the children of God, and joined in league with Him, and made partakers of the covenant : so, after the same manner, must we remember, who have had proper names given unto us at our baptism, that it was for this use and end, both to distinguish betwixt man and man, and also to put us in mind that we are by grace adopted to be the sons of God and received into His favour, and therefore that we are God's own and, as it were, His goods and riches, which bear His name as proper unto Him.

Natural thing.

As the salt water, being for drink unprofitable, yet sustaineth and beareth up the ship better than the sweet, which for drink is more apt and meet : so every natural thing hath its own use, whereunto, if it be applied, then it worketh its effect.

Neglect of heaven for earthly things.

LIKE as, if a golden game of inestimable value should be proposed for such as would run and could win the same, and when the course or race were begun, if some should step aside and follow after flies or feathers that passed in the air, without any regard of the prize and goal proposed, who would not marvel and take pity on their folly ? Even so is it with men of the world, who are placed together in a course or race, and to whom the kingdom of heaven is propounded for the game or prize ; but few endeavour to enter therein. And why ? Because that most men do step aside and leave the mark ; most men do run awry and follow feathers up and down in the air ; most men do pursue vanities and hunt after pleasures, and weary themselves therewith, until they can neither run, nor go, nor move their limbs any further, and then, for the most part, it is too late to amend their folly.

1 Cor. ix. 24-27
Pa. iv. 2, 3.
Jer. ii. 13, 18.

Wicked Neighbours.

LIKE as thorns cannot be touched or handled, except men's hands be fenced with hedging gloves : so are wicked neighbours very cumbersome, except a man be well defended and take great heed unto himself.

2 Sam. xxi. 6.

The Nobility of ancestors nothing available to those that are loose and lewd of life.

1. As it profiteth not a river to flow from a pure and clear fountain, if itself be foul, filthy, and unwholesome : even so the nobleness of fathers and the honour of elders and ancestors do nothing pleasure (favour) at all their sons when they themselves, degenerated from their noble and honourable parents, brag only of their nobility, and, while challenging their honour, but despising their virtues, do show themselves wicked, loose, and lewd of life ; for in him that is not ennobled for some worthy act of his own, nor renowned by reason of some famous virtues, known and found to be in himself, no honour, in very deed, is to be looked for, seeing there is nothing in himself that is good, but only a vain and proud challenging of the worthiness and excellency of other men.

Isa. i. 4.
Ezek. xvi. 3.
John viii. 39, 42,
44.

2. Even as Æsop's jay, being clad with the fair feathers of other birds, did vainly take upon himself a beauty he did not possess, but, being discovered, was for punishment stripped of all, thoroughly scorned, and was turned into his old black gown, when every bird had taken from him his own feather : so they that make their boast of the noble acts of others, and do vaunt of the dignity of their predecessors, and do usurp the nobility of ancestors, themselves being naked of all virtue and utterly void even of common honesty, temperance, and sobriety, are constrained many times, with great ignominy and shame, to put off other men's vestures, and with no small disgrace, to forego their usurped honours. It is, therefore, a thing far more honourable and worthier commendation that a man flourish and be famous with his own virtues and just deserts, than to borrow his praise and honour of others. Men are fitly, though not naturally, called the sons of them whose deeds they do, and whose vices or virtues they imitate.

Noblemen and householders.

Phil. ii. 15.
Mat. v. 16.

1. LIKE as the the sun in the firmament giveth light to all the regions round about him, and by his bright appearing expelleth the darkness and comforteth and cheereth the world : so, likewise, should noblemen, magistrates, gentlemen, ministers, and householders labour to banish sin and corrupt religion, and be a lantern of godly life to comfort and shine to others, that they might direct their lives after their good examples.

Deut. xvii. 19, 20.
Josh. i. 8.
Ps. i. 2.
Deut. iii. 11-13.

2. As Cyprian let no day pass without reading of Tertullian, nor Alexander without reading of Homer, nor, finally, Apelles without some line proportioned : so is it meet that persons of degree should lose no opportunity or occasion granted for meditation on the Christian religion, but rather, being taught by the example of the Emperor Constantine, repose their whole study in the Word of God.

Obedience of Christ's death.

LIKE as, by the determinate counsel of God, the disobedience of Adam conveyed itself, by natural propagation, from him to all his offspring for ever : even so, on the other side, the obedience of Christ's death appertaineth fully to all those that are spiritually begotten of Him by a lively faith.

Obedience to God the whole duty of man.

1. LIKE as, amongst archers, there is but one mark only whereto they must direct their arrows who would shoot well, and yet there are many ways to miss and shoot short : so is there but one holiness only whereunto we must aspire and seek after, namely, a settled desire and will full resolved wholly to obey God ; but there are many kinds of vices and means to disobey Him and to withstand His will.

2. As it is a common practice of sick men, when they make their wills on their death-beds, in the very first place, to commend their bodies to the grave and their souls to God who gave them in hope of a better resurrection—all which is well done ; but afterward they bequeath their goods, gotten by fraud, oppression, and forged cavillation, to their own friends and children, without making any recompense or satisfaction, which, alas ! should not be so : even so obedience that goes with good conscience must be performed to all God's commandments without exception ; for if it be done but to some alone it is but counterfeit obedience, and he that is guilty in the violation of one commandment is guilty of all.

We do Obey God in obeying them to whom He hath made us subjects.

LIKE as, in a house which is well ordered, all things are directed unto the alone will of the good-man of the house (for unless it should be so, the good order and estate of the house could not continue), so that there is one conformable will in all and through all, which is derived from the good-man of the house into all the family, as from the head to the members of the same body ; and yet, after a certain degree, some be preferred above others, whom the rest of the people, inferior in age or in condition, are subject unto and do obey, because of the will and order of the good-man of the house, whereby he doth give authority unto them whom he setteth above the rest in his house, and which authority must be obeyed, if, by that obedience, there be nothing derogated or diminished from the superior will and power of the good-man of the house : even so, in like manner, it standeth with the case of our obedience to God, who is the chief King and Householder in this world, and whose alone will is in all, and of all specially to be regarded ; and in

case He hath made us subject unto none, we be not bound to obey any living man ; but, in case there be any to whom we are made subject, this cannot be in any other way but by His will, so that we must of necessity obey them unless we will show ourselves to be out of all order.

Offence.

As a traitor, who clippeth the coin of his prince and maketh it lighter to be weighed, although never the worse to be touched : so he that, by sinister reports, seemeth to impair the credit of his friend, may make him lighter among the common sort, who by weight are oftentimes deceived, but nothing impaireth his good name with the wise, who try all gold by the touchstone.

Offenders ought to be reprov'd and admonished.

1. As he who seeth a man commit murder, and standeth by and looketh on without giving forth anything to show the murderer his dislike of the fact (deed), is worthy to be accounted accessory to the murder ; or as he that seeth a blind man running into a pit, and neither stays him from running into it nor yet helpeth him out, being fallen into it, but letteth him there be drowned, is guilty of his death : even so is he to be accounted who seeth his brother kill his soul by sinning and will not endeavour to do what he can, by rebuking him, to stay him from so doing.

Heb. iii. 12.
Lev. xix. 17
Gal. vi. 1.
Eph. v. 11.
1 Thess. v. 11, 14.

2. As one member is ready to help another—as the hand is ready to pluck out a thorn or thistle, by the direction of the eyes, even out of the least toe : so godly Christians ought to be ready, by admonition and reprehension, to pluck out sin and error one out of another, and that as speedily as may be, lest they be like Cain.

1 Cor. xii. 14.
Gen. iv. 9.

3. Like as, if a mote fall into a child's eye, the mother thereof will take and bestow great pains, by wiping and blowing and licking, to get it out, and all this she doth of love to her child, because she knoweth that the mote would in time be noisome, perilous, and do much harm to her child's eye : even so, if there were that love in Christians one towards another that ought to be, they could not but do their best endeavour, by admonition and reprehension, to help one another to get out the least mote of sin and error that their brethren are infected with.

Matt. vii. 4, 5.

4. As physicians do oftentimes cut off a rotten member, lest it corrupt and putrify the other members : so it behoveth men of authority, if they will preserve the commonwealth in safety, to root out of it all those that do give themselves, even with greediness, to beastly behaviour and to rotten conditions, as theft, adultery, fornication, murder, blasphemy, treachery, treason, and such like, lest the rotten ones destroy them that be sound, and the wicked and rebellious crew draw the better sort to disobedience.

5. As it behoveth to reward well those that be profitable members and such as do live in the fear of God and due obedience : even so it is no less necessary and needful to reprove the wicked and to give them their deserved punishment.

The Office of God ; what it is.

1. LIKE as toward the obedience of a prince, it profiteth much if in this sort a man know what the king is—to wit, if he know what the king's doings, purpose, duty, and office are : even so it is profitable for a Christian if he know that the office of God is to be Maker and Preserver of all things, and that He is such a One as without whom nothing can be, neither yet continue.

1 Tim. iv. 10.
Isa. xlv. 3, 4.

Heb. xi. 6.

2. As it helpeth not the sick patient to know the name and shape of the physician if he be ignorant that he is a physician : even so it availeth a man nothing if he know that there is a God, His name, and His being, if he know not that He is the Maker, Saviour, and Governor of all things, and so know not the same as that he ought to pray unto Him.

Many Offices cannot be discharged.

As he that cometh to a heap of corn, the more he seemeth to take up in his hand the less he may : even so he that coveteth many offices, either in the Church or commonweal, shall be able to discharge none well.

Three sorts of Officers needful in the Church.

1. LIKE as we see that, in trimming of the material vine, there be divers labourers, for some cut away the branches that be void, some underset and lay abroad the vine, yea, some pare away the old earth and lay new to the root, which offices be also so necessary to the vine, that, if any of them fail or be wanting, it will either hinder or utterly destroy the growing of the vine—for, unless the vine be cut, it will wax wild ; except it be raised up and laid abroad, weeds and nettles will soon overgrow it ; and if the root be not fatted with new and fresh dung, it will wax barren with feebleness : even so no less needful in Christ's Church be these three officers—to wit, magistrates, ministers, and labourers—for it becometh magistrates not to suffer wrongs and thefts, oppressions and injuries to be done, and to maintain God's law and them that be the preachers thereof—yea, and to see the land kept from insurrection and invasion of foreign enemies ; it also appertaineth to the ministers and preachers to labour faithfully to weed and cut away the void branches of sin with the sword of God's Word ; and to labourers it belongeth to work and labour bodily and carefully to get out of the earth bodily sustenance, both for themselves and others. All these estates be so needful to the Church, that none may well be without the other ; for if magistrates and men to govern the people by law and wisdom should be wanting, then thieves and wicked livers would so increase that no man could live in peace ; and if preachers should be wanting, then the people would wax wild in all vice and sin, through ignorance and for default of knowledge of God's Word, and so perish everlastingly ; and if labourers and artificers should be lacking in the commonwealth, then both magistrates and ministers must become husbandmen, labourers, and handicraftsmen, or else must die for want of natural food.

2. If there were but one horse or one sheep in the world, yet if he had corn and grass, as nature and kind have ordained for such a beast, he would live well enough by himself, without any help of others of the same kind : but if there were but one man in the world, although he had all the good and wealth therein, yet, for want of others, he would die, or at least he would be worse than if he were not living.

Old men ready to embrace superstition.

Col. ii. 27.

LIKE as young children that want reason and discretion will catch at the burning candle, which if they knew that it would hurt them they would not do it : so, likewise, old men and old women will soonest be drawn into superstition, because it hath a glittering show, which they would not if they knew the hurt that it bringeth to their souls.

Old men's example.

1. LIKE as dyers do most often dye that colour which they perceive most men do delight in: even so young men do most studiously haunt and embrace that which they see old men and counsellors have in most estimation.

2. As an old man in years and experience is beyond them that are young and green-headed: so he ought, in life and example, as well as in counsel, to instruct others, for when he falleth into folly he hurteth himself greatly with his sin, and others more with his example.

3. As fire, when it breaketh out of compass and order, is more perilous in old buildings than in new houses: so misdemeanour, covetousness, lechery, pride, drunkenness, and blasphemy are more offensive and do more harm in old age than in green youth.

One manner of sinning in the godly, and another in the ungodly.

A WICKED man, when he sinneth in his heart, giveth full consent to the sin: but the godly, though they fall into the same sins with the wicked, yet they never give full consent, for they are in their minds, wills, and affections partly regenerate and partly unregenerate, and therefore their wills will partly abhor that which is evil.

Rom. vii. 22.
Matt. xxvi. 69-72

Pitiless Oppression.

As a raging rain beateth the corn down and washeth away all before it: so, when one poor man oppresseth another, commonly it is without pity or mercy.

Prov. xxviii. 3.

Order to be used in reforming the Church or commonweal.

As there is but small hope that he who rolleth about an eye to get a mote out in which a beam is sticking shall clear the eye, but rather, it is to be feared, he will do more harm than good: even so they that go about to reform the Church or commonweal of small faults or offences, and leave great matters unreformed, deal very disorderly, and without wisdom and due consideration.

Matt. vii. 3.

Original corruption is the root of all sin.

1. As a serpent, yet young, or yet unbrought forth, is full of poison, and cannot afterward, when time and occasion is given, but bring forth the fruits thereof: even so we, though we showed not the fruits of sin as soon as we were born, nor long after, yet were we full of natural poison, from whence all wicked deeds do spring, and cannot but sin outwardly as soon as we are able to work, be we never so young, if occasion be given.

2. As an adder, a toad, or a snake is hated of us, not for the evil it hath done, but for the poison that is in it and hurt which it cannot but do: even so we all were hated of God for that natural poison which is conceived and born with us, before we did any outward evil.

3. Like as the evil which a venomous worm doeth maketh it not a serpent, but, because it is a venomous worm, therefore doth it evil and poisoneth: even so do not our evil deeds

make us evil first, but, because we are of nature evil, therefore we do evil and think evil to eternal damnation by the law, and are contrary to the will of God in our will, and in all things consent unto the will of Satan.

Original sin.

1. LIKE as corn, how clean soever it be purged from the chaff and straw, if it be sown, will nevertheless spring up again both with straw and chaff: even so, in like manner, how clean soever the children of God themselves are purged from their sins by the blood of Christ, yet their children, notwithstanding, do grow up with the seeds of all sin in them.

Ps. 7. 4

2. As a great house is dark having but a little window, and not because there is any fault in the sun that shineth into it: even so we are evil of ourselves, and not by any fault that is in God.

Pacifiers of angry men must not be angry themselves.

As the chirurgeon, in healing them that have the toothache, doth not so sorrow for the other's grief as he doth rejoice for his own health, and keepeth indifferent and pleasant: so he who goeth about to remedy another's anger ought not to be moved himself, but pleasantly to handle the sick mind of his neighbour.

Painful labours.

As the rose, a flower of all others most pleasant, is gathered upon rough briars or brambles: so of diligent and painful labours there cometh at length pleasant profit and great gain.

Of greatest Pains, greatest gains.

As roses, which are the most pleasant flowers, do spring and wax out of thorns: even so of hard and great travail springeth the most pleasant fruit.

Women Painting themselves.

2 Kings ix. 30.

1. LIKE as, if another were to come in, and, when a painter hath finished a piece of work, should set his hand thereto and lay on other colours, it would displease him: even so, likewise, much more will God our Creator be offended when a mortal woman, whom He Himself hath created, shall, by painting her face, take upon her to correct the image and workmanship of her God.

2. As a woman of discretion will in no wise mar her natural complexion, or seek to recover it with paint or artificial trash: so ought the husband in no sort to be consenting to her filthy sponging, pruning, painting, polishing, or such like follies.

Papist craft in composing their prayers.

As ratcatchers are wont to take good bread, cheese, and butter, and to mingle the same with poison or ratsbane, the good bread, cheese, and butter being for nothing else but to allure the rats to eat the secret and hidden poison to their destruction: even so the

Papists, in the beginning of all their prayers, say, "Almighty and everlasting God," and at the latter end of their prayers they say, "Through Jesus Christ our Lord;" but, between the beginning and ending, there is set in the merits, passions, sufferings, intercessions, and mediations of saints, that, through them, their sufferings, blood-sheddings, merits, and holiness, we should obtain heaven and life everlasting to our salvation, &c.

Papists.

1. As the Jews alleged that they had plenty of all things when they served the Queen of heaven: even so, likewise, our Papists say and allege that it was a merry world when as yet they were plunged over head and ears in papal idolatry, and when they had twenty-four eggs for a penny. Jer. xlii. 17, 18

2. As the Philistines, when they had put out the eyes of Samson, did then lead him whither they would: so, likewise, the Papists, when they had subtilly put out the eyes of the people, in taking from them the light of God's Word and the Gospel of Christ, brought them where they listed, and made them believe what they would. Judges xvi. 21.

3. Even as young vipers do eat out and tear in pieces the bellies of their breeders that themselves may get out: so not the Jews only, but the Papists also, do mangle and tear in pieces the law of God, and do rend and corrupt the words and doctrine of the holy prophets of God, even as if it were a belly and bowels, that they may creep out and escape from a lively, perfect, and saving faith, and that they may be confirmed in their errors, heresies, and infidelity.

4. As the Jews have from time to time slain the gracious and wise prophets of God: even so the Papists now, where they bear any sway of rule and authority, do most cruelly torment and murder the saints of God.

5. As mice will be still in the house, but never become acquainted with the master of the house: even so such are Papists; for they will draw near unto Christ with their lips, but deny Him with their deeds; they will kiss Christ with Judas and give Him gentle outward entertainment, but it is for thirty pence, or thirty pound vantage, or money, more or less.

6. As the children of Israel, grudging and murmuring against God in the wilderness when any temptation arose, and would go back again into Egypt, died in the wilderness, and were not suffered to enter into the land of Canaan: even so such are all Papists, unfaithful and fleshly livers, who are superstitious and cannot abide to have their idolatries and lewd lusts restrained and reprov'd by the Word of God, or to worship Him according as He hath appointed, but will go after strange gods, worshipping Him after their own inventions. All these, unless they repent and be converted, shall not enter the kingdom of God, but shall lie in the wilderness—that is, a place of everlasting trouble and vexation. Numb. xi. 1, &c.
Ps. lxxviii. 24, &c.

7. As the Gentiles fashioned their gods with what figures they listed: so do the Papists. To declare God to be strong, they made Him in the form of a lion; to be vigilant and diligent, they made Him in the form of a dog.

8. As an ancient people, the Mendosii, formed their god Pan with a goat's face and goat's legs, and thought they did their god great honour, because, among them, the herdmen of their goats were had in most estimation: so do the Papists, who would yet be counted Christians, paint and portray God and His saints with such pictures as they imagine in their fantasies—namely, God Himself, like an old man with a hoar head, as though His youth were past, who hath neither beginning nor ending; St. George, with a long spear upon a jolly hackney, giving the dragon his death's wound (as the painters say) in the throat; St. White, with as many round cheeses as may be painted about his tabernacle; so that there is no difference at all between a Papist and a Gentile in this idolatry, saving

only the name, for they thought not their images to be God, but supposed that their gods would be honoured by these ways as the Papists do.

9. As among the Gentiles there were some called augurs, that, by observation of the birds of the air, in their flying, crying, and eating, made men believe they knew things to come: so, likewise, some Papists think they can do the same—as, if the pie chatter, they look for guests; if the crow cry, they say we shall have rain; and if the owl howl and cry, it is a sign of death.

10. As there were some that, by the observation of the stars, took upon them to speak of things to come by certain superstitious and devilish incantations, whom the Persians call magi or enchanterers; the Greeks, philosophers; and the Latinists named them wise men: even so there are some among the Papists called soothsayers or prognosticators, who write and speak of things to come—as, when Jupiter ruleth the constellations above, and is not impeached nor let (hindered) by the conjunction of his contrary planet, we shall (say they) have a good year and a plentiful; if Saturn and such as astronomers attribute contrary qualities unto reign, we shall have scarcity and dearth of things.

11. Like as Valerius (lib. viii., cap. 1) writeth of one of the nuns or virgins of the goddess Vesta, who was falsely accused of an unchaste life, and desired the goddess to clear her innocency in that crime in some miracle, as she did—the maid went to the river Tiber with a sieve and brought it full of water into the temple of the goddess: so, likewise, there be some Papists that, by the abuse of God's name, through the help of the devil, do sometimes work similarly in healing men and beasts; as, in the time of Popery, they persuaded some simple and ignorant people that this kind of Popish medicine could heal all diseases: ✠ *Jesus*, ✠ *John*, ✠ *habuit* ✠ *vermes*, ✠ *Job*, ✠ *patitur* ✠ *vermes*. ✠ *In* ✠ *nomine* ✠ *Patris*, ✠ *et Filii*, ✠ *et Spiritus Sancti*. ✠ *Amen*. ✠ *Lama sabachthani*. ✠

12. Like as the lantern holdeth the candle not for itself, but for others: so Papists have the Word and baptism among them not for themselves, but for the true Church of God.

13. Like as, if an unchaste wife should receive many lovers into her house in the absence of her husband, and, being reprov'd, should answer that they were the friends of her husband, and that she kept them only in remembrance of him: even so the Papists allege that they use and worship images only in remembrance of God, having no commandment so to do, but the contrary.

14. As it happeneth, when we see the clouds move in a dark night, our sight is so dimmed that we imagine the stars to go another way: so the Papists, not finding any end or stableness in the clouds of their errors, are not able rightly to judge of the truth, but think that the Scripture and all goeth awry.

15. Like as Caligula, who, bidding many guests, caused to be set before them empty golden dishes and golden cups and bade them eat: even so the Papists have blindfolded the people by keeping them from knowledge, and by devising to fill their eyes with dumb shows to gaze upon, and their ears with bare sounds of words, far from their capacity to reach unto or profitably understand.

Papists like the old heretics.

Gen. i. 28; ix. 1;
il. 18.
Lev. xxi. 7.
1 Cor. vii. 2-9.
1 Tim. iii. 2; iv. 3.
Heb. xiii. 4.

LIKE AS, if the physician should say to two men of one age, of one disposition, and sick of one disease, that the medicine that heals the one will kill the other: even so the Papists think they are greatly injured when they be compared to the heretics, the Davidists, who denied matrimony to all men; but the Papists prohibit it only to the order of their ecclesiastical ministers, as though they condemned not matrimony, because they deny it not to all but to some; but the Scripture is altogether against them.

Parents.

1. As arrows are an excellent weapon of defence to a strong and a mighty man that can shoot them with courage : even so children godlily brought up are a special protection and defence to their parents. Ps. cxvii. 4.

2. As the strong man's quiver, the better it is furnished with chosen shafts, the better defence he hath : so, likewise, the more godly children parents have, the greater is their joy and happiness,

3. As arrows are at the commandment of the owner to be used : even so children are at the commandment of godly parents.

4. Like as the ape doth with embracings well-nigh kill her young whelps : so some parents, through immoderate love and overmuch cherishing, do utterly spoil and mar their children.

5. Like as when the head is well and sound, and also the stomach pure from hurtful humours, the body is commonly well affected : even so, where the head of any family or householder is religious and sound in faith and feareth God, it commonly goeth well with all the household ; for, according to the common proverb, as the old cock croweth, the young learneth ; such a father, such a son ; like mother, like daughter. 2 Sam. xlii. 28, 29.
Ezek. xvi. 44.
Isa. xxiv. 2.

The Passion of Christ to be revered.

As he who rejoiceth when another hath killed the king's son is convicted as a partaker of the treason : so he who is glad at and doth not speak reverently of Christ's passion is guilty of it.

The Pastor not above the Prince.

1. LIKE as, if the king should command the guard to keep his nobles out of the court or palace, yet were not the guard superior or above the nobles : so, though the pastor should restrain and keep the prince from receiving the communion, it cannot hence be concluded that the prince is inferior to the pastor, as Doctor Bilson truly saith. Page 222.

2. Like as, if the prince do yield to the instruction of his pastor out of God's Word, this yielding is to be accounted to God, not to his pastor, for the pastor, as minister in God's stead, doth speak unto him : so, when, by the commandment of God, any Church censure is exercised against a prince, it is God and not the pastor that doth it. 2 Cor. v. 20.

The duty of Pastors and ministers.

1. As they who shall be saved by the ministry of pastors shall be their crown and joy in the day of the Lord ; and they who shall win most to righteousness shall shine as the stars for ever : so, contrariwise, the blood of such as shall perish through the negligence of pastors shall be required at their hands. Phil. iv. 1.
Dan. xlii. 3.
Ezek. iii. 17.
Heb. xlii. 17.

2. As he is known to be a tailor that cutteth out and soweth garments, he a shoemaker that maketh shoes, he a physician that employeth himself in curing of sicknesses, and so of others : even so, likewise, is a pastor and a minister known, in that he preacheth and teacheth the Word of God. 1 Tim. iv. 16.
1 Pet. v. 2.
Mark xvi. 15.
2 Tim. iv. 1.
1 Cor. ix. 6.
Matt. xxviii. 19, 20.
Jer. i. 6, &c.; iii. 15.
Ezek. xxii 27, 28.
Jer. xxiii. toto.

3. As the physician who ordaineth a potion which, instead of health, procureth death is not a physician, but a murderer : even so it is with the pastors that do preach lies instead of truth.

1 Tim. iii. 2.
2 Tim. iii. 16.
Tit. i. 6.

4. As a householder cutteth out bread at meal times to his children: so, in like manner, a faithful pastor must be apt and fit to teach and preach, that, cutting out directly and skilfully the bread of God's Word, the Church may therewith be nourished and edified.

5. As the office of the physician consisteth in two points—first, to prescribe things meet for the health and to prevent diseases; and secondly, to cure such as fall into any sickness: so it is the office of the pastor in such sort to accommodate and apply his doctrine, that it may serve to prevent the snares and stumbling-blocks of sin, as also to reprove, redress, and comfort such as are fallen.

Acts xx. 31.

6. Like as the curing of the plague requireth more forcible and violent medicines than the prevention thereof; or as it is necessary to have more help to pull a man out of the water when he is fallen in than to hold him from falling in: even so must the pastor use more sharp and vehement admonitions in the raising up of such as are fallen into sin, than in preventing the fall: neither is he to employ himself in his functions slightly and, as it were, for a fashion, but, as St. Paul protesteth of himself, he must be careful, diligent, and constant in preaching and admonishing.

7. As physicians, albeit when they have tried many recipes for recovery of a sick person, and yet perceive no amendment, do not desist from visiting him and continuing the employment of their art so long as there is any hope of life; or as when a man taketh upon him to fell a great oak with thirty or forty of the first blows, it may seem that he loseth his labour, because the tree will not stir, but stand stiffly without stooping, yet in continuance it cometh at length down, and sheweth the effect of the first blows conjoined with the last: even so the like custom are the pastors to use for the soul as the physician doth for the body, and still to persevere in due admonitions, exhortations, and consultations, in hope that finally God will bless their diligence and constancy in this duty.

Job xxi. 3, &c.

8. Even as fishermen do often cast their nets into the sea and take nothing, yet are not discouraged, but cast so long until they light upon some fish: so are pastors, the fishers of men, patiently and constantly to proceed in their duties, in hope that it will be with them as it was with St. Peter, who, when he had taken nothing all the night, yet, notwithstanding so much labour lost, did again cast forth his nets, at the commandment of Jesus Christ, and took a great multitude of fishes.

Acts xx. 26, 27.
Ezek. xxxiii. 9.

9. Husbandmen, when they are disappointed of their expected harvest, have not any to recompense their loss, but all is gone, both seed and labour; but notwithstanding the labour of the minister doth not profit with men, in respect of their incredulity, yet hath he his reward in heaven.

Isa. xlix. 4, 5.
2 Cor. ii. 15.

10. Even as the false prophet, that, having endeavoured to seduce and divert the faithful from the truth, but, through their constancy, cannot compass his purpose, is, notwithstanding, worthy to be punished: so, likewise, the true pastors, when they have constantly employed themselves to reduce those that be strayed into the way of salvation, albeit, in respect of this constancy, they cannot profit, yet are they worthy their hire and recompense in the sight of God.

Isa. lviii. 1.
Jer. i. 17.

11. As the springs do not cease from giving forth their waters or the rivers their streams, albeit no man come to take up any or to sail upon them: so must not the minister cease from preaching, admonition, and reproof, albeit, in a manner, no man maketh profit of his doctrine and admonition.

Luke ix. 54.
2 Kings i. 10.
2 Tim. i. 7.
Isa. i. 7, 8.
Mic. vi. 8.

12. Like as when the apostles said unto Jesus Christ, "Lord, wilt thou that we command that fire come down from heaven and consume these Samaritans that deny Thee lodging, as Elijah did?" He answered, "Ye wot not of what spirit ye are:" even so there are some ministers who think to imitate the prophets in bitter and sharp reprehensions, but they

are not led by the like spirit, for they do it either to purchase a reputation of zeal, and to be thought such as will spare none, or for some other perverse passion. "God," saith St. Paul, "hath not given to us the spirit of fear, but of power, of love, and of sound mind;" thereby showing that pastors truly must not fear the appearance of persons so as to dissemble their sins and offences, but must be strengthened by the Spirit of Christ, to discover and open their wounds, that they may be healed; but to this power and boldness they must join on the one side discretion and soundness of mind, whereby to be able to yield a reason of their power and boldness; and on the other side, such love and charity that their reprehensions and threatenings may proceed from a heart not provoked, bitter, or flowing with revenge, but as having compassion on such as do amiss, seeking by love to reclaim and reduce them into the way of salvation.

13. Like as, if a sick body, troubled in mind, should spit in the physician's face, yet would he not be so displeased as to forsake and give him over; or like as, if the nipples of a woman's breast should be so sore that she could not suffer her child, without great pain, to take them, yet would she endure all to suckle her child: even so must pastors deal with their flocks, though they be wronged and slandered for the truth's sake, even of some of their own people, yet, with patience, they must bear it, and seek to cure and reduce them to amendment of life.

2 Tim. ii. 24; iv. 2.
2 Cor. vi. 4.

14. Even as when the physician hath prescribed some potion or recipe for the cure of his sick patient, returning the next day, he inquireth concerning the operation thereof, and feeleth his pulse, that he may learn his disposition and thereafter order for him himself: so, likewise, it is not enough that the pastor preach, reprove, exhort, and comfort his charge, but he must also seek to understand how every member thereof is disposed, and what his preaching and catechising have wrought in them.

Ezek. iii. 14.
Heb. xiii. 17.
Acts xx. 28.

15. As, at a feast, when one that sitteth at the table eateth nothing, we are wont to demand whether he be well or no: even so, if any of those that are committed to the pastor's charge do not eat of the spiritual food unto him offered, by preaching and catechising, it is to be feared lest he be crazed or not well at ease, and therefore, without delay, the pastor is to hearken out (observe) the cause, and diligently to see to his cure and to procure him an appetite.

16. As Jesus Christ requireth that His sheep should not only hear His voice but also follow Him: even so it is the pastor's duty to learn whether his parishioners do follow the doctrine preached unto them; and, to that end, he is to visit his people, by examining them whether they be instructed in the knowledge of the principal points of doctrine required to salvation, whether they persevere in the truth, whether they profit in pureness of life and holy conversation.

Acts xv. 36.

17. As good parents have this care and diligence toward their children that go to school, that they cause them to say their lessons or look upon their writing, and, by such examination, try and see whether they profit or no, but finding them to be negligent and faulty, they reprove, admonish, and exhort them to their duty: so, in like manner, must good and faithful pastors deal with their people, following the example of St. Paul.

1 Thess. ii. 10.
Acts xx. 20.
Jer. xxiii. 2.

18. As a careful shepherd seeketh his lost sheep, a surgeon bindeth up wounds, a physician trieth all medicines for the cure of the sick, and a father seeketh all means to reclaim his unthrifty son into the right way: even so, likewise, are the ministers of the Word bound to all these and the like duties towards people committed to their charge.

Ezek. xxxiv. 4.

19. As men ordinarily and grievously afflicted with sickness, feeling the same, and having some apprehension of death, are then most troubled with impatience, mistrust, and other temptations and dangerous assaults, wherein the devil practiseth his uttermost endea-

Ezek. xxxiv. 2.
2 Kings xx. 1, 2,
&c.

vours : so have they at that time especial need of the presence of their pastors, to visit, to comfort, and strengthen their patience and faith.

Esther xiv. 3, &c.
Eph. vi. 19.

20. Like as Queen Esther, when she was to speak to King Ahasuerus for the bodily health of her nation, prayed unto God to give her convenient words : even so much more ought the pastor and preacher to pray unto God to give him grace to speak well and truly when he is to preach the Word and doctrine of the everlasting salvation of His people.

Acts vi. 4.
1 Sam. xii. 19, 23.

21. As he that is to preach must seek to be heard willingly, and with understanding and obedience : so must he know that he shall the sooner attain thereto by prayers unto God for means to speak well, and therefore he is to pray both for himself and for his hearers.

Acts vi. 2.
2 Tim. ii. 4.

22. As the husbandman's mind and care are ever upon tillage, sowing, and reaping, and the mariners' upon their ships, winds, and havens : so must the thoughts, minds, and affections of the ministers of the Word run only upon instructing, comforting, exhorting, edifying, and saving of the souls of their parishioners.

2 Sam. vi. 6.

23. As God was angry with Uzzah, and slew him, for that he imagined that the Ark of God must needs have fallen had not he stretched forth his hand to hold it up, which was beyond his calling : even so the ministers of the Word ought to fear, and that justly, lest God confound them in their ministry for meddling in civil causes and undertakings above their callings.

24. Even as the soldier that is enrolled to serve in the wars, so soon as he heareth the drum, must forsake wife and children, house, shop, and all other affairs, that nothing may hinder or withdraw him from the service of his captain : so much more ought pastors, whom the Sovereign King hath enrolled for spiritual warfare and the holy ministry of the Word, keep themselves from all civil and political affairs, and such as belong not to their vocation, to the end they may wholly serve and please Jesus Christ.

25. As a brook, sufficient to drive a mill or carry a boat, being cut into many ditches, will not be able to do either : even so the pastor that meddleth with many occupations and much worldly business is very unprofitable for any.

1 Tim. iv. 12.
Tit. ii. 7.
1 Pet. v. 3.
Matt. v. 14-16.

26. As, in a dark evening, one goeth before with a torch or lantern for others to follow : so the life and conversation of the pastors ought to be as a burning torch to guide others in the way of salvation and life everlasting.

James ii. 17.

27. As faith without works is dead : even so the doctrine of ministers is of no force where it is not accompanied with holiness of life.

2 Cor. xii. 7.
Luke xxii. 24, 25.
Matt. xxiii. 12.

28. As worms do usually breed in fat cheese : even so ministers that most plentifully have received the graces of God are most subject to ambition.

29. As, when one of our eyes turneth aside, the other turneth the same way : even so all the consultations, affections, and deeds of pastors ought jointly, and in a holy harmony, to tend to one end, even to the glory of God and edification of His Church.

30. As they that jointly do bear the mast of a ship, or any other great piece of timber, upon their shoulders, do employ themselves in a joint labour, and all tend to one thing : so pastors ought to be joined and united in the affairs of the Church of Christ, that happily they may advance and finish their work to His glory.

Patience.

1. As, in playing tables, we know not what cast shall happen, but, whatever happeneth, it is the players' part to play well : so what things shall happen in our life is not in us to appoint, but, whatever happeneth, it is our duty by patience to accept and use well.

2. As the apostles did wait with patience for the promise of Christ, for, so soon as He was ascended into heaven, they came straight to Jerusalem, where they continued ten days, till the Holy Ghost was sent: so, likewise, must we prescribe no time to the Lord, but patiently wait for those things which we want.

Acts i. 11, 12; ii. 1-4.

3. Even as the husbandmen, labouring in tilling and sowing their fields, do patiently look for fruit: so the godly ought by patience to look for the end of faith, which is the salvation of their souls.

James v. 7.

Patience in afflictions a perfect trial of true Christianity.

1. EVEN as in a sea, moved and tossed with great waves and mighty surges, the pilot's skill and wisdom is thoroughly tried, and his manliness and courage perfectly seen: so, likewise, a man that is godly without dissembling, and religious without hypocrisy, in the midst of terrible tempests, of great troubles, when he is thrown up and hurled down, tossed here and crushed there, in a thousand storms of dangers, then his patience, his spiritual courage, and his immoveable constancy in virtue and true holiness are declared.

2 Sam. xvi. 5, &c.

2. Like as when a child, being corrected and punished of his father, suffereth it patiently, his father hath the more pity upon him, and holdeth his hand and ceaseth the sooner; but if the child show himself froward, cry loud, or murmur and grudge against him, then is the father the more angry and fierce over him, and beateth him the more sharply: even so the heavenly Father punisheth the patient man more easily, and healeth him the sooner; but towards them that murmur against Him, He showeth Himself sharp and fierce.

3. Like as the bird that is caught with the lime rod, the more she striveth to deliver herself, the more do her feathers cleave and hang to the lime; or as the fish that is caught in the net, the more it seeketh to get out, the more it windeth itself in; or as he that is bound with chains and fetters of iron, the more he trieth to flee, the more harm he doth to himself: even so such as are froward and impatient in adversity do increase their sorrow and hurt themselves the more.

4. As he that hath a heavy burthen upon his back, the more he struggleth and striveth, shutteth and moveth the same, the more doth it grieve him: even so the more froward and impatient a man is under the cross, the more grievous and painful is it unto him; for a good heart in adversity taketh away half of the misery, and the fear of adversity and pain before it cometh is worse than the pain itself when it cometh.

5. Like as, in a school of defence, he that showeth the most manly touch, and hath won the victory, hath the greater commendation and higher honour: even so is it much more commendable and a greater honour to overcome and subdue our spiritual enemies, and to have the victory against the assaults of the flesh and the devil.

6. As he that forsaketh his bodily master without a just cause is regarded before the world as a man that lacketh faith, truth, and honesty: even so, likewise, it is a great point of dishonesty and unfaithfulness for a Christian, in the time of affliction under the cross, to forsake Christ and His Word, and through impatience to work and do against the same.

7. As when men in warfare, lying in camp, will play the sluggard, and be slothful and not resist their enemies stoutly and manfully, their friends are destroyed, their houses spoiled, their villages set on fire, their dear friends and neighbours murdered and slain, and their wives and daughters defiled and ravished, and all goeth to havoc and is full of misery: even so, in the spiritual warfare and field, if we yield unto the flesh and the devil, and resist them not manfully and constantly, we cast ourselves into perpetual danger, misery, and unquietness; but if we fight against our ghostly enemies stoutly and patiently, we may the sooner attain to perpetual rest and quietness.

8. Like as he that is sick, if he will not receive the medicine, because it is bitter and sour, it is no marvel or wonder if the same man perish in his sickness and disease; but if he would suffer himself to be handled after the mind and counsel of the physician, he might overcome the smart, and have good hope to be restored to his health again: even so all right and faithful Christians that are patient in adversity may conceive a much more steadfast and sure hope that they shall attain to everlasting rest of body and soul; whereas, contrariwise, they who remain and continue in their frowardness and impatience against God the heavenly Physician must smart for it everlastingly, both in body and soul.

9. As popes feign that there is a tree which, for every branch that was cut from it, would presently send out two, and the more men laboured to kill it, the more the life of it increased: so must men afflicted double their patience and virtues by persecution, and not be killed at the first stroke.

10. As a good soldier that hath manfully and carefully done his endeavour in the battle conceiveth a certain and sure hope that his prince, for whom he hath fought and hazarded his life, will give him thanks, recompense him, and give him some preferment: even so when, as by constant patience, our faith hath been proved and found good, then doth our hope increase more and more, and we do conceive a firm assurance and sure certitude of our salvation.

Patience in all crosses whatsoever, so that we may live with God afterwards.

Luke xv. 18, 19.

1. As the prodigal desperate son did so humble and submit himself, that he desired no more to be taken for a son, but to be put to labour as a day labourer and an hired servant, so that he might but only remain in his father's house: even so whatsoever God sendeth we ought to take patiently, so that we may but only dwell in the house of God, in heaven, with Him everlastingly.

2. As that pilot is to be praised who can rule a ship cunningly not only in calm weather, but in time of tempests: so he is a good governor of himself who can do it not only in prosperity, but who doth also overcome adversity with patience.

3. As Noah's ark, the higher the water and flood rose, the higher it did rise: so must our courage and patience be in the deepest troubles.

Peace and prosperity.

Ezek. xiii. 10, 11.

As a building set up with untempered mortar, the mortar crumbleth and washeth away with every storm: even so is the peace and prosperity that false prophets promise the people, and preach unto them out of their own hearts when God hath not sent them.

Peace of conscience.

Heb. x. 22.

Rom. v. 1; xv. 16.

1. As all men naturally in Adam are corrupt, so all men naturally have corrupt and defiled consciences, accusing them and arraigning them before God's judgment for their sins, in such wise, that every suspicion of death and fear of imminent danger maketh a natural man stand aghast at his wits' end, not knowing what to do; but, by faith in Christ, the Christian is persuaded of remission of his sins, and so the disquietness of his conscience is appeased, and he hath an inward peace in all extremities which cannot be taken from him.

2. As he that drinketh quencheth his thirst : so, likewise, he that thirsteth after peace of conscience with God, and righteousness to be allowed at His judgment-seat, findeth it, and quencheth his thirst by drinking of the blood of Christ. John vi. 54, 55.

3. Even as, after great showers and storms of rain, the air is cleansed and cleared : so, after great troubles, sorrows, afflictions, and temptations, cleanness of heart, quietness of mind, and peace of soul and conscience do follow.

Peace and unity of the Church.

As in a true, perfect, and certain clock, the wheels being tempered, and in equal and due proportion divided, do perform their courses, and do keep their several compasses without jarring or differing one from another, evenly and alike—so that one moving, the others are moved ; and one standing, the rest stand and stir not ; so that, though they be many in number, in form, fashion, and agreement, yet they are but one : even so, in a Christian commonwealth and Church, there ought to be one and the self-same will, and so great a concord and likeness of minds, reconciled and drawn together with the infrangible band of sincere love in Christ, that though in bodies they be infinite and innumerable, yet, in unanimity, consent, and good agreement in the Lord Jesu, they should be all as one man.

Ps. cxxxiii. 1.
Luke i. 79.
Eph. iv. 3.
Rom. xiv. 17.

God protecteth the Penitent.

1. As the root is the foundation whereof trees are stayed and whereby they receive their nourishment : even so all such as are penitent and sorrowful for their sins, and lean only unto the mercy and protection of God, shall surely prosper, be perdurable and lasting.

Job xxxix. 19.
Hos. xiv. 5.

2. As a city, the walls and defences whereof are broken down, is in danger of every enemy that is of force and might : even so man, who hath no stay of his appetite, affections, and desires, is always easy to be despoiled of any that will seek it.

Prov. xxv. 28.

Penitent heart.

As the beggar is always mending and piecing his garments where he finds a breach : so the penitent and believing heart must always be exercised in repairing itself where it finds a want.

People.

As there is nothing more moveable and inconstant than waters, and when once stirred up, then they be furious and outrageous : even so the common folk or people are also moveable and inconstant, and, being moved, are outrageous and mad.

People imitate their Prince.

1. As the sea, especially that which is called Mare Mediterraneum, is wont to imitate the air—as, if the air be calm, the sea is very calm ; but if the air be stormy, the sea is also very stormy : even so the common sort of people in all places, for the most part, do follow their prince. If princes be just, subjects love justice ; if the prince be ungodly, they embrace ungodliness.

Matt. ii. 3.

2. As a brook doth follow the nature of the fountain from whence it cometh: so the people do follow the disposition of their prince. The fountain being troubled, the brook is troubled also; and the prince disquieted, the people find no peace.

Who is said to be Perfect.

Gen. xxii. 2, 3, 4,
6, 9.
Matt. xix. 21.
James i. 4.
Gen. xvii. 1.
Matt. v. 48.

1. As Abraham because, by faith, he preferred obedience toward God before the life of his most dear and only son, is said to be perfect; and the young man following Christ, if he had preferred poverty and liberality toward the poor before his riches, had been perfect according to the sentence of Christ: so, likewise, every one who, by a true faith, preferreth obedience toward God before all things of this world is said in Scripture to be perfect; and, on the contrary, they who prefer worldly things—their own affections, honour, glory, pleasures, and divers other deceits—before obedience toward God, are imperfect—yea, they do but in vain glory in the name of Christians.

2. As all men, through Adam's fall, have in them by nature the seeds of all sin, no sin excepted, not even the sin against the Holy Ghost: so, by grace of regeneration through Christ, all the faithful have in them likewise the seeds of all virtues needful to salvation; and, hereupon, they both can and do endeavour to yield perfect obedience unto God according to the whole law.

Persecution a means to enlarge the Church.

Ps. xcii. 12.
Acts iv. 3, 4: xi.
19-21.
Phil. i. 12-14.

1. EVEN as the palm-tree, the more it is laden and pressed down, the more it groweth and stretcheth out or spreadeth its boughs in length and breadth: so, likewise, the Church, the more she is persecuted and afflicted, the more force, courage, and liveliness, she taketh to herself.

Exod. i. 12.

2. Like as roses and lilies are accustomed to flourish and to increase among thorns: so this is a common thing to the Church to flourish and to increase in the midst of persecutions.

3. As he that bindeth fire in his napkin doth not extinguish the same fire, but burneth his napkin, and so the fire is made greater: even so they who persecute the godly do only make them more famous and bring themselves to destruction.

We must labour to come to Perfection.

Phil. iii. 14.
1 Tim. i. 13.
Rev. xxii. 11.
1 Sam. xvii. 36.

1. As they who leap, the further they go backward to fetch their race and run, the further they leap forward when they have run: so we may look back a little and remember that we have done ill to amend it, and also that we have done well to continue in it; otherwise, the remembrance either of vices or virtues is so far from putting us any whit forward, that it casteth us quite backward.

2. As they who dye cloth do not immediately change one contrary colour into another, but first turn a white into an azure, and then make a puke of it: so we can never hold colour as a good puke, except first our white be turned into an azure—that is, except first we do well and forget that which we did ill—except first we happily unlearn that which we did unhappily learn.

3. Like as they who work in wax cannot frame any new impression in it till the old be defaced: so the image of Caesar, the prince of this world, the devil, must first be defaced before the image of Christ can be formed in us, that so we may endeavour to come to perfection,

4. As the Israelites were commanded, not once in a week or once in a month, but every day, to gather manna, except only the Sabbath-day: so we must never stand still, but every day be doing somewhat till we come to the Sabbath of our everlasting rest in heaven.

Exod. xvi. 26.
Isa. xxviii. 10.
Gen. xvii. 1.

5. Even as they who run in a race bend forward their breasts and stretch out their arms, to show they have a desire to run faster than possibly their feet can follow them: so, in like manner, we who run in this course of Christianity must cast away everything that presseth down and sin which cleaveth so fast, that we may endeavour and stretch ourselves to those things which are before.

Heb. xii. 1.

6. Like as Æolus left all other winds which might have been a trouble to him with his friend Ulysses, to be packed up in a mail, and kept only the western wind for his own use, to bring him home to his country: so we must reject all other things which may be as contrary winds to drive us from the shore of salvation, and retain only the western wind of the Spirit of God, whereby we may labour and exert ourselves toward that which is before, and stretch out our sails and so come safely to the haven of heaven.

7. As the silkworm keeps her body spare and empty, and is wont to fast two or three days together, that she may stretch out herself the better and spin her thread the finer: so, likewise, we must endeavour to bring under our bodies, and diet them for the nonce, that we may not any longer weave the spider's web, but, with the silkworm, spin a new thread.

1 Cor. ix. 27.
Isa. lix. 5.

8. Like as the viper, perceiving her old skin to be so stiff that she cannot easily stretch out herself in it, strips it quite off: even so, after the same sort, we, who are by nature a generation of vipers, must strip off our old skin, and perceiving we cannot well do our endeavour and stir ourselves in the armour of Saul, we must, with David, put it off, and put on the armour of light, that so we may come to perfection.

Col. iii. 9.

9. Even as when long war had been between the two houses of Saul and David, at length the house of Saul waxed weaker and weaker, and the house of David waxed stronger and stronger: in like manner the spirit must always endeavour (exert) itself to that which is before, and never leave fighting with the flesh till the house of Saul, which was a limb of the devil—that is, the flesh—wax weaker and weaker, and the house of David, which was a figure of Christ—that is, the spirit—wax stronger and stronger.

2 Sam. iii. 1.

10. As Abraham did run from the door of his tent to meet the angels: so must we endeavour to run forward, not only looking for, but also hastening unto the coming of the day of God, that we may (if it be possible) meet the Lord in the air, with all His holy angels.

Gen. xviii. 2.
2 Pet. iii. 12.

11. As the cherubims spread out their wings on high and covered the mercy-seat: so must we spread our wings, stretch out and endeavour ourselves, and be always pressing and ready to fly, as it were, to do the will of God, if we would have His will done on the earth as it is in heaven.

Exod. xxxvii. 9.

12. As he that hath the thumbs of his hands cut off may, perhaps, do something, but he is so long about doing a little, that it were better for him to sit still and do nothing than be so long trifling about nothing; or as he that hath the toes of his feet cut off may, peradventure, go forward, but it is at such a snail's pace he goes, that it were better for him to stand still and not go at all than go so slowly: so we, likewise, must not go forward as though the thumbs of our hands and feet were cut off, but rather we must strive to come to perfection, and to run as fast as it is to be supposed that that mighty man could who had upon every hand six fingers and upon every foot six toes.

2 Sam. xxi. 20.

13. Even as those living creatures in Ezekiel did run and return as lightnings: so must every one who is enlightened with the Spirit of God follow as swiftly as lightning, which doth not more rapidly flash down from heaven than he must in affection mount up from earth to heaven.

Ezek. i. 14.

Exod. xii. 17.

14. As the Israelites were commanded to eat the Passover in haste : so, in like manner, all we who are true Israelites must gird up the loins of our minds, and follow hard, and run apace towards perfection, and redeem the time, that both the wrath of God may pass over us and the mercy of God may abide with us.

Isa. xl. 31.

15. As the ostrich never flies with its wings, but only lifts up its body with them when it runs, and in the pinion of each wing he hath a sharp spur, wherewith he pricketh his own self, that so he may run the faster : so we ought, by all good means, to quicken our dull dispositions, that we may follow hard, even as we see the ostrich eggeth itself forward with the flapping of its wings.

16. As Pindarus writeth, that King Theron's coursers were such as would never be weary of going : so we must follow and still endeavour to come to perfection, and never be weary of well-doing.

17. As Atalanta, ranging out on the right hand to gather up those golden apples which Hippomenes, for the nonce, threw forth before her, did lose the wager she ran for : so, likewise, they who are not thankful to God for the glorious peace and prosperity of His Church, but run after every fond and strange-devised doctrine, and take up all pretty novelties—as golden apples—which every man lets fall, shall miss the mark and lose the garland of glory, and so never attain to perfection.

Acts xxi. 3.

18. As Paul left Cyprus on his left hand when he sailed toward Syria : so we must (if we will run towards the mark of perfection) leave all atheism, all Gentilism, all Popery, all profaneness, all lewdness, on the left hand ; and, also, we must forsake all those worldly affections which may draw us any way from the mark of true godliness.

Judges xx. 16.

19. As gunners wink with the left eye that they may level more truly : so, likewise, we must not behold any ungodliness or sinister dealing with our eyes, but we must aim directly toward Christ, and either, if it be possible, hit the mark of perfection, or at leastwise, with those left-handed Benjamites, come within a hair's-breadth of it.

20. Like as when Diogenes, seeing a bungling archer shoot, ran as fast as he could to the mark, the lookers-on demanded what he meant in so doing, he answered, to make sure that he might not be hit ; “ for this fellow,” says he, “ means never to come near the mark ” : so, likewise, when we see profane stragglers starting aside like a broken bow, and roving a great way on the left hand, we must rather labour to attain to perfection, that so we may not only keep ourselves safe from the danger of their ill example, but also may give aim, as it were, to others by our good example, and so direct them that they be neither wide nor short from the mark of perfection.

Gen. xliii. 10.
1 Kings xix. 20.

21. As Joseph's brethren stood so long dallying and delaying and trifling out the time, that, having a journey to make to buy corn, they might have returned twice before they went once ; or as Elisha, when Elijah called him, went about the bush, as we say, and would needs go bid his father and his mother farewell before he would follow the prophet : so, when we are called of God to profess His religion, we may not stand temporising and circling, and consulting with flesh and blood, before we follow toward the mark of perfection ; neither must we fetch a compass, but rather endeavour with a straight course to come to Christ at once.

Eph. iv. 14, 15.
Luke vi. 24.
Heb. xiii. 9.
Matt. vii. 25.

22. As the bee, when about to fly home to her hive, and fearing lest, if she should be taken by the way with the wind, she might perhaps be blown about in the air, counterpoises herself with a little stone, and so flies straight home : so, likewise, we must not be wavering, and carried about with every blast of doctrine like a reed shaken in the wind, but must be built upon the chief corner-stone, and grounded upon the rock, and established with grace, that howsoever the rain fall, or the floods arise, or the wind blow, or what times soever come, we may stand fast and always follow Christ directly till we come to perfection.

23. As Theseus, being guided by Ariadne's thread, which she tied at the entrance into the labyrinth of Dædalus, escaped all the danger and error of it: even so we must make Christ the door by which to enter into the labyrinth of all our affairs, and tie Rahab's thread at this entrance and follow it all the way, that so we may be safe, and go in and out, and find pasture, and come to perfection.

Josh. ii. 14.
John x. 9.

24. Like as a lusty hound of a good kind ordereth his going so well that, though he have run over many fields and through a thousand thickets already, yet he never remembereth any labour which is behind, but forgetteth it; and, if he chance to lap water in some brook by the way, yet even while he lappeth he lifteth up his head and still goeth on, and plieth him forward to his game: so must we do in this pursuit of perfection. Seeing Christ hath now sprinkled all the way between heaven and earth with His blood, and so hath made it a fresh and living way, therefore we, who have noses like the Tower of Lebanon, must, as bloodhounds, trace Him by the foot, and run after Him in the smell of His ointments, and hunt hotly upon His fresh and living way with a fresh and lively faith, and, though we have gone very far, and done a thousand good deeds already, yet we must always forget that which is behind, till we have gotten, if not the children's bread, yet at the least some little crumb of mercy that falls from our Master's table—some little drop of blood that falls from our Lord's side—which will be sufficient to make us perfect men in Christ.

Heb. x. 20.
Cant. i. 4.

25. Even as that altar of perfume was placed, not in any common room or in any odd corner of the tabernacle, but in the sanctuary itself, somewhat beyond the veil, close to the golden censer, very near the mercy-seat: so a Christian heart, which is a spiritual altar of perfume and of a sweet savour to God, must daily endeavour itself to that which is before, and still more and more aspire to heavenly things, and always nearer and nearer approach unto perfection and unto the throne of grace, and continually higher and higher advance itself to Him who is the highest and holiest of all.

Exod. xxxvi. 6.
Heb. ix. 4.
2 Cor. ii. 15.

26. As the Israelites, so soon as they had pitched in Mithcah, which signifies sweetness, by-and-by removed their tents to Hashmonah, which signifies swiftness: so we must join sweetness and swiftness both together, and, as soon as we have tasted and seen how sweet the Lord is, presently we must remove our tents from thence, and follow hard and run, not only sweetly, but also swiftly, in the way of peace, which leadeth unto perfection and life.

Numb. xxxiii. 29.

27. As a pomegranate hath many grains within its case, and a little round circle or crown without it upon its head—now these grains, being sweet in taste and red in colour, are orderly set one by another and point up, or, as it were, look up altogether to the crown: so, in like manner, we who are plants of the Church, as an orchard of pomegranates, must grow and go on still to perfection, not only when we enjoy the sweet taste of pleasant prosperity, but also when we bear the red colour of bloody persecution, and, consenting in a kind of conformity and perfect peace and unity one with another, we must point up altogether with the finger of faith to Christ, and look up continually with the eye of love to our Head, who, by being first crossed, is now come to be crowned with honour and glory.

28. As Jacob wrestled all the night long, and never gave over till about the breaking of the day, when he was called "Israel": so, likewise, we must wrestle all the night long of this life, and never give over till the day break, and the shadows fly away, and we come to the marvellous light and sight of God by perfection.

Gen. xxxii. 24.
Mark xiii. 35.
Cant. iv. 6.

29. As Joseph signifieth increasing, and Arimathea signifieth getting the reward: so we must always increase and go on to attain perfection till we get the reward.

30. Like as they who run their horses for a wager spur them hardest at the race's end: so, seeing our salvation is nearer now than ever it was, therefore we must run faster than ever we did, because the very horse and mule and divers other brute beasts, which

A Treasury, or

have no understanding, though they have been never so much wearied and tired before, yet, when they come near home, they will mend their pace ; and, therefore, the more to blame should we be if, having travelled thus far already in the way to perfection, and being come by this time almost to our journey's end, we should now go no further, when, indeed, we ought, if it be possible, to run much faster to our everlasting home in heaven.

31. As the holy angels blush and hold down their heads when they see us stumble or trip never so little : so, on the other side, they shout and clap their hands when they see us run cheerfully in a good course and come away apace to perfection.

32. Even as a royal king, when one of his nobles returns home who hath in a foreign country, by chivalry or feats of arms, or other like excellent parts, achieved and gotten great renown to his realm, presently sendeth for him to his court, and in open audience giveth him words of grace, and advanceth him to high preferments and honour : so Christ, our most magnificent King, immediately upon our arrival and entrance into heaven out of the foreign country of this world, will reach forth unto us His holy hand, conducting us to the eternal tabernacles of rest ; and as for all the prayers that we have made, all the tears that we have shed, all the alms that we have given, all the other exercises of Christian life that we have performed, though never so secretly, in this pursuit of perfection, He will openly reward them and most gloriously crown them, when all the host of angels shall triumph for our coronation, and the blessed saints shall think themselves more perfect for our perfection, and all the court of heaven shall applaud our praises, and God Himself shall say " Amen " to our felicities.

33. As they who, by the counsel of Hesiodus, do often add small things to small, and so at last become rich : so he who groweth in virtue more and more at last becometh perfect.

Performance of God's Commandments.

Matt. xviii. 24.

LIKE as, if a debtor were bound to pay a thousand pounds which he oweth unto his creditor, if the same creditor did demand this debt of him being due, and he were not able to satisfy or pay him, yet this creditor should not do unwisely to ask of his debtor his thousand pounds : even so no more is God unrighteous to ask and require of us the performance and due observation of all and every part of His commandments at our hands, although we cannot satisfy it accordingly.

Persecution.

Ps. civ. 6.

1. As waters raised by great rains pour down suddenly with great rage and peril of drowning to many : so, also, are the persecutions of the Church, if God do not miraculously rescue it from them.

Phil. iv. 13.
2 Cor. xii. 10.

2. As, by running in the course, the agility or swiftness of a horse is known ; as the strength of a man is known by combat ; as the savour of many drugs is known by rubbing or bruising of them, or casting them into the fire : even so the constancy, faith, zeal, and other virtues which God communicateth, by His free election, to His elect are manifest by persecutions, which otherwise should be hid.

1 Cor. vi. 19, 20.
2 Cor. vii. 1.

3. As even the most careless husband will not in any wise content himself if his wife, giving over her body to whoredom, should say unto him that she keepeth, nevertheless, her heart for him : even so every faithful Christian ought to shun such false Nicodemuses as those who, to avoid persecution, will abandon, by a sacrilege intolerable, their bodies to idolatry, and so consequently to the devil, at the same time reserving, as they say, their hearts unto God.

4. Like as, in the vineyard of Engedi, there is a kind of wood which, if a man prick it or cut it, it sendeth forth a sweet ointment ; but if it be not cut or pierced in some way, it doth not smell so sweet as otherwise it would do : so it is with men and Christians that are persecuted undeservedly.

5. As the sun, when in the midst of the day he is highest, is then hottest : so, likewise, persecution is the companion of the pure and uncorrupt religion of Christ.

6. As the inhabitants of the city of Meroz were accursed by the angel of the Lord, Judges v. 23. because they came not forth to help the Lord, &c. : even so such as are slack and negligent to assist the Lord in the time of persecution, in not suffering for His sake, shall be cursed.

7. As he who runneth for a prize or wager doth not look and fix his eyes on them that stand by, or on such as go this way and that way, but casteth his eyes altogether, and bendeth his force to come first to the goal, and looketh on them that run with him, and endeavoureth that those behind him may not overcatch him, and striveth that he may overtake those that are before him : even so should we leave off looking at those that will not cheerfully run the race for heaven's bliss by the path of persecution with us, and cast our eyes toward and on the end of our race, and on them that run before us, that we may overtake them, and on them that run after us, that we may provoke them to come the speedier and faster after us.

8. Like as, when a man shooteth for a great wager, he will not cast his eyes in shooting either on them that ride by the way or upon the standers-by, but rather on the mark that he shooteth at, otherwise it were not likely that he should win the game : so, likewise, in time of persecution, we must set our eyes on the mark that we shoot at, even Jesus Christ, who, for the joy which was set before Him, did joyfully carry His cross, contemning the shame thereof, and is now seated on the right hand of God His Father. Heb. xii. 1-3.

9. Even as in times past the people of Gog and Magog did sore molest and afflict the people of God : so, in the time of Antichrist, persecutions and most grievous wars shall arise, wherewith the Church of God shall be shaken and laid waste. Rev. xxi. 7, 8.

The godly profit much by cruel Persecutions.

As, if a man much moved with anger, and through indignation and wrath, intending to kill his brother, should throw at him precious stones, goodly pearls, and rich jewels, it would not damnify nor hurt his brother, because he would gather them up, keep them, and enrich himself with them : even so tyrants disposed to kill, and with fire and sword put to death the saints and servants of God who do excel in true piety and unfeigned love to God and man, do persecute and torment them with divers sorts and kinds of martyrdom, of which things the children of God are glad and do rejoice and grow stronger and richer in Christ ; for being thoroughly armed with a godly patience, they do take and bear persecutions most quietly for God's sake, without murmuring or grudging, even as their cross, wherewith most willingly they follow their Lord and Saviour Christ, and do account such tortures inestimable riches, and themselves happy, that they be thought worthy to suffer such things for the truth's sake and in the Lord's quarrel. Acts v. 41.

Persecutors are often given over themselves.

As God, in great mercy, often stayeth the rage of our enemies, that they cannot so spoil and make waste the bodies and lives of the godly-minded and such as daily labour and profit in the true fear of God as they would ; nevertheless, they remain unchanged, even as men who have vowed and given themselves over to the will of Satan, having their hearts set on those things that are evil and their feet swift to commit sin. Prov. i. 16

Obstinate Persecutors irrecoverable.

Matt. vii. 6.

As it is mere madness for men to go about to cherish the dog that they know to be mad, seeing they put themselves in danger of his rage, and yet do him no good : so, likewise, is it a great folly for a man to go about to convert by the Word of God those who, by plain tokens, have shown themselves persecutors of the truth, not of zealous ignorance, but of wilful and malicious obstinacy.

Proud Persecutors who think that, without God's leave, they may deal as they list with Christians.

Ps. lxxv. 6, 7;
cxxxvii. 1, 2.
Prov. x. 22.
Luke v. 5, 6.

LIKE as Canute, some time king of this realm, standing by the water side after a great rain, and marking how the water did rise, and by degrees so increased, that it wet his feet where he stood, thought, being so proud of heart, that whatsoever he said every thing would obey, and straight commanded the water that it should arise no further nor wet its master's feet any more; but when he saw that the water rose still, and would not obey him, but ran into his shoes, he perceived his foolishness, and confessed there was a God and King above him, whom only the waters would obey: even so all greedy churls and covetous cormorants shall well perceive, when they have wrought themselves weary and gotten little, that all increase comes from the Lord and not of themselves.

Perseverance to the end.

1 Cor. ix. 24.

1. As the prize or best reward for running cannot be obtained by those that either run not at all or else give over before they be at the end of their race: so, likewise, none can attain the celestial crown of glory but those who persevere in the right race of Christianity unto the end.

Heb. xii. 1.

2. As they who run in a race, having regard only to obtaining the reward, are careful to make themselves as light and as nimble as they can, and therefore throw away whatsoever is heavy or may hinder their swiftness: so godly Christians, in their course to heaven, having that glory only before their eyes, should throw sin from them, which, like a heavy burthen, hangeth upon them, and whatsoever else also that may hinder them in the way and course to life everlasting.

Persons, choleric.

As it is not usual to curb the horse in his race, but before he begin to run: even so those who be by nature choleric and melancholic are, by reasons and persuasions, to be won and restrained before they begin to be angry.

Persons of men in Christianity not to be regarded.

As echium, or viper's bugloss seed, is like a serpent's head, yet bringeth a wholesome herb and remedy against serpents: so a man uncomely may have good graces and be a help to men against the wicked.

Persons of men not to be regarded in judging of virtues, &c.

As the precious stone is but a small thing, yet is it esteemed above all huge and greater stones : so a little man, but of excellent wit, is more to be regarded than the long, large, and dull dolt.

The Three Persons co-equal in eternity.

As fire is not before heat and light, no more is the Father before the Son and Holy Ghost.

Perverse manners a cause of good laws.

As the sorest sicknesses do cause the most effectual medicines to be made : so, through the occasion of perverse manners, good and laudable laws be ordained.

Philosophy.

As the earth, heaven, and air, and such like, are not to be contemned because some have abused them and worshipped them as if they were gods : so philosophy is not to be despised although it have errors in it, but what profit soever can be gathered out of it, the same is to be applied to the use of our life.

Physic commendable.

1. As pure coral will receive no colouring, and as pure civet will never lose its savour : even so physic is so exquisitely excellent, that it need not have any counterfeit help, and the physicians have their commission so lawful, that they cannot be condemned nor justly disdained.

2. As it can be proved, by God's Word, a damnable sin for a man to kill himself with fire, water, or sword, or such like : so, likewise, it is sin for a man to destroy himself in not seeking after physicians and chirurgeons, when time and opportunity is offered for recovery.

Physician.

1. As every one cannot heal a sore that can make a salve : so every one that makes a profession of physic is not a physician.

2. As a blind man cannot see the fault of another's eyes : so an unskilful physician cannot perceive the defect of the body.

Plague or Pestilence.

1. As the lion is a most ravenous and cruel beast, who teareth all other beasts in pieces, especially the lioness, when she hath young, spareth, as they say, no prey : even so the plague or pestilence spareth no sort of men.

2. As there is no beast comparable in strength to the lion : even so the plague or pestilence is, of all diseases, the most strong and deadly, and brings down to the earth the mightiest as well as the weakest.

3. As the lion is a beast of a most hot and fierce nature : even so is the plague, as a disease, for the infected complain much of their extreme burning.

Plants.

Matt. xv, 13,

As the gardener doth root up and throw out of his garden all such plants as are unprofitable : even so such plants as God hath not planted shall be rooted out of His Church.

Pleasures.

As affliction and misery do strike at the faith of a Christian : so doth the enjoyment of worldly pleasures in the time of prosperity, or the immoderate and unlawful seeking and using of earthly pleasures, diminish the other parts of sanctification.

Vain Pleasures.

1 Pet. ii, 10.

1. As pilgrims and strangers are not wont to delight themselves with the pleasures of the country through which they travel as strangers, but so use them that they set not their hearts on them, and are ready and willing to leave them, if it were to-morrow : so also must we, being pilgrims here on earth, never set our hearts or affections on the vain pleasures of this life, but use this world as though we used it not.

2. Even as there is a kind of tickling in the flesh which causeth laughter that is both uncomely and unseemly, and like unto a convulsion and shrinking of the sinews : so, likewise, all those pleasures of the body which are provoked only by fantasy and conceit of mind are sottish, feeble, troublesome, and differing far from nature.

3. Even as the affection which a wicked person beareth to a strumpet doth exceedingly diminish the love which he should bear unto his lawful wife : so, likewise, the love we bear to these vain and transitory things, and especially unto pleasures, which, like unto an old and common whore, doth draw us exceedingly from our duties, and diminishes that zeal and affection we should bear towards our Spouse Christ Jesus and to those things which He commandeth us.

Prov. v, 3, 4.

4. As bees do first give honey, but afterward prick with their sting : so bodily pleasures (of which the epicures make three sorts—namely, to feed delicately, to drink pleasantly, and to live lecherously, the rest serving hereafter, whether they delight the eyes or provoke the body by what means soever unto pleasure, they call appurtenances) bear a show of goodness while they tickle the mind by their enticements, but in the end bring most bitter sorrow.

Jer. xlii, 23.

5. As drunkards by drinking do not quench their thirst or satisfy their appetite, but only increase the burning desire of their bodies and the insatiable intemperance of their minds : so, also, all other worldly pleasures, the longer they are enjoyed, the more greedily they are desired, and the more obstinately preferred before God and spiritual graces.

6. As the bough of a tree, being, by the growth of many years, become stiff and strong, is now far more easily broken than bowed : so, for the most part, men of age, experience, and worldly wisdom do sooner lose their lives than leave their vain pleasures and carnal desires, which they have carefully nourished and strengthened all their lifetime.

Poetry.

1. As, in slaughter, massacres, or murders painted on a table, the cunning of the painter is praised, but the fact (deed) is utterly abhorred : so, in poetry, we follow elocution (composition) and the proper form of words and sentences, but the evil matter we do worthily (justly) despise.

2. As in those places where many herbs meet for medicines do spring there also grow in great plenty herbs unwholesome and naught : so in poets and poetry are sundry things worthy and good, but there are also some other things that be very pestiferous poison.

3. As in our feeding we seek not only pleasure but health also : so is the like regard to be had in reading poetry and profane writers.

Poison.

A WICKED sentence mixed with things profitable and pleasant is like unto poison put into meat.

Poor men, although they fear God never so much, are little set by in this world.

EVEN as doves love and do delight in houses that be whited and fair to behold, and do willingly frequent sweet and pleasant places, but contemn and fly from black, foul, and unsavoury (disgusting) cottages : so, likewise, faithless and untrusty friends do hunt and seek after the friendship of those men by whose wealth and riches they may be holpen, relieved, and enriched ; but men in poverty or distressed persons, unable to fill their bellies, clothe their backs, or otherwise to pleasure them with some worldly things, they utterly despise and care not for their company, their love, nor friendship, fear they God never so much.

The duty of the Poor.

As the prodigal son, who had goods, but in wasting of them gave himself to the world and the flesh, having fallen into poverty, thought upon his father's house and returned thereto : so should the discommodities (disadvantages) and wants which the poor do find in their estates loosen their hearts from the earth and cause them to aspire to the house of their heavenly Father, where they shall enjoy all spiritual and everlasting treasures.

Luke xv. 12, &c.
Lam. ii. 5.
1 Cor. iv. 11.
Heb. xi. 24, 25.

Poorness of spirit.

1. As the first step unto health is for a man to know his disease, because he that knows his disease seeks convenient remedy : even so the first step to the heavenly riches is pooriness of spirit, because he that feeleth this seeketh riches elsewhere.

Matt. v. 3.

2. Like as sickness is by nature a step unto death, if the physician help not : so, likewise, this pooriness of spirit would send a man the straight way to hell were it not that Christ imparteth His riches unto us.

3. Like as the pooriness of beggary is not only extreme neediness, but also the open profession of the same : even so pooriness of spirit is not only the uttermost want of heavenly riches—that is, of righteousness, holiness, and innocency—but also the profession of the same want before God, of whom we desire relief in our neediness, for Christ's sake.

The Pope no Christian.

1. LIKE as Judas bare the name of a disciple and an apostle, and called Christ "Master," at the very time he endeavoured to spoil Christ both of His authority and life : even so the pope and all his confederates, although they boast themselves to be true Christians, pretending the name of Christ, yet they both rob Christ of His authority and also men of their salvation.

Matt. xxvi. 49.

2. As the lords who made the last rebellion in the North charged the inferior sort of people, in the name of the Queen's Majesty, to put on armour and to come into the field, as though it had been in defence of Her Majesty, whereas their purpose was the destruction of her royal estate and the subversion of her kingdom, that they themselves might have reigned : even so, in like manner, dealeth the pope and his affinity concerning Christ and His kingdom.

The Pope, that whore of Babylon.

Rev. xvii. 4-6.

LIKE as Christ was said to come out of Edom coloured with the blood of His enemies, noting thereby the revenge He should take on the Edomites : even so the pope, the whore of Babylon, is dyed and coloured with the blood of God's children ; yea, that whore is said to be drunk with their blood as with drink, showing that she makes no more account of shedding the blood of the servants of God than the drunken man makes of taking in drink, or the fishes of water.

Popery.

As a stick that hath been lying long in water will very hardly burn when it cometh to the fire : so, likewise, those who are plunged into the dregs of Popery will hardly be set on fire with the zeal of God's Spirit.

Popish priests.

As magicians, witches, and sorcerers, knowing their doings to be but mere guile and deceit, yet will, with certain prescribed ceremonies and dotings, amaze the minds of their inferiors : so some Popish seminary priests (blinded in ignorance, and all void of good learning and godliness) go about to entangle the rude and simple people with a sort of superstitious ceremonies, thereby to make them more subject unto them.

Posterity degenerating.

EVEN as thick and black clouds do obscure and darken the bright and glittering stars : so degenerating posterities, and such as be polluted and blemished with treachery and iniquity, do dishonour their ancestors, and do extinguish the clear light of their noble virtues, and do put upon them the ugly darkness of their own vices, that, although they be noblemen by birth and descent, yet they fall into oblivion, and by little and little are quite forgotten.

Poverty.

1. As riches and wealth oftentimes make men forget themselves, and God too : so, contrariwise, poverty putteth men forward to learn arts whereby they may both help themselves and theirs.

2. As riches, for the most part, engendereth idleness and contempt of learning and learned men : so poverty causeth sobriety and maketh men virtuous and discreet.

3. As Phidias could make the same images as well of brass as of marble or of ivory: so can a godly man show his virtues and good actions as well in poverty as in riches and wealth.

Spiritual Poverty.

LIKE as, if a king should have a certain house fast locked and close shut up, full of gold, precious stones, and costly jewels, and would promise all those treasures to one that should open the same, and would offer unto thee two keys, one of pure gold, hanging at a costly string made of silk and golden threads, but that would not open the same lock, that thou mightest go into the house, and the other of iron, rusty and ill-favoured to see to, hanging at a thong of leather or whiplcord, the which, notwithstanding, would open the door and let thee in, and thou mightest choose which of the keys thou wouldst, it were, no doubt, better and more profitable for thee to choose the old rusty iron key than the key of gold—the golden one, indeed, is more precious, but what availeth that when it will not open the door and bring thee to the treasures? The iron one is the viler, but yet it is the better: even so such a King is our God, and such a house is that heavenly habitation of His saints, wherein are inestimable treasures, endless joys, and unspeakable good things, which are worthier and more excellent than man is able to express—all which heavenly treasures God hath promised to all them that shall enter into His holy hill or house of saints. The golden key which the most part of this world do choose and trust to, that they may enter into heaven, is worldly wealth and abundance of riches, joined with covetousness, which will never open the Lord's house, where are kept His celestial and inestimable treasures; but that key doth open a foul and vile house of this world, which is full of all filthiness and abomination. The iron key is spiritual poverty, against the which the kingdom of heaven is never shut, but standeth ever wide open to all them that bring with them that key. Therefore let us make no account of the golden key, but let us, for Christ and His kingdom, forsake and dispose of the deceitful riches of this world, which are desired and sought for far and near, by sea and land, with dangers and loss of the bodies and souls of many thousands, as though men could bribe God for their sins and purchase heaven with their worldly trifles; and let us, without murmuring and grudging, with all patience of heart and mind, bear and embrace poverty and all those crosses and afflictions which unto the world seem bitter and intolerable, of which kind very many do happen in the life of men. Let us earnestly seek after the riches of the Lord's kingdom and everlasting life, for they be stable and permanent; and let us not set our hearts and affections on this world, for it waxeth old and rotten—it staggereth, is ruinous, and ready to fall.

Job xxi. 13.
Prov. xi. 4.

1 Cor. ii. 9.

Matt. v. 3.

No Power against God.

1. As an earthen bottle, when it is broken to pieces, the shards (fragments) thereof cannot be set together again: so, likewise, when God is disposed to punish wicked people, no man can help or heal them.

Jer. xix. 10, 11.

2. As water runneth and falleth away: so shall all hands be weakened and knees shall shrink when God shall punish impiety and wickedness.

Ezek. vii. 17.

Power or ability.

1. As there is a kind of serpent, having much poison, yet, for want of teeth, cannot annoy anyone: even so many do imagine mischief, but for that they lack power or ability they do no hurt,

Rom. xxi. 1.

2. Like as the marriage of man and wife is of God, but the abuse of wedlock is not of God, but of the devil : so, likewise, all power is of God, but the abuse of power is not of Him.

Praise.

As they who give unwillingly seem to have but little themselves : so they who praise other men slenderly seem desirous to be praised themselves.

Praise, or honour.

As every manner of crown is not ordained nor fit for every victor and he that vanquisheth : so some kind of praise or honour is not meet for all men.

Praising God.

1. As in a garland it sufficeth not that the flowers be fine, unless the hands of him that maketh it be fair and clean : even so, in praising God, it is not sufficient that our words be godly and religious, unless our hearts agree with our words.

Deut. xxxii. 1.
Judges v. 1, &c.
Luke i. 46.
Ps. xcvi. 1; ciii. 1.

2. As nothing is more tedious and displeasing to the ears of a good musician than jarring of strings : so nothing, in the ears of the Lord, can be more displeasing than not to sing and utter praises unto Him with the understanding.

Praises by another.

Prov. xxvii. 2.

1. As pleasant tickling, or rubbing by other men's hands, doth more delight us than tickling or rubbing by our own hands : so it is more commendable to be praised by those who are neither of our kin or familiarity (intimate acquaintance).

2. As they must not be tickled who of their own nature are overmuch given to laughter : so must they not be praised who of themselves are prone to desire praise.

3. As we are warned to take heed of a perilous place, or else therein circumspectly to behave ourselves : so ought we either not at all to praise ourselves, or else to do it moderately.

Prayer.

1 Tim. ii. 8.
John 16. 21-24.

1. LIKE as, in worldly things, it makes no matter concerning the sustentation of our bodies where we eat or drink, so it be wholesome, profitable, and convenient : so, in religion, it skilleth not (maketh no difference) where any man prayeth so that his prayer be devout, zealous, and godly in spirit and truth.

2. Like as, if a man should tell a tale before a king, he had need chiefly to be careful, if he intend to speed his suit, that he do not only speak that is true, but that he do also behave himself after a modest and comely manner in telling his tale, without either gazing about or running into by-matters : even so much more ought we to have regard, when we speak unto God, that our speech and prayer be so adorned and garnished with all circumstances of good means and behaviour, that it may be acceptable to the eyes and ears of God's majesty, not suffering our hearts to be carried away with wandering thoughts and worldly imaginations, or to be otherwise occupied in mind, and thus to forsake Him in the

midst of our prayer; for how shall God hear us when we hear not ourselves? or how would we have Him to remember us when we do not remember ourselves? This is even to watch with our eyes while we sleep with our hearts.

3. Like as the comeliness of a father is to give unto his children all such things as becometh a father to give, and the seemliness of a prince is to deal favourably with his subjects in those things which are seemly and meet for a good prince to do; and like as it falleth out divers times that children do unadvisedly ask some things of their fathers, and the subjects of their prince, which cannot be granted, if the countenance and comeliness of the persons of whom they be requested shall be saved: even so, also, it falleth out oftentimes that we do ask those things of God by prayer which He cannot as God give unto us with the countenance and comeliness of God.

4. As none who is a suitor to another will do or use anything which might offend or hinder his suit: so no man who useth prayer will flatter (encourage) himself in any thing that may or will displease God, to whom by prayer he moveth suit when and so often as he prayeth.

5. Like as it happeneth oftentimes that those who be sick do wish and desire to have of their physician those things that be unwholesome and unprofitable for them: even so many times we desire by prayer of God some things which, if they should be given us, would be contrary to us—cause our great hurt and utter ruin.

Matt. xx. 20-22.
John v. 14.
James iv. 3.

6. As men do eat and drink, which are means ordained by God for the conservation of their lives, not looking thereby to lengthen their days above their bounds which already the Lord hath appointed, but as becometh them to use that means which He hath ordained to serve His providence: even so do the godly (as men not curious to know God's providence further than He revealeth it) use prayer as a means by which He is accustomed to grant many of His children's desires, according to His good will, He having disposed them to ask the same.

7. Like as a loving and well-mannered wife will not take upon her to ask anything of her husband at all but that which she hopeth he will take in good part and do of his own free will, as if she had spoken nothing thereof; and when she knoweth what her husband's will is in things, she gladly talketh with him thereof, and accordingly as she seeth him disposed to do, she will often desire him to do it: even so godly Christians who unfeignedly love God, and know His wisdom and will is best, cannot forbear but often pray and talk with Him, and desire Him to do that which He knoweth is best, and which they know also He would do if none should ask or pray for the same.

8. As Rebekah, when twins strove in her womb, was troubled, and said, "Why am I so?" wherefore she went to ask the Lord—namely, by some prophet: so, when we feel this inward fight betwixt the flesh and the spirit, the best thing is to have recourse to God by prayer.

Gen. xxv. 22.

9. As the children of Israel, by compassing the city of Jericho seven days, and by sounding rams' horns, overturned the walls thereof: so, by serious prayer and invocation of God's name, the spirit is confirmed, and the turrets and towers of the rebellious flesh battered down.

Josh. vi. 20.
Matt. xxvii. 47.
1 Pet. iv. 7.

10. As the preaching of the Word serves to declare and convey unto us God's graces: even so in prayer we come to have a lively feeling of the same in our hearts, for it is the key whereby we open the treasures of God and pull down His mercies upon us.

Ps. cvi. 23.
Eph. vi. 18.

11. Like as, if a man be commanded to come before an earthly prince, he will order himself in apparel, gesture, and word, that he may do all things in seemliness and dutiful reverence: even so much more are Christians to order themselves when they are to appear before the living God in prayer.

Eccles. vii. 1.

12. As a child cannot, without blushing, call him father whom he cares not for, but doth continually displease through lewd conditions, and neither can a father delight in such a

child: even so with what face dare any man in prayer call God his Father, whom he makes no conscience to please, but, on the contrary, doth offend and displease Him most rebelliously by word and deed?

13. As that city which is not fenced with walls may be easily brought under subjection to the enemy, because it wanteth that which should withstand the force and encounters of the enemy: so, likewise, the devil will easily bring our souls in subjection unto him, and with no great pains lead them to all kinds of lewdness, unless they be fenced by often and fervent prayer unto God.

14. Like as the sun gives light to the body: so prayer giveth light to the mind; for as it is dangerous for a man never to see the sun, so it is much more perilous for a Christian man never to pray.

15. As trees bring forth no fruit unless they receive sap and nourishment from the roots: even so we can never increase in godliness unless we be continually watered by our prayers.

16. As thieves and robbers, beholding a man flourish his sword about his ears, will not then set upon him: even so the wicked spirits, seeing us fenced by our prayers, will straightway give back and leave us unassaulted.

James i. 6, 7.

17. As waves of water are tossed and carried away by force of wind: so, likewise, he that prayeth without faith must needs be carried away by every forcible affection, and therefore cannot look to obtain his petitions.

Luke xviii. 3, 7.

18. As women prevail with men in their suits by great importunity: even so godly Christians, by prayer without ceasing, do obtain their requests of God.

19. Like as the poor captive is always creeping to the prison door, often labouring to get off his bolts and fetters and to escape out of prison: so, likewise, must we always creep to the Lord for His Spirit by prayer, to free us out of this bondage and prison of sin and corruption, and every day come nearer the prison door, looking when our blessed Saviour will unbind us of all the fetters of sin and Satan, and fully erect His kingdom in us.

20. As a mother that carrieth her child in her arms, if it cry for the breast and suck the same, it is alive; but, being observed many days together, if it neither cry nor stir, it is dead: so, in like manner, it is an infallible note of a true child of God to cry to his Father in heaven by prayer; but he that never crieth nor feeleth himself stirred up to make his moan to God is in a miserable case, and he may well be thought to be but a dead child.

Isa. xxxviii. 14, &c.

21. Like as we see green wood lying in the fire sobbing and smoking long before it will burn: even so, no doubt, all God's children do feel a strife and combat in their spirits in many of their prayers.

Ps. xxxii. 6.

22. Like as every fencer or flourisher proveth not a valiant and courageous man when he cometh to fight in good earnest: even so no more are prayers without faith found effectual, neither can unbelieving men speak a word to the purpose, when affliction hath laid hold on them indeed; whereas a true Christian never showeth his manhood nor his cunning in this weapon of prayer more than when he is to fight for life or death, and the greater the danger is, with so much the stouter courage is he endued.

Dan. vi. 10.

23. As he who truly loveth another delighteth in nothing more than in often talking and conferring with him whom he loveth: even so where there is true and unfeigned love to God, there is a burning desire, by frequent prayer, to talk with God, such as no peril nor danger—no, nor loss of life—can stay or hinder, as may appear by Daniel.

24. As the more wood is laid on the fire the greater is the flame: so, likewise, is the continual talking with God, by prayer, a great increasing of our love towards Him; as, on the contrary, the seldomer we commune with Him by prayer, the more doth our love toward Him from time to time abate and slack, until, in the end, it be clean quenched.

25. As a certain kind of serpent, when it cometh to drink, doth vomit up all its poison : so a godly Christian, when he cometh to pray, must banish and cast away all anger, malice, and hatred out of his heart.

26. Like as a ship, with prosperous wind, is speedily carried in her course : so our prayer is more profound and is better heard when our minds are fervent with some desire. Ps. xvii. 1.

27. As Elisha did cast salt into the waters of Jericho to make them sweet : so must we salt and season our prayers with tears, to make them savoury and delightsome to God. 2 Kings ii. 21.

28. Like as, if men of great and lofty spirits, who to God are as filthy worms creeping on the earth, stand so much upon their reputation, that, as it is recorded of the senators of Rome in old time, they think it a disgrace unto them that any man should say that he had in vain asked help at their hands : even so much more will God, the great King of heaven and earth, who is as able as the richest, and as willing to give as the frankest—yea, and hath as great care, and that not without cause, of His glory as any man hath of his worldly worship and renown—think scorn that any man should say, “There is no help for me in God ! I have in vain afflicted my soul, humbled myself at His footstool by prayer, cleansed my ways in His sight, repaired to the place of His presence, and called upon Him ; there is nothing to be hoped for or gotten at His hands.”

29. Even as the smith striketh the iron while it is hot and fit to receive any form or impression : so God, although He could imprint His grace in the coldest, hardest, and flintiest disposition of the heart, yet He doth it rather when the affections of men are stirred up and inflamed, either by the ministry of the Word and public prayer, during the which regeneration is ordinarily wrought in men, or else by some private Christian exercise, as reading the Scripture and serious meditation, but especially by praying and singing psalms to God. It is in the time of such actions it pleaseth God sometimes to send His Spirit into the hearts of His elect.

30. Like as a medicine or plaster cannot heal a wound if there be any iron sticking in the same : so, in like manner, the prayer of a man profiteth him not as long as there is sinful sorrow in his mind or hatred in his breast ; for if charity be wanting all things be void.

31. Even as a child, when he feareth any evil or harm is likely to happen him, runneth to his father for help and succour : so, in like manner, the children of God run to God by prayer in all their dangers and distresses. Gen. xvi. 11 ; xxi. 17.

32. As a loving father, in regard of his ignorant and sometimes negligent child, doth give him things unasked, but not to the rebellious : even so God doth oftentimes bestow His graces and benefits upon us without prayer.

33. As parents take more pleasure to hear their children stammer than to hear some others speak eloquently : even so doth the Lord take pleasure in the prayers of His saints, because in Christ He taketh them for His children.

34. As the knowledge of God ought not to be imperfect or doubtful : so prayer should not be faint or slack, without courage or quickness.

35. Like as he that is in prison desireth ever to be delivered, whether he be eating, drinking, or sleeping ; and as he that is sick desireth always to be whole : even so doth every Christian man pray continually—yea, even when he seemeth not to pray ; for prayer consisteth not in much babbling, but in spirit and verity, and in vehement desire of the heart towards God. Matt. vi. 7.
John iv. 24.

36. As a son, being pinched with any grief or want, doth straightway run to his father for relief : so do the faithful, in the manifold miseries and crosses of this present life, seek for help at the hands of their heavenly Father by prayer. Eph. v. 2.

37. As the exercising of the body doth not only preserve it in natural vigour, but also increaseth its strength and keepeth it from sickness : so, by the daily use of prayer, we Eph. vi. 18.

shall find that the Lord will increase in us all spiritual graces, far above our own expectation or the opinion of any other.

Prayer before holy exercises.

John iv. 14; vi. 27.

LIKE AS a man diseased in his body seeketh and taketh the counsel of a physician, that, by receiving a medicine of him, he may recover his health, and so have a good stomach to his meat : so we, whensoever God's Word goeth against our stomach and that our souls loathe it, must by prayer seek to Christ, our heavenly Physician, that He may make our souls to like God's Word, which is the bread of salvation, lest we starve for want of the same.

Against Prayer for the dead.

Rom. xiv. 23.
2 Cor. v. 10.
John iii. 18.

As they who have departed out of this life be past our prayers, being either in joy or misery : even so we, having no word of God, whereupon faith leaneth, to pray for the dead, cannot but sin in doing it, seeing we do it not of faith.

Prayer morning and evening needful to be used in families.

Gen. xxviii. 18.
Exod. xvi. 21.

1. As the morning and evening is a fit and convenient time for suitors to attend upon great men ; and as the morning was a fit and convenient time to gather manna : even so the morning and evening is a fit and convenient time for Christian householders to become suitors unto the great majesty of God for spiritual manna, the food of their souls, and also for all necessities for their bodies.

Exod. xxxiv. 1, 2.
Ps. v. 3.

2. As Moses was commanded to come up to Sinai with the two tables of the law early in the morning : even so are we commanded to appear before God in our chambers early in the morning before we go abroad, having the two Testaments of God in our hands, learning how to honour His majesty in the one, and how to use our brethren charitably in the other, both which are the two principal duties of every Christian.

Prayer must be made to God alone.

Ps. l. 15.

LIKE AS, if a king would send out a proclamation that all his subjects, whensoever they had any suit or trouble, should come to himself and let him understand their case, to the intent to win his subjects' favour and to make known his good-will towards them, then that man might well be counted foolish that, knowing this, would seek and sue to some nobleman to get him to speak to the king for him, and this king might justly be offended and displeased at him for so doing : even so it standeth betwixt God and us, who hath commanded us to call upon Him in the day of trouble, so He will deliver us ; and, therefore, those that make saints their mediators do rob Him of the honour and glory due unto Him, &c.

It is our duty to be present at public Prayer.

Matt. xviii. 19, 20.
Acts xvi. 13; xx. 5.
Zech. viii. 21.
Ps. lxxv. 2.
Joel ii. 15

LIKE AS, when all the burgesses of a city do come before their prince, and with one voice crave pardon for some offence or beg some grace or favour, the prince will be more moved than if they, being absent, some one man should speak for the whole : even so, when the whole Church assembled together doth with heart and mind, in presence of God,

accompany the prayers which the preacher, as the mouth of the congregation, poureth forth, let them be assured that those prayers do penetrate the heavens and that God is moved to hear them.

Perseverance in Prayer.

As the heathenitish woman of Canaan, having abandoned all hope and comfort in the remedies and counsels of man, desired help and succour of Christ; and, although the Lord gave her at the first a rough and sharp answer, yet she was nothing abashed, nor would be so answered: even so hold thou on likewise with this Canaanitish woman, saying and crying still, "O Thou Son of David, have mercy upon me!" and so shalt thou hear at length this comfortable Gospel and absolution, "Thy faith is great! Be it unto thee as thou desirest."

Matt. xv. 22, &c.

God hears not our Prayers always.

As the physician who goes on to lance the wound hears not the patient though he cry never so till the cure be ended: even so God hears not our prayers always according to our wills and desires, but according as the things asked shall be for our salvation.

Preacher.

1. As one piece of wood cannot possibly kindle another unless the same be first kindled itself: so, likewise, no preacher can inflame his hearers with the love of religion who is not himself first inflamed with the love of God and a care of His glory, nor can he convert or teach another rightly that is not truly converted and taught himself, &c.

Luke xxli. 32.
Rom. ii. 21.

2. As an abundance of fruit or as a plentiful harvest procureth (induceth) the painful (laborious) ploughman to labour afresh and with a future hope to put his hand to the plough, bend his back to the burden, and most willingly abide the brunt of every blast, because he seeth such store of fruits from his former labours: so, surely, every godly preacher, perceiving his former practice to bring forth such profit, he is pricked forward to labour more diligently in his calling, accounting those pains his only pleasure, and making his careful hearers his daily delight, saying, "Lo! these are the trees of righteousness; these are the planting of the Lord, in whom He is glorified," &c.

Prov. ii. 30.
Isa. lxi. 3, 9.

3. As the young crab-fish, being checked on a time by her elder for going so crookedly, said, "First go you straight before us, and then we will the straighter follow your steps": so, if the preacher will have his hearers to do and practise that which he teacheth them, then he himself must do and practise that which he teacheth them, that so his good behaviour may be their example; otherwise, they will cast his own faults in his face, and say, "Physician, heal thyself!"

Luke viii. 16; xi. 33.
1 Pet. ii. 12.
Matt. xxiii. 13.
Mal. ii. 9.
Luke iv. 29.

4. As those foolish carpenters, who, building and preparing the ark for the safeguard of Noah and his family, were drowned themselves in the flood; or as a grinding-stone, which, by giving an edge to the tools, becometh itself more blunt than before; or as a candle, which, by giving light to others, is consumed itself; or as a mere stone, which directeth the poor travellers aright in their way, but yet standeth itself at a stay; or as that miserable husbandman who selleth all his best corn and keepeth the refuse to himself; or as Cyrus, the foolish wine-seller, sold others the best wine, and did drink the lees and dregs himself; or as a firebrand, which kindleth and setteth other wood on fire, but it is consumed and burnt itself; or as a sick captain, who may give his soldiers good counsel, although he himself be unable to strike a stroke; or as an alabaster box, which containeth very precious ointments for such as are sick, but itself knoweth no savour thereof; or as a library full of

Gen. vi. 21.
Matt. xxiv. 38, 39
Luke xvii. 26, 27
1 Pet. iii. 20.
Gal. ii. 18.
Ps. l. 17, 18.
Rom. ii. 21-23.

singularly good knowledge for such as are desirous to learn, but hath neither use nor profit thereof itself; or as a golden cup, full of very wholesome wine for the comfort of those that are dry, but yet it remaineth itself athirst; or as a foolish minstrel, who singeth one thing with the mouth and harpeth another with his hands: even so that minister who giveth good counsel to others, but followeth it not himself; who buildeth up with one hand, but breaketh down with the other; who preacheth soundly, but liveth licentiously; who reproveth others for stealing, and yet stealeth himself; who blameth others for adultery, but yet breaketh wedlock himself; who condemneth the ill-doings and dealings of others, and yet doeth the same things himself. Such a one may assure himself that, without speedy repentance, he shall never escape the judgment of God.

5. As there is only but one means to salvation for all, whether prophet or apostle, preacher or people, Jew or Gentile, bond or free, or of what condition soever: so, surely, those are the best kind of preachers indeed who deliver the doctrine of Christ with some experience and feeling thereof in themselves, who verily add a marvellous efficacy and force to that doctrine delivered.

6. As the sick man seeketh not a physician eloquent, but expert and cunning: so of a preacher there must not be required a phrase of speech adorned and affected, but plain, wise, and for edification.

7. Like as some men, entangled in over many turnings, do make a short way very long: so, likewise, some preachers, in teaching trifling questions and matter that edifieth not, do greatly hinder their hearers from profiting in wisdom and knowledge.

8. As a blind, sore, and wounded eye, which cannot direct and lead the body, is rather a blemish and a burden to the natural body than a commodity (advantage): even so a man allowed and appointed to be a spiritual pastor and preacher, who hath not knowledge and grace to preach the law and the Gospel, is but a blind and sore eye, not able to direct and guide the spiritual body—the people of God—of whom he taketh charge.

10. As a family or household left without a guide or steward waxeth disorderly; as scholars wanting a schoolmaster cannot be learned; as a ship destitute of a pilot is unlikely to be preserved: even so is the state and condition of such churches and parishes most woeful and lamentable which are deprived of and lack true and faithful preachers, who are the Lord's stewards to dispose His secrets, the Lord's schoolmasters to teach His people, the Lord's under-guides to direct His flock of sheep into the sheep-fold of Christ Jesus.

11. As the surgeon is accustomed first of all to lay to a sore very sharp plasters, and, after the wound being opened, then those that be more gentle; or as a father, seeing the corrupt manners of his child, first correcteth him with stripes, and afterwards comforteth him: even so must the preacher of the Word deal with his auditory—after he hath denounced judgments and threatenings, he must then minister comforts and promises.

12. Like as there be two duties or properties belonging to a good shepherd—to wit, first, to feed his sheep; and secondly, to preserve them in safety from wolves and foxes: even so a good pastor and minister of Christ's sheep, first, ought to feed them with the fodder of the pure and wholesome doctrine of Christ; and secondly, to defend them from wolves and thieves—that is, against deceivers.

13. Like as the fountain, though no man draw of it, doth still send forth its springs; or as a river, though no man drink it, yet doth it keep course and flow nevertheless: even so it behoveth him that preacheth the Word of God to do what lieth in his power, though no man give any attention or have any care to follow the same.

14. Like as that man who goeth about to cut down a tall and mighty cypress, a barren, unprofitable, idle tree, that other fruitful plants, which are hindered through the noisome shadow of it, may increase and prosper, doth not despair, though at the first and second blow he felleth it not, but by little and little he striketh with the axe, until at length he lay it along: even so a preacher of the Word of God, although he see no profit follow his preaching, no

Gal. ii. 6.
Eph. vi. 9.
Col. iii. 3.
1 Pet. i. 17.

Matt. vi. 23; xv.
14.
Acts viii. 31.

Prov. xxix. 18.
1 Cor. iv. 1.
Matt. xxviii. 19.
John x. 16.

Acts xx. 28.
John xxi. 15, 16.

Jer. vii. 27.
Ezek. ii. 33; iii. 9,
11, 17; xxxiii. 2-4.

faults amended, no sins abated, yet, for all that, he ought not to despair, faint, or hide his talent in the ground ; but rather he ought to continue his preaching and never give over, that at length, with a two-edged sword of the pure Word of God, he may hew and fell down the huge and monstrous tree of sin and all abomination, and thus the new plants of virtue, holiness, and righteousness may grow, prosper, and increase.

15. Even as the precious stone called a jacinth is turned and changed with the air, for in a clear air it is bright and in a cloudy season it is darksome and not so pleasant : so the preachers and teachers of the Word of God, in their teaching and preaching, ought to frame themselves to meet with the manners, ages, and qualities of all their hearers.

1 Cor. ii, 6 ; iii, 1, 2, &c. ; ix, 19.

16. As one and the same medicine is not used and ministered to all that be diseased and sick, but divers medicines, according to their divers diseases : so, likewise, one and the self-same doctrine is not agreeable to all hearers. The teaching, therefore, and preaching of the ministers of Christ must be ordered and divided, that, having divers and sundry hearers, whose cares differ much and are not all alike, everyone may have his several portion, that not one, through want of discretion in the minister, go empty away.

17. As a diligent and learned physician, before he minister any physic to his sick patient, ought not only to seek out and to know the disease of him whom he proposeth to cure, but also his manners, his usual behaviour, the nature of his body, and his qualities : so, also, a godly wise preacher of the Word must do his best endeavour to know the infirmities, manners, and disposition of his auditory, that spiritual physic fit and meet for everyone may be ministered in due time.

18. As the people were roused and stirred up to wars and to celebrate certain days wherein sacrifices were offered unto God by the priests in the sounding of trumpets : even so every preacher of the Word of God ought to call upon sinners to remove their tents from this wicked world, and the manners and fashions of the same, and so much as in him lieth to bring the people that are blinded in their sins and falling from God out of their errors, perils, and dangers, and with all their force and skill to move and stir them up to be that indeed which true Christians do require.

Numb. x, 2, &c.
Joel ii, 1.
Isa. lv, 6, 7 ; lviii, 1.
Rev. xviii, 1.

19. As an expert and skilful husbandman doth first draw out of his fields or lands, pulling up by the roots, thistles, briars, brambles, and all other venomous and wild weeds, and afterwards committeth unto them his good seeds : even so a wise and skilful teacher of the Word of God ought first to root out sin and vices, and to till, as it were, the minds of his hearers, and as much as in him lieth to draw and pull out of them both root and rind of all manner of evil and wickedness, and so prepare and make them meet to receive the good seeds of the holy Word, and to sow in them those things which, being rooted and grown up, may bring forth both pleasant, profitable, and plentiful fruits.

Ezek. xvi, 2, &c.

20. As a sieve or a bolter wherewith meal is sifted or bolted, which sendeth forth the finest flour and best of the wheat, and keepeth the bran and worst to itself : even so that preacher who instructeth others with the wholesome doctrine, and doth so stain and blemish himself with vile and naughty vices that his life and doctrine be opposite and clean contrary the one to the other, so that it is seen and perceived of all that there is no agreement between them.

Exod. xxviii, 30.
Ps. xv, 2.
Ezek. xviii, 8, 9.

21. As the looking-glass doth show very plainly to them that behold it the likeness of such men or women as are before it, that they may dress and trim themselves, and yet doth not see itself : so that preacher or master who very copiously and eloquently doth teach others virtue and all other good things, and yet is himself given to sin and wickedness, doth indeed teach others, but he teacheth not himself.

Rom. ii, 1, 21.

22. As the sower doth fill his hand with seed, and then casteth it abroad upon the ground, not setting it seed by seed, or choosing a place for every seed, but where it lighteth there it remaineth : even so the preacher doth cast forth the Word among the people,

Matt. xiii, 3.

and as is the ground into which it falleth so doth it prosper; for men's hearts are the ground upon which the Word is cast, and everyone hath a heart, upon whom the seed is sown.

23. As God commanded His priest Aaron to have the breast-plate upon his heart, the Urim and Thummim, the one signifying light and the other perfection—meaning also by Urim, knowledge, and by Thummim, holiness: so doth He hereby declare what virtues are required in a preacher—to wit, knowledge and understanding in the Word of God, and godliness in living, manners, and conversation.

24. As the cock, in the darkness of the night, foretelleth the light to come: so the preacher, in the darkness of this present world, foreshoweth the light of the joys of life everlasting to come.

Isa. lviii. 1

25. Like as, when a man lies in his dead sleep, he cannot awake except some noise waken him, or some other call him: so, in like manner, we cannot arise out of sin except the Spirit of God, or His preachers, who are His watchmen, with often crying unto us, awake us up.

Preachers of the law, when need requireth, are no disturbers of the peace of the Church.

Num. xi. 4. 5.

As the skilful physician who giveth a sharp purgation to his surfeited patient, which for a time doth disquiet all the parts of his body, may not truly be accounted a distemperer of his patient's health; for although as a purgation maketh much rumbling in the patient's bowels, and seemeth for a time to disturb all the members, yet afterwards procuring perfect health to his body, it cannot in truth and in deed be called the disquieter thereof: so, surely, those ministers, notwithstanding they minister some bitter purgation out of the Word to such silly poor patients in Christ as have surfeited long upon some points of idolatry and superstition, whereby their ignorant minds and weak consciences are much disquieted for a time, yet seeing that they procure in the end their former health, and seek only to restore them aright to their perfect liberty in Christ, they cannot be truly termed disturbers either of the outward or inward peace of the Church, but rather the faithful defenders thereof, for that they do daily admonish their people to conform themselves to the right manner of serving and worshipping God according to His Word, and to beware of such stinking garlic and onions of Egypt as naturally they are apt to surfeit upon.

Preachers.

Rom. x. 15.

As they are very welcome and received joyfully by us who bring us tidings of that which we greatly desire: so, likewise, ought the feet of our preachers to be esteemed beautiful who bring us the glad tidings of peace and reconciliation with God.

Preachers must be faultless.

As, when the priests did offer, they did especially provide that their sacrifice should have no spot on it, lest it should not be acceptable to God: so the preachers of the Word must have a special care that there be no blots in their lives or sermons.

Preachers should be maintained.

1. As it is reason that he who planteth a vineyard should eat the fruit thereof : so, also, 1 Cor. ix. 9. it is reason that he who preacheth the Gospel should have a living of them whom he teacheth for himself and his charge.

2. As soldiers live by their wages, and husbandmen by the fruit of their labours, and shepherds by that which cometh of their flocks : so, in like manner, the minister that laboureth in preaching the Word is to be maintained by them to whom he preacheth.

Preaching.

1. As it was decreed by God that St. Paul should appear at Rome, and not perish with his company in the sea, and therefore it was impossible that he or they should perish, yet, notwithstanding, he truly said that they could not be saved unless the mariners did abide in the ship : even so it is truly said that it is impossible to take God's sheep out of His hand, and yet it is impossible for them to be saved without preaching and continuance of feeding by the Word of God, for as that—namely, the continuance of the mariners in the ship—was the ordinary means to save their lives and to deliver them from shipwreck, so this—namely, continuance of preaching, catechising, and often feeding by the Word—is the ordinary means to deliver us from spiritual destruction.

Acts xxiii. 12 ;
xxvii. 23-25, 31.
John x. 29.

2. Like as our spiritual meat doth not nourish us—I mean the preaching of the Word of God, the food of the soul—unless it be received and by faith we receive it ; it cannot cherish us unless it be digested and by the heat of faith it is concocted ; it cannot profit us unless it be kept in our hearts and by faith we retain it ; it doth no good unless we have life, and the just shall live by faith : so that it is most requisite that we labour by earnest prayer to attain unto faith, whereby we may be perfectly nourished with this meat, the preaching of the Word of God.

Heb. ii. 4.
Rom. i. 17.

3. Like as profane and wicked people have wit enough to say that, if a man be fallen into a ditch or brook, he may cry long enough, " Lord, help me ! Lord, help me ! " if he do not endeavour and strive to come out by taking hold of such things as he may escape and clamber up by ; and yet they are not so wise as to consider the means by which God, in mercy, doth reach forth His mighty arm unto them, to draw them out of the puddle and mire of sin, and to save them, which is only by the preaching of His Word : but this they do not seek to lay hold of, but, contrarily, they cast themselves headlong into the snares of temptation by joining in fellowship with the workers of iniquity.

1 Cor. i. 18-21.
Rom. i. 16 ; x. 17.

4. As there is not a greater blessing given of God to any nation or people than the gift of His Holy Word, there to be sincerely taught and preached : so, likewise, no greater curse from God can be laid upon any nation or people than when the Word of God, and the true preaching thereof, is taken away from them.

Amos viii. 11, 12.

5. As there is much difference betwixt a drawn plan and the builded house, betwixt the figure and the thing figured, the natural and the thing presented : so is there much more difference betwixt the hearing of a sermon preached and the reading thereof afterward in writing, for the heart is more moved by hearing the Word preached than read.

6. As the hen clucketh and calleth her chickens together, and lovingly spreadeth her wings to keep them under and to protect and defend them from all things that would hurt or harm them : even so the Lord most lovingly, by the continual preaching of His holy Word, doth call men to the embracing of His mercy.

7. As Christ, when He raised up dead men, did only speak the Word and they were made alive, and in the day of judgment, at His voice, when the trumpet shall blow, all that are dead shall rise again : so is it in the first resurrection—they that are dead in their sins, at His voice, uttered in the ministry of the Word, shall rise again,

8. As Christ raised three from the dead—Jairus's daughter, newly dead; the widow's son, dead and wound up and lying on the hearse; Lazarus, dead and buried and stinking in the grave—and all this He did by His very voice: so, also, by the preaching of His Word, He raiseth all sorts of sinners, even such as have lived long in their sins as rotten and stinking carrion.

Mat. iv. 16.

9. As the days of our life arise with the sun, and go down again with it: so the day of our salvation springeth in the preaching of the Gospel, and is shut up again with the ceasing of that voice.

10. Even as a fruitful field bringeth two kinds of fruit for man's bodily sustenance, whereof one must be dressed, sodden, baked, or roasted, &c., the other may be eaten raw as it cometh from the ground: so God's Word hath two kinds of food for the soul, whereof the one must needs be dressed and minced, as it were, by preaching, and, rightly dividing it, the other may be understood and digested by reading.

11. As a mother doth not give her child a whole nut in the shell, but breaketh and cracketh it, and so giveth it the kernel: even so must a minister do with the Word, and open it by plain preaching.

12. Like as they that refuse pearls because they are brought and offered unto them in homely and base vessels; or as they that had rather sit in the dark than to have a light brought unto them unless it were put in a silver candlestick; or as the baker that refuseth good and pure wheat because of the baseness of the bag in which it is brought;—may all be accounted fools: so, in like manner, such men as refuse to hear the preaching of God's Word, because it is preached by simple and base men, in regard of the countenance of the world, are much deceived.

God revealeth His will unto us by Preaching.

1. As a man, if he be of credit, maketh the hidden thoughts of his heart to be known by speaking: even so God, who is the Truth itself, revealeth unto us, by the preaching of the Gospel, His counsel and His will touching our adoption and salvation, and confirmeth this revelation by the use of the holy Sacraments.

2. As a ship is held fast by the anchor that it might not be carried away by the wind: even so God would that the revealing of His counsel by the doctrine and preaching of the Gospel should hold us fast, and assure us against all doubts of our adoption—yea, and to pierce even into the very heavens, with assurance whereof our Forerunner Jesus Christ hath taken possession both for Himself and for us.

Instrumental cause of Preaching.

As a builder must have not only an exquisite skill in building, and an ability to accomplish his skill, and faithfulness to perform it, and meet matter or stuff to work upon, but apt instruments, also, or tools, to try forth and fashion the building: so, likewise, a preacher must not only have the Spirit of God to direct him in preaching and utterance to publish the same, and faithfulness for the performance thereof, and matter to practise upon, but fit instruments also to proportionate the work very aptly in every point, namely, logic and rhetoric, with other artificial helps, which be, as it were, the instrumental cause of preaching.

Preaching killeth sin.

As the walls of Jericho did fall down flat at the sound of the trumpets and the shouts of the people : even so sin and wickedness will fall flat down and decay in the people when ministers shall faithfully and carefully execute their office by diligent preaching and catechising.

Josh. vi. 20.
Isa. lviii. 1.
Hos. v. 8.

Preaching little availeth without Christ's Spirit.

As the crowing of the cock was not sufficient to move Peter to repentance until Christ, in token of favour towards him, looked back upon him : even so ministers may preach to the people, but, unless Christ open and mollify their hearts and work by His Spirit in them, they cannot receive profit by their hearing.

Luke xxii. 60, 61.
John vi. 44, 45.
1 Cor. iii. 6, 7.
Acts xvi. 14.
Jer. xxxi. 33;
xxxii. 40.

Preaching maketh a separation.

LIKE as, in a barn, he that maketh clean the corn with his fan doth sever the wheat and the chaff asunder, and layeth up the wheat into the garner : even so Christ, by the preaching of His Word, doth dis sever His elect from the reprobate, and His elect He will take home to Himself, but the reprobate He reserveth to everlasting fire.

Matt. iii. 12.
Luke iii. 17.

Preaching required before the receiving of the Sacrament.

1. As the print in wax is more fitly received and fully expressed when the wax is wrought and warmed first : so, likewise, the effect of the Sacrament of the body and blood of Christ is more lively felt and seen when the people repair and resort thereunto with minds and hearts well instructed, catechised, prepared, and thoroughly examined.

2. As it is a good conclusion, that, forasmuch as Peter, in that he is a man, is born to have, and by common course of nature hath, two legs, therefore John and Thomas, and all the rest of men, have two legs likewise : even so, forasmuch as John the Baptist, by reason of his ministry, had need first to preach and then to baptize, it followeth that all others who have that ministry committed unto them must do the like.

Matt. iii. 1, &c.
Acts xix. 4, 5.

Vain-glorious fools in Preaching.

As some physicians, to the intent they may appear the more learned, do mingle sometimes together divers kinds of herbs fetched from the sundry parts of the world : so some vain-glorious fools do think no sermons or orations learned enough unless they rehearse therein the authority and sayings of poets, orators, and philosophers, together with sentences in Hebrew, Greek, and Latin.

Precepts of godliness.

LIKE as, to sick persons, there is not only ministered medicines, but there be also precepts or diets prescribed unto them to follow, lest the operation of the medicine should be hindered : even so Christ commanded that His precepts, which do serve to the following of true godliness, should be laid upon them that be baptized, lest they should fall from His grace in the Sacrament whereto they be admitted and consigned.

Preparation of the heart before holy exercises.

LIKE as honesty and civility require that our body be well ordered and settled when we shall have talk and communication with men of more honour than ourselves: even so it is much more meet that our mind be very well disposed when we shall pray and speak before God in the sight of His angels.

It is no Presumption to be assured of our salvation.

II-b. A. 17, 18.

1. LIKE as, if a king should make a promise unto some one of his servants whom he favoureth, and the same party should answer again, "I stand in doubt of your promise," or, "I hardly believe the performance of your promise," might not the king well think himself greatly dishonoured to have it doubted whether he be a man of his word? But if he should swear for the performance of his promise, and yet the party would not credit him, he would never put that up or suffer such an injury: even so, after the same manner, it must needs follow that, seeing God hath bound Himself both by promise and by oath, it is great presumption for us not to believe Him—yea, it is all one as to think that God may lie, or that He may be forsworn, which is horrible blasphemy.

Mark xvi.
John iii. 16-18; v.
24.
Acts xv. 11.

2. Like as it is all one if a man condemned for treason have his pardon sent him, being but one man alone, as it is if a great number condemned to death with him have a general pardon sent to them all: even so it is betwixt God and us. We were all condemned; He hath sent a general pardon to as many as believe His promises, which He offereth and sendeth unto all in general, as He also offereth and sendeth unto every one in particular, saying that whosoever believeth and trusteth in Christ shall be saved. God, therefore, hath told some men—that is, such as believe—that they shall be saved, and such as doubt of His promise and His oath, that they shall be damned; so that it is no presumption to be sure and certain of our salvation.

Pride corrupteth all our works.

1. As a little wormwood will quickly mar a whole vessel of wine: so, in like manner, were our life most perfect and godly—yea, most divine and angelical—the least pride that may be will wholly corrupt it and make it worse, and more imperfect than ever it was good.

2. As it were a lamentable thing to see a merchant, after a long and prosperous navigation, suffer shipwreck in the haven, and loss of all in that place, where he hoped to repose himself and enjoy the fruit of his labours: so, in like manner, it is when a man, like unto the pharisee, hath lived well in this world, having carefully observed the commandments of God, and wisely and politically carried himself among men, and yet, in the end, through presumption and pride in himself, or contempt of his neighbour, he utterly casteth himself away.

3. Like as, when we are on the top of a hill, or of some high place, we take good heed of our feet, and we walk warily for fear of stumbling: so, in like manner, must they behave themselves whom God hath exalted above others, either in authority, knowledge, virtue, or wealth, or any other grace whatsoever it hath pleased Him to bestow upon them in a particular manner, considering that the means to be preserved and continued in that estate wherein they are is to trust in Him, and continually to cleave unto Him, to the end that they always may live in His fear, and in a humble manner retain and keep their minds in His obedience, in remembrance and consideration of His goodness, and not to be proud and arrogant.

4. As the peacock, beholding his gay and goodly feathers, waxeth forthwith very proud thereof, but as soon as he casteth down his eyes and looketh upon his feet, which are far from beautiful, his pride is quickly abated : so, likewise, if, in respect of some prerogatives and pre-eminences which God hath given us above other men, we find ourselves solicited by our flesh or enticed by the devil to become proud, let us consider that we are but dust, corruption, and vanity, the better to repress this pride.

5. As we would laugh at a beggar who, having borrowed princely apparel to play the part of some king upon a stage, will need afterward retain and keep his apparel still, proudly and gloriously behaving himself in them as if they were his own : even so, in like manner, if a rich man would glory in his wealth, a philosopher in his knowledge, a strong man in his force, a merchant in his wealth, a woman in her beauty, or a hypocrite in his virtue, they all deserve to be laughed at : for this world is, as it were, a theatre, and all the honours and dignities which men have therein are, as it were, several attires, which God hath distributed and given to every one as is most requisite to play his part in, which is not to the end that he may attribute them unto himself, or glory in them ; but, contrariwise, to honour Him who gave them, and to help his neighbours.

6. As pride was the first vice that entered into our nature, for the corrupting and defacing of that image which was in us : so, likewise, is it the last that cometh out of us ; and before we be wholly cleared thereof we cannot attain unto our former perfection and integrity.

Pride maketh God to take His graces from us and bestow them upon others.

1. As the slave who hath stolen from his lord and master, and will acknowledge no duty, no rent, nor any service wherein he is bound unto him, doth deserve to lose all such goods, lands, &c., as he holdeth of his master : so, in like manner, if God, who requireth nothing of us but a confession and acknowledgment of the good He hath done for us, seeth us to refuse this, He dealeth justly with us if He shut up His liberality from us and bestow the same upon others.

2. Like as, if a great lord should receive some poor man into his house, giving him nothing but wherewithal he might maintain himself in mean estate, and should perceive that within two or three years after he purchased lands, put money to usury, kept a great port, and was at other excessive charges, his lord might have good occasion to think he were a thief, seeing that he had nothing when he took him into his service : so, likewise, we, considering how poor we are by nature, and that we came into the house of our God all naked, laden, as it were, and covered with filth and beggary—if, being there, we will vaunt ourselves in so doing, we rob God of His glory and give Him just cause to take them from us and give them to others.

The Pride of idolaters.

As the morning dew, soon after the sun-rising, vanisheth away : even so the strength and glory, prosperity and pride, of idolaters is by God soon brought to nought. Hos. xiii. 3.

The Pride of man's heart.

1. LIKE as Adoni-bezek did put divers kings under his table, having cut off their thumbs and toes : even so men in their heart do think basely of all other men, putting them under their feet, and detracting and diminishing the graces of God in them.

Judges i. 7.
Gen. xvi. 4.
Esther i. 4; v. 11.
Dan 'A. 27.

2. As when two wrestle together, if the one can lift the other's feet from the ground, he will easily give him a fall : so the devil, if he by pride can lift up our feet from the ground, he will easily give us a fall.

Exod. ix. 8-10.

3. As when Moses and Aaron threw the handfuls of dust into the air, thereof came blotches and boils : even so when we that are but dust and ashes are exalted in the pride of our heart, thereof cometh blotches and boils in our hearts.

Prince or pastor.

1. As the flowers of sysynrichion be many, whereof one always is open that standeth at the top : so though in a commonwealth or Church there be many, or though all be good men, yet they which are in the chiefest places, as the prince and pastor, must be most vigilant.

Exod. xxlii. 3.
Lev. xix. 15.

2. Like as the sun shineth not more unto the rich than unto the poor, but is unto all alike : so a prince or magistrate ought not to have respect unto the person, but unto the cause or controversy.

3. As a horse for his leanness is not to be blamed, but the horsekeeper : so the rudeness and ignorance of the people are to be imputed unto their prince and pastor.

4. Like as a little wart or blot is sooner perceived in the face than a great bunch or wound in the other parts of the body : so a small offence is evident and seemeth great in a prince or preacher whose life the whole people do behold.

Princes.

1. As princes seek for nothing but to be honoured, served, and obeyed by their subjects : so there is no better nor readier way to attain this their desire than to show themselves mild, gentle, and merciful, even in those punishments which are due to offenders.

2. As skilful surgeons, who, when they will sear or cut off any putrified or rotten member, are wont to deal tenderly, gently, and in as mild a manner as possibly may be, thereby to comfort their patient and to diminish his pain : so, likewise, a prince, to mitigate the sharpness of the pain which is often due by rigour of law, must mix equity and moderation therewith, showing both in his words and countenance a commiseration toward the offender, who, notwithstanding, by reason of his evil deserts and force of law, must needs be condemned.

3. Like as Scipio the Great, the paragon of all nobility in his time, answering one of his captains, who told him that with the loss of two or three hundred of his men he might win the city which he then besieged, said he had rather save one citizen than destroy a thousand enemies : so, in like manner, it is the duty of a good prince to defend, cherish, preserve, keep, support, and comfort all poor and desolate persons, and to be, as it were, a sanctuary to such as are pursued, whereto they may retire without danger.

4. As the head giveth movement to the whole body and all the parts thereof, but to the principal parts in the head—the eyes, tongue, ears—it giveth besides the faculty of moving, the sense also of seeing, tasting, hearing : so, in like manner, in the commonwealth, by the prince's authority, all persons are kept in order and urged to look to their charge, both civil officers and spiritual.

Princes and magistrates are especially to eschew vices.

1. As the eclipse of the sun is the cause of death and destruction : so is an error or vice, which is an eclipse of virtue in a prince, a great calamity and a pernicious plague unto the people, and presages the like fall in the apish imitating multitude.

2. As the hart, when he can find no pasture, is poor and bare of flesh, and void of strength when he is hunted and pursued : even so are the princes and rulers of those countries which, by the just judgment of God, are oppressed and overrun with foreign nations.

Ps. xlii. 1.

3. As a great branch cut from a tree bringeth down a number of small ones with it ; or as, when a great prince cometh forth of his palace, a multitude do follow him : even so do subjects ordinarily follow the example of their prince and magistrate, whether good or bad ; for whatsoever he doth it seemeth to them as if he commanded it.

Deut. xvii. 16, &c.
Josh. i. 8.
1 Sam. ii. 30.

4. Even as from the sap of a tree doth proceed that strength wherewith the boughs do flourish and bring forth fruit : so, from a godly prince and magistrate, such justice, virtue, and godliness do proceed, that thereby all the people are mightily moved to true religion, a right worshipping of God, due obedience, and honesty of life and conversation.

5. Like as when, in a man's body, the heart doth not impart unto the members the vital spirits, but the arteries are stopped and shut up and the blood forsaketh the veins, it is a sign of death, and that the party in this case is either already dead or will die shortly : even so, when kings and princes of the earth are tyrannical toward their loyal subjects, withdrawing from them pity, mercy, love, and liberality, it threateneth and doth prognosticate the ruin of their kingdoms ; but, through the mercy, clemency, and love of princes, their kingdoms do mightily flourish, and the princes themselves do enjoy great tranquillity, security, and peace.

Prov. xx. 20.
Isa. x. 3

6. Even as, among the pretty sweet bees, that bee only which leadeth and ruleth all the rest either hath no sting or, at the least, doth not use it : so clemency and mercy agree with none more in all the world than with a prince.

Principles are necessarily to be known.

As in an apothecary's shop, where the knowledge of such things is set forth and professed, it is a great shame if common and no less profitable simples should be unknown : so, in a Church or family of the faithful, where the knowledge of such matters is professed, it is a great shame if common and no less needful principles should not be well and rightly understood.

Private men and women may greatly further the Church.

1. As women did work divers things for the tabernacle in the days of Moses ; or as the temple was built by men of all sorts in the time of Solomon, and the walls of Jerusalem under the guiding of Nehemiah : so may private men very much further the building of the spiritual temple, which is the congregation of Christ.

Exod. xxxv. 25.
1 Kings v.
Neh. iii.
Josh. xxiv. 15.
Acts x. 2, 7.
Gen. xiv. 14 ; xviii. 19.
Rom. xvi. 20.
Jer. xxxv. 1, &c.

2. As out of Abraham, Isaac, and Jacob's house sprang forth the Churches of the Jews : so the glorious congregations of the Gentiles in like manner began in the families of private men ; for as servants well nurtured may adorn the doctrine of God our Saviour in all things, and husbands obeying not the Word may, without the Word, be won by the conversation of the wives : even so much more may the master of the family do unto God and His Church honourable service, not only by sanctifying his house by the Word of faith, but also by having always in readiness very notable matter to further the building of God's dwelling-place.

Tit. ii. 10.
1 Pet. iii. 1.
2 Tim. i. 5 ; iii. 15.
Acts xvi. 1.

Judges xvii., xviii.

3. As the disorder of one private family—namely, of one Micah of Ephraim—was an occasion that idolatry did spread through the whole tribe of Dan, and so continued many years : even so, contrarily, Gideon, being stirred up by the goodness of God to the reformation of one mean family in Manasseh, was the cause of a great deliverance to the whole nation from most mighty and cruel enemies, and most abominable idolatry, for a space of forty years.

Judges vi., vii., viii.

Private Prayers, reading, meditation, and conference at home.

1. LIKE as most men be careful enough in finding their provision, curious in marking what is wholesome or hurtful to them, precise and constant in keeping their hours for dinner and supper—yea, and willing to keep themselves to some kind of meat : so, contrariwise, many refuse the food of their souls as a fruitless and unsavoury thing, which chiefly consisteth in the pure use of God's public worship, and partly in holy prayers, meditations, and readings in private. Although the most be content, for some carnal respect, to show themselves in public assemblies, yet few there are that are careful to redeem the time and to make themselves, by private reading and meditation, more fit to reap fruit by the public ministry of the Word and Sacraments.

2. As they who, through error, prejudice, or self-love, are so addicted to their private studies, that they dispose (part with) or neglect the public ministry, shall, without speedy mercy from God, fall into divers fond (foolish) opinions and dangerous errors, and pine away in their ignorance and sins : even so to little purpose is our hearing of sermons abroad, if there be not a settled and constant course of private praying, reading, meditation, and conference at home.

3. Like as natural men, who are most greedy of the world, will not miss scarce once a year their ordinary hours of eating and drinking : even so much more ought Christians not to be fickle or unfaithful, forgetting and omitting the times of reading and praying unto God, meditation, and conference at home.

Proceeding in religion.

Heb. v., 13, 14.
1 Pet. ii., 1-3.

LIKE as the young child must not look to be fed always with the teat or pap, but, as it groweth in years, so to feed on stronger meats : even so good Christians must not content themselves to have learned the principles of religion, but they must labour also to proceed and come to perfection by learning the substantial and higher points of religion, and not to be like truants, always sticking at one lesson.

Profession abused.

As we do not condemn the art of physic because some physicians have given poison for apothecaries' drugs, but those that abuse the art ; or as we do not condemn the art of navigation because some have made shipwreck, but their want of knowledge that have so done : so, in like manner, we may not condemn the profession of Christianity because some, making show of Christianity, have committed grievous sins, but those that have abused the good profession.

Carnal Profession.

LIKE as all those that were born of Abraham were not the children of Abraham : so, likewise, all that profess the Gospel are not partakers of the Gospel.

Counterfeit Professors are the greatest enemies to the Church.

1. EVEN as, of all the enemies that Judah had, the ten tribes of Israel, that were their brethren, and made an outward profession of the name of God with them, were the greatest and most dangerous : so, likewise, among the enemies that Sion, God's Church, hath, the most vehement and bitter are the false-hearted and counterfeited Israelites, carnal Protestants, Papists, heretics, and other profane men.

2. As one enemy within the city is more dangerous than ten without : even so careless professors and profane men, as they have most power to hurt, so are they furiously enraged against the truth and ways of God, and, being set on fire to remain in their sin, will even sell themselves to work wickedness.

Outward Professors are often hypocrites.

EVEN as many men are much delighted with music, and will most gladly hear musicians make songs of the noble acts and singular virtues of great and good men, but never care to imitate one virtue of a thousand which they hear with praises extolled unto the skies : so very many men, in these our days, are outwardly very forward to hear sermons and the Word preached, and, like Ananias, will be willing at some cost to maintain preachers, and yet, in many, all is but mere hypocrisy. To please their own humours with strange and new matter, they look for some logic, rhetoric, or bravery of words, without any purpose to frame their lives after such doctrine as the preacher delivereth.

Professors that seek themselves and not God.

As the foolish virgins went forth to meet the bridegroom with lamps in their hands, as well as the wise, but they never so much as dreamed of the horn of oil till the coming of the bridegroom : so, likewise, many men live in the Church of God, as members thereof, holding up the lamp of glorious profession, but in the mean season they seek only for the things of this life, never casting how they may assure themselves in conscience, touching their reconciliation with God, till the day of death come.

Mat. xxv. 1, 2, &c.

Such have most Profit as are farthest from great men.

As the moon hath so much the less light by so much as it is nearer the sun : so have they most profit and honour who are far from great lords and princes.

Keeping of Promise.

LIKE as the mulberry-tree is said to be the wisest of all trees, because it buddeth last of all, and not till the cold be past, and bringeth forth fruit first, which is ripe before the cold cometh again : so we must be slow in promising and quick in performing.

Fair Promises.

As they who have nothing to feed on but the wind do famish and pine away, and so perish : so, likewise, they who are fed with fair promises, and set their hope and confidence in the defence of men, are deceived and left destitute in their utmost need.

Faith and God's Promises must be joined.

LIKE as the spear and shield, sword, helmet, and dagger, are not profitable weapons unto him that cannot use them, or will not when good occasion is offered : even so the promises of God do nothing profit them that cannot rightly apply them, and will not believe thereon, or will not use them.

God's mercy in His Promises.

1. LIKE as, if I owe to a creditor, upon a very formal bill, a hundred pounds, he will not (to the end to induce me to pay the same) faithfully promise to give me ten times so much more : yet thus doth God deal with us. He is so wonderful in His goodness, that He vouchsafeth to promise us so many benefits if we amend our lives—that is to say, if we perform the things whereto we are already bound.

2. If he that is free bindeth himself to serve another, then it is reason that his master should promise him some wages and reward for his service : but we are not free, but already bound to serve our God, yet doth He promise us great benefits if we employ ourselves faithfully in His service by amending our lives.

Promises made to particular persons appertain to their successors.

Amos ix.

LIKE as whatsoever league, truth, or promises of favour be made to any king, in the same is his kingdom contained, and his subjects are also partakers of the same : so the promises made to Abraham, Isaac, Jacob, and David belong not to them only, but to their children also, their successors, heirs, people, and subjects.

Promises of God.

As it is a fancy of the physicians that he who carrieth mugwort in his bosom will not be weary in his travel : so, also, it is a truth of the Lord, that he who carrieth the sweet promises of the Gospel in his heart shall not faint in his troubles.

Prophets.

As we, looking on those things which are before our eyes, do see them no otherwise than they are : so the prophets did foresee things to come as though they were present and as they were indeed.

False Prophets.

1. As spots deface the things they light on, which ought to be clean : so, also, false prophets and false brethren defile and stain the society and fellowship of Christians.

Judges i, 12.

2. As shipmen cannot guide themselves by wandering stars without danger of shipwreck, their course is so uncertain and wandering : so no Christian can, without assured destruction, make such prophets his guides as stay not themselves upon the only and infallible rule of truth. Judges i. 13.

3. Like as wolves, breaking into a flock of sheep, do devour some and scatter the rest : so, also, do false prophets and false teachers who creep into the Church of God. They bring to destruction those whom they can allure within compass of their nets, and divide and separate the rest by dissension and debate. Acts xx. 29.

Lying Prophets.

As daubers who daub walls with mortar which was never tempered cannot make those walls continue, for that the mortar crumbleth away : even so false and lying prophets, who speak in the name of the Lord that which He never commanded them, cannot make their words true, or to come to pass as they have promised. Ezek. xxii. 28.

Prosperity and wealth make not a man truly happy.

1. As children do much wonder and praise those players which on the scaffold be apparelled in pied and peevish (childish) garments : so fools they be that will deem them happy who be laden either with wealth or brave attire.

2. Like as we see horses, when they be much pampered, they kick, and be fierce, and will not abide the rider : even so prosperity maketh men drunk, and, as it were, bringeth them into a sleep ; and no marvel, for, as the common saying is, fullness engendereth fierceness. Dan. iv. 1.
Ps. xxx. 6.

3. As a morning cloud that, at the sun-rising, vanisheth away : even so shall the prosperity of the wicked be.

4. As the grass on the house-top, which, for lack of root, withereth before it can grow up to be mown, or to serve to any other good use : even so, also, is the flourishing prosperity of such men, cities, and lands as, by manifold wickedness, provoke God's wrath and indignation against them. Ps. xxxvii. 1, 2
cxix. 6, 7.
Isa. xxxvii. 27.

Prosperity argueth not a man to be saved, and contrariwise, &c.

1. As hawks of the best kind, while they live, are highly esteemed and made much of, and are daintily fed, and tenderly looked unto, and are carried upon the fists of great and mighty men, but when they be dead they are thrown out upon the dunghill ; and, on the other side, the partridge, when she liveth, is troubled, afflicted, and pursued of all—every carter and ploughman is ready to fall upon her to do her violence, and to kill her ; but when she is dead she is brought to the tables of princes, and is honourably set before them : so many that, in this life, are counted very famous and notable men, and do lead their lives in great prosperity and worldly wealth, and have all things at their wills and pleasures, when they remove hence and depart this life, they shall be hurled upon that most foul and filthy dunghill of hell, to be tormented in the stench and abomination for ever ; but others, who, in this life, are encumbered, tormented, and afflicted with divers and sundry calamities, and even, for their virtues' sake, are hated of the wicked and condemned of the world, when they shall depart out of this life, they shall be brought and presented before the Lord with great honour, and placed with the King of heaven in everlasting glory—that is, full of honour and full of unspeakable joys.

2. As the skilful physician doth give to a patient of whose recovery he despaireth all things that he requireth, but he denieth many things to him of whose health he hath hope : so God many times bestoweth His blessings of worldly things upon the reprobate when He (for divers respects) refuseth to give them to the godly.

In Prosperity we must provide for adversity.

As a waterman or mariner will never let out his sail so far but that he may soon pull it in again : even so every man, as long as all things stand well and upright with him, ought to foresee and prepare in time for the contrary.

Prosperity is sometimes hurtful.

1. As it happeneth to him that is quiet and at ease that he falleth soon asleep, and having an apple or any other thing in his hand, it falleth, or is easily taken from him : so the ease of the flesh bringeth us asleep in the world, and causeth us to lose the spiritual good things, and to suffer them to fall to the ground.

2. As the great lake in Palestine called Asphaltites is never troubled with any waves, storms, or tempests, but is ever quiet : even so such are they who lead their lives in tranquillity, peace, and quietness, and are never pressed nor broken with any calamities, nor tossed and troubled with any sorrows or miseries in the world, but are ever at heart's ease, and live as they list.

3. Even as a stranger in a far country, having and enjoying all things, serving either for necessity or pleasure, careth little for returning home : so he who hath all things needful for this life in abundance, and at his heart's desire, little careth for heaven or heavenly things.

Prosperity maketh men rebellious.

Deut. xxxii. 15.

As cattle, the lustier they are kept and the fatter they are fed, are the more unruly and ready to kick against their keepers : even so is it with very many men. The more temporal blessings and worldly commodities God heapeth upon them, the more they kick against Him, and will be the less ruled by His ministers and Word.

Prosperity most pleasant after adversity.

Matt. xviii. 12, 13.
Luke xv. 22-24.

As the spring-time, following and coming immediately upon the rough and hard winter, is the more acceptable, pleasant, and welcome unto us ; or as a battle, the sorer our enemies do assault and fight against us, the greater is the joy and triumph at the victory and overthrow of them ; or as he that hath kept his bed a long time, and lain sick a great season, afterward, when he is recovered, health is a more precious treasure unto him than ever it was before he felt what sickness was, and also such as mourned and were sorry for his sickness do receive an infinite joy and an exceeding rejoicing at his restoring unto health again : even so doth God deprive us for a time of riches, wealth, prosperity, our natural country, bodily health, and such other transitory benefits, for this purpose, that when He giveth them again unto us we may the more rejoice and be glad of them.

The Prosperity of this world.

As the clearness of winter weather, the calmness of the sea, and the stability of the moon do waver and be suddenly changed: so, likewise, the state of wealth and worldly things hath no firmness, no perpetuity, and no constancy. Job viii. 9; xiv. 2

Prosperity or adversity maketh not a good or bad man.

As we may not take it for a sure token and good argument that the doings of wicked men do please God, or that they be in the favour of God, because they have good and prosperous success in their affairs: even so we may not condemn the godly because they sometimes want necessities and be in adversity; for if the success be evil, the cause is not therefore straightway evil, neither, if the success be good, is the cause therefore straightway good; yet, no doubt, there is great difference between the having of a good cause and the having of an evil cause. Job xxi. 7, &c.
Jer. xii. 1, &c.
Mal. iii. 14, 15.
Ps. xxxviii. 1, &c.
2 Cor. xi. 25, 26.
Gen. xxxix. 20.
Judges xx. 21, 25
2 Kings xxiv. 1, &c.
Jer. xxvii. 19, 20

Proud and obstinate.

1. As certain lightnings do melt both brass and iron, whereas they leave soft wax unannoyed: even so God's might or the king's power do worthily suppress and beat down the proud and obstinate, whereas the meek and humble they most favourably and graciously do use. 1 Pet. v. 6.
Luke xviii. 14.

2. Like as tempests when they arise and lightning, quickly and in a trice, hurl down and overturn mountains and the highest trees: even so doth the Lord bring down with a break-neck fall the proud, haughty, arrogant, and insolent, who set themselves against God, and seek the spoil of those that be quiet and godly. Isa. ii. 12, 13.
Ps. xxix. 5, &c.

Proud men.

1. **EVEN** as wild beasts, being about to invade and set upon their prey, will stoop low and bend themselves, that they may rush and fall upon it with the greater force and more violence: even so proud and mischievous men, being sly and subtle, will sometimes crouch and bear themselves very lowly, that, under the colour of dissembled virtue, they may supplant and deceive the simple and godly honest man, advance themselves, and work mischief to others. Ps. x. 4, 9, 10.

2. As, in a threshing place, chaff is seen above the wheat, not because it is better, but because it is lighter—it is vile and of little value, yet, notwithstanding, it getteth the higher and worthier place: even so, in this life, a proud and vain man is exalted above the humble and lowly, not for any worthiness, just desert, or true virtue that is in him, but for his vanity and false opinion that he hath conceived of himself; and whereas he is of very little or no value, yet he putteth himself before others who are beyond him in virtue, wisdom, and nobility, but the lowly, though the worthier and more excellent man, doth ever humble himself, not because he is of less value, but because he hath in him greater weight of wisdom, understanding, and true nobility.

3. As hawks, trusting to their wings, will fly exceeding high, as though they would pierce the clouds themselves, but for their too high flying they are oftentimes lost: so men, depending on the wings of prosperity, being puffed up and swelled with pride, the higher they fly the more mischievous is their fall, and with the greater disgrace are they hurled down headlong.

Proud through honour.

1. LIKE as Bucephalus, the horse of Alexander the Great, being unsaddled, would receive on his back the horsekeeper, but, being adorned with trappings and barbs, he would suffer none other than Alexander himself to ride him : even so many, being poor and base, will suffer many things which, if they were in prosperity, they would despise and contemn.

Luke i. 52, 53.
James iv. 6.

2. As a tree set upon the top of a mountain is mightily shaken and easily rent up by the roots with every blustering blast and storm of wind : even so man in this world, the more and higher he is exalted to honour, the more and greater dangers is he subject unto.

Providence of God.

1. LIKE as, when the staff or crutch of an aged man is taken from him, he thereupon falls : even so, when God's blessing is taken from our bread and sustenance, which is as it were the power of the nourishment and staff of our life, our food becometh unprofitable and ceaseth to nourish.

Ps. xci. 1.

2. As a shadow doth protect and defend us from the beams and heat of the sun : even so God doth protect us from dangers.

Ps. iii. 4.

3. Like as, in high and defenced towers, we are safe from the enemy : so, likewise, by the providence of God, we are in safety from our foes.

4. Like as, in a clock, there be divers wheels, whereof some be moved slower, some faster, and yet all are directed by one spring : so, also, in this world, though there be many creatures and divers actions, yet they are all guided and governed by one and the same providence of God.

Ps. iii. 3-5.

5. As Philip, the father of Alexander the Great, being reproved for that he slept too long in the morning, considering the multitude of those affairs which he had daily to dispatch, answered that he might safely sleep so long as his lieutenant Antipater was awake : so, in like manner, may we rest at our ease so long as the heavenly eye of the providence of God, which seeth all things, is open, and careful to guide us and our affairs whensoever we commit them into His hand.

Rom. viii. 28.

6. As God's providence doth first work and bring to pass good things ; secondly, it permitteth evil things to be done ; but then, thirdly, it directeth and ordereth all things, both good and bad, for His own glory and to the salvation of His children : so God turned Adam's fall to the manifesting of His own glory and to Adam's good, for by this means had Adam experience of God's great and infinite mercy, and might say, "By this I know that Thou favourest me, because Thou forgavest me, and didst not suffer the devil to triumph against me." So all the slips and falls of God's children are turned to their good, inasmuch as by them they are made more fearful of sin and more watchful over their ways, as the child is fearful of the candle when it hath once burnt its finger in the flame.

Ps. xli. 11.

Prudence and providence in worldly affairs.

As, in times past, it did suffice if men were not hurt or annoyed by brute and wild beasts, but afterwards men so used them for their gain and commodity as to be covered with their skins, to feed on their flesh, and to be healed with their gall or inward parts : so ought we not only to beware lest our enemy do hurt us, but also to use him for our utility and profit.

Eternal Punishment.

As there is no comparison betwixt the painted fire and the true fire : so there is none betwixt the punishments of this present life and those to come ; for the torments of the life to come are eternal, and therefore unspeakable.

Men long escaping Punishment a hindrance that many do not repent.

As an old thief that hath stolen for a long time, and escaped both prison and gallows, is animated and encouraged more boldly to proceed in his wickedness, thinking he shall always so escape : so many filthy and loose livers go forward in their abominations without repentance, thinking that, because God doth not incontinently punish them, and show some manifest judgment and sign of his wrath upon them, therefore they shall be acquitted altogether ; whereas, contrariwise, if God should by-and-by strike them down as soon as they had sinned, by thundering upon one, and lightning upon another, and raining fire and brimstone upon a third, it would make them afraid.

Pure mind.

As the sun is not defiled by shining upon a puddle or dunghill, but doth rather dry up and drive away the stink : even so a pure and chaste mind striveth against the uncleanness of the world and overcometh it, but is not defiled itself.

Purity of soul and body necessary to entertain God offering to dwell with us.

1. LIKE as, if a man were certified that a prince would come to his house, he would dress it up and have all things in good order as might be : even so much more we ought endeavour to purify and cleanse our souls and bodies from all sin, that they may be fit temples for the entertainment of the Holy Ghost, whom Christ Jesus hath sent to be our Comforter.

1 Cor. vi. 9.
John xiv. 16 ;
xvi. 7.

2. As the Shunammite was careful to entertain the man of God, Elisha, for she said to her husband, " Let us make him a little chamber, I pray thee, upon the wall, and let us set him there a bed, a stool, a table, and a candlestick " : so, likewise, much more careful ought we be to entertain God Himself, who is content to come and dwell with us, and therefore we must adorn our bodies and souls with grace, that He may lodge and sup and dine with us, as He hath promised ; but, on the contrary, if we defile our bodies with sin, we banish the Holy Ghost out of our hearts and invite the devil to dwell in us.

2 Kings iv. 10.
Rev. iii. 20.

Curious Questions to be avoided.

1. As it is sufficient for one that would be heated or warmed by the fire that he stand near it, for if he put his hand into it he shall surely be burned : so they who presumptuously dispute and question about God, future punishments, &c., and rashly rush beyond what the Word revealeth, fall into blasphemy and into danger of hell-fire.

2. As a boisterous noise or hideous sound grieveth the hearing, as over-abundance of meat annoyeth the stomach, as grievous burthens be wearisome to the bearer, as continual rain hurteth the earth, and as overmuch of any thing is noisome and hurtful : so do difficult questions quickly overcharge weak and mean wits.

Rage.

As a fire, being kindled but with a small spark, worketh oftentimes great hurt and damage, because the fierceness thereof was not at first abated : so anger, being harboured in the heart, breaketh forth oftentimes into much cruelty.

Rashness to be eschewed, especially of the godly.

1. As he is soonest wearied that knoweth not how far his journey is : so he who knoweth not the estate and manner of his business beforehand worketh with tediousness, and repentance overtaketh him.

2. As the enemy lying near the walls is the cause why the city doth watch and take diligent heed : so, when your enemy diligently watcheth and marketh you, then will you do nothing rash or void of reason.

Reading of authors.

1. EVEN as amongst healthful and medicinable herbs springeth forth some weeds unprofitable and venomous, but the herbs meet for medicines the wise physician only doth gather : so, in reading of authors, although there be some things contained in them not only unprofitable, but also wicked, yet it is the part of good students not to neglect them, but rather to collect such sentences and doctrines as may be profitable for them.

2. As dastard and cowardly dogs do bark at home at the skin of the wild beast, but in hunting they will not come near the same : so some students will proudly prate of things vain and foolish, but the fruits of learning they will not labour for.

Reading of books.

1. As they who be thirsty do first drink, and at leisure afterward behold the fashion of the cup, if it be engraven or be marked : so ought we to read, first, things that be most profitable, and then, if leisure will serve us, we may note and consider things elegant and trim.

2. As it is more profitable often and moderately to dung the ground than to lay on much at one time : so is it more useful to read with moderateness daily than greedily to read much at one time.

3. As a drop of water pierceth a stone not so much by strength as by often falling : even so a man may become wise and learned, not so much by his force, or by himself only, as by his diligent and often reading.

Reading of the Scripture or Word.

As he who knoweth his letters perfectly and can spell cannot but read if he be diligent ; and as he who hath clear eyes, without impediment or let, and walketh thereto in the light and in open day, cannot but see, if he attend and take heed : even so a man, having the profession of his baptism only written in his heart, and feeling it sealed in his conscience by the Holy Ghost, cannot but understand the reading of the Scripture, because he exerciseth himself therein, comparing one place with another, and marking the manner of speech,

and asking here and there the meaning of a sentence of them that be better exercised than himself, for he feeleth in his heart, and hath a sensible experience of that inwardly, which the Spirit of God hath delivered in the Scriptures, so that he findeth his own feeling as a good commentary unto Him.

Reading of the Word.

1. LIKE as the busy bee, when she flieth into some fair and pleasant garden, and lighteth sometimes here and sometimes there, as it falleth out, sucketh some sweetness out of every flower and herb whereon she sitteth: even so a Christian, looking into the volume of the sacred Scriptures, and reading sometimes this parcel thereof and sometimes that, shall receive by every book therein some comfort and profit as will cause him to prefer the same before the honey and the honeycomb.

1 Tim. iv. 13-16.
Ps. xlix. 8-10;
cxix. 72, 103, 104.

2. As the use of meats is not sufficient to the nourishment of man's body, except they be dressed and prepared: even so the hearing of the Word of God read is not sufficient to bring men to sound knowledge and salvation, except the same be preached and rightly divided.

Amos viii. 11.

Reading is not preaching.

1. As the smell or sight of meat doth good to the hungry man, but it will not feed him, except he taste of it: so, by reading of the Scriptures, men may have some smell and sight of religion, but they shall never thoroughly taste of it without preaching.

2. As meat that is raw and fat may be called good, but it is not to be eaten before it be made ready and dressed: so are the Scriptures read good, holy, and pure, but not sufficient food for the people without preaching.

3. As is a whole loaf set or cast before children who want strength to cut it: even so is reading without preaching, which, indeed, is a right cutting and dividing of the bread of life, that every one may have his several portion.

2 Tim. ii. 15.

4. Like as, if one should offer good treasures to his friend which yet were hid, shut up, fast locked, and could not be come by, in thus doing he would mock his friend: even so is bare reading without preaching, because preaching is an opening of the treasures of Divine Truth, to the joy of God's children.

5. As fire covered with ashes doth little or nothing heat or profit them that stand by it: even so bare reading doth little avail to the people without preaching, for preaching is an explaining and discovering of hard and dark places.

6. Like as, if the husbandman should cast whole strikes and bushels of corn on his land together in heaps, he should both lose his labour and his seed: even so that minister who only readeth the Scriptures in the church and preacheth not doth lose his labour and deceiveth his auditory.

7. As that fisher catcheth no fish who shuffleth his nets in heaps, and doth not open them: even so that minister who contenteth himself with the simple reading of the Scriptures in the congregation winneth no souls to God.

The Real presence.

1. LIKE as, when a word is uttered, the sound comes to the ear, and, at the same instant, the thing signified comes to the mind, and thus, by relation, the word and the thing spoken of are both present together: even so, at the Lord's table, bread and wine must not be considered

barely as substances and creatures, but as outward signs in relation to the body and blood of Christ; and this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread and wine are present to the hand and mouth of the receiver, at the very same time the body and blood of Christ are presented to the mind—thus, and no otherwise, is Christ truly present with the signs.

2. As one candle is lighted by another, and one torch or candle-light is conveyed to twenty candles: even so the inherent righteousness of every believer is derived from the storehouse of righteousness, which is the manhood of Christ: for the righteousness of all the members is but the fruit thereof, even as the natural corruption in all mankind is but a fruit of that original sin which was in Adam.

Reason.

As, if the sun were not or did not shine, all our life would be led in night and darkness: so, if reason were not or did not manifest itself, all our senses would be no better than those of brute beasts.

No Reason for a man to find fault with another who is more faulty himself.

Matt. vii. 5.
Ps. i. 16, 17.

1. As it is against reason that a blind man should take upon him to lead another man who sees: even so it is an unreasonable and impudent thing for any man to offer to pull a mote out of his neighbour's eye when there is more need that his neighbour should say unto him, "Nay, rather suffer me to pull out the beam that is in your eye."

Matt. xxvi. 27.

2. It is a very usual thing with Papists to condemn as a great fault in Protestants leaving off any of their popish ceremonies: yet they account it no fault in themselves to cut off and defraud their people of the cup in the ministration of the Lord's Supper, which Christ our Saviour Himself hath commanded to be taken and drunk of by all.

Deut. iv. 2; xii. 32.
Prov. xxx. 6.
Rev. xxii. 18, 19.

3. Papists cry out against us for not prescribing and reprovng in all points according to their writings and determinations: yet they themselves refuse to subscribe to and allow the universal authority of the Word of God—yea, even adding and taking from it at their pleasure.

4. Like as it is too common in all sorts of men that have great beams in their own eyes, whereof they make no conscience, to be marvellously curious and careful in drawing motes out of the eyes of others: even so he that of all the rest in the parish is the worst observer, either of God's law or his prince's, will be most ready to find fault and to quarrel with painful (laborious) and faithful ministers for omitting the least rite or ceremony, as though he, of all others, were the most desirous that the king's proceedings should exactly be followed, whereas, in very deed, he could find in his heart rather to have Popery fully established.

Rebuke.

As physicians with their bitter drugs do mingle sweet spices, that the sick patient may the more willingly receive them: so ought bitter rebukes to be mingled with gentle admonitions, that the offender might be the better brought to amendment.

Recreation.

As the land which is sown but every other year is all the more fertile for the rest it enjoys the year it lies fallow : so quick wit and daily studies do sometimes desire recreation and rest, wherewith they be much refreshed again.

The Redemption of Christ universal.

1. As the sun is the general giver of light to the whole world, although there be many who do receive no light at all of it ; or as there was among the Jews, upon the year of jubilee, a general delivery of all bond men, although many abode still in their bondage and refused the grace of their delivery : even so the redemption of mankind by Christ is available for all, although reprobate and wicked men, for want of the grace of God, do not receive the same ; yet there is no reason that it should lose its title and glory of universal redemption because of the children of perdition, seeing that it is ready for all men and all be called unto it.

1 Tim. ii. 6.
Col. i. 13, 14.
1 Pet. i. 18.
Tit. ii. 14.

2. As they who, being taken in war, are wont either to be slain or to be condemned unto perpetual bondage, except they be redeemed and ransomed : even so such were we all, being taken prisoners of the devil, who had us body and soul in his own power, from whose kingdom and tyranny Christ hath most mercifully redeemed us.

Rom. xiv. 8.
1 Cor. iii. 23.
Phil. i. 21.
1 Pet. i. 18, 19, 22.
9.

Reformation.

As elecampane, being green, hath in it a superfluous moisture, which must be first consumed before it be occupied about the body : so many men have a superfluity of evil, which must be first reformed before they be employed in matters of the Church.

Refusing the means.

1. As we see many sick men, sometimes, not so much grieved for the sickness itself as for that they have willingly neglected the means which might have preserved their health, or else for that they have abused the physic which might have restored their health to them again : even so, in like manner, it fareth with those who have either irreverently refused the means which should have kept their souls from surfeiting, or else unthankfully have abused those helps which might have recovered them again.

2. As a rich man is sometimes humbled for not giving money to the poor which he might have done : so, likewise, some are much grieved for not using their good gifts to the benefit of God's Church ; and others, also, are troubled for abusing their gifts to the hurt of God's Church.

A Regenerate man falleth not finally.

1. As with a man in travelling from Berwick to London, it may be that now and then he doth go amiss and out of his way, but he speedily returns to the way again, and his course generally shall be right : even so it is the property of the regenerate man to walk according to the Spirit, which does not mean now and then to make a step forward, but to keep his ordinary course in the way of godliness.

Rom. viii. 1.
1 John v. 19.

2. As it is the practice of a sick man, who, having recovered of some grievous sickness, walks a turn or two about his chamber, to say, "Ah ! I would fain walk up and down, but

Rom. vii. 15, &c.

I cannot!" meaning that he cannot walk as he would, being soon wearied through faintness; or as a soldier that, with a blow, hath his brain-pan cracked and lies grovelling, astonished, not able to fight; or like him that hath a fit of the falling sickness, who for a time lies like a dead man: even so the regenerate man, although the flesh for a time vanquisheth and subdueth the spirit, not only in thoughts, in inward motions, and in some particular offences, but also in the general practice of his duty or calling, and through the whole course of his life, yet the spirit prevails in the end and getteth the mastery.

2 Kings xxiii. 25.

3. Like as a prisoner who has gotten out of the jail, that he might escape the hand of the keeper, desires and strives with all his heart to run a hundred miles in a day, but, because he hath strait and weighty bolts on his legs, cannot for his life creep past a mile or twain, and that only by chafing his flesh and tormenting himself: even so a regenerate man, the servant of God, doth heartily desire and endeavour to obey God in all His commandments; as it is said of King Josiah, "That he turned to God with all his heart, with all his soul, with all his might, according to all the laws of Moses," &c.; yet, because he is clogged with the bolts of the flesh, he performs obedience both slowly and weakly, and with divers slips and falls.

Regeneration.

1 Tim. i. 9.
Rev. vi. 14.

1. As there is need of no law to compel the body to eat or drink, to digest, to sleep, to go, to stand, to sit, or to do the works of nature, for it is ready to do them of itself when the case so requireth and when it is meet, without respect either of reward or punishment, and may not unjustly be said, as concerning these things, not to be under a law: even so, after the same sort altogether, doth the godly man behave himself concerning the works of godliness. He is carried to the doing of them by his new nature, which is of the Spirit, albeit there were no law at all, and all, both hope of reward and fear of punishment, were taken away.

Rom. viii. 14.
Gal. v. 17.

2. Like as, if a man have all his mind set upon drinking and swilling of wine and strong drink, having little delight or pleasure in anything else, it argues a carnal mind and unregenerate, because it affects the things of the flesh, and so of all the rest: even so, on the contrary, he that hath his mind affected with a desire to do the will of God, in practising the works of charity and religion, he, I say, hath a spiritual and a renewed heart, and is regenerate by the Holy Ghost.

John iii. 5.
Matt. xvi. 17.
John viii. 36; xv. 5.

3. As God, in the beginning, created us after His own image: so, also, must He regenerate us according to the same, which He doth by the Holy Ghost, the Third Person in Trinity, one and the same everlasting God together with the Father and the Son.

4. As a living body, although naturally it be the subject of sense, yet some one part of it may be benumbed and senseless: so the soul of one regenerate person hath in it at least the beginnings and seeds of all graces, howsoever some of them sometimes do not work or appear; whereas a carnal man is altogether destitute, yea, incapable of them.

5. Even as we know that the trees have heat and life in their roots in the midst of the coldest and sharpest winter; yea, as many beasts lie all the winter long in holes of the earth without eating, drinking, stirring, or having any jot of heat, sense, or life, in any of their outward parts, and yet there is a remnant of life and heat lurking in their heart, which, being in summer stirred up, doth revive the beast, so that it is able to go or run up and down, and to perform all natural actions in the manner as it did before: so, likewise, a total decrease or an utter decay of holiness, whereby nothing is left, cannot happen to any one who is truly regenerate, and in whom, in the greatest extremity and depth of his fall, remaineth some relics of God's Spirit and of grace received—yea, some life of faith—whereby he liveth to God in Christ, however, to the eyes of all men, and even in his own conscience, he may appear a dead and rotten stock.

6. Even as a man, being suddenly taken with the plague or any infectious sickness, saith he knoweth not how it happeneth, only he seeth the effects of it: even so the action of regeneration in itself is secret and unknown, but manifest in the effects which follow it.

Regeneration increaseth by degrees.

1. As seed cast into the earth doth not immediately sprout, increase, and come to maturity, but by space and length of time it attaineth to perfection and ripeness in that season that God hath appointed; as a tree, likewise, is not perfect as soon as it is planted; nor an infant upon the sudden, as soon as it is conceived in the womb of its mother, becometh a man, but with time: even so we are not at the first dash regenerated; but this regeneration riseth by degrees, and, being once begun, then it proceedeth fair and softly, and by little and little increaseth every day till we come to everlasting life in the heavens.

2. Even as that beggar who hath but a patched or an overworn robe had ever need to be careful in piecing and mending the same, lest otherwise his nakedness appear unto all: so, surely, this regeneration or righteousness of ours, being in respect of ourselves but a torn and tattered robe, we had need every hour to labour and exercise ourselves in the repairing thereof, lest our filthiness should break forth, and even to sigh and groan until we be clothed upon with our house, which is from heaven.

2 Cor. v. 3.
Rev. iii. 18; xvi.
15.

Regeneration necessary in all men.

As trees growing on the tops of hills have a rough bark, crooked knots, long boughs, and therefore unmeet for any building until they be cut down, peeled, squared, drawn home, and yet can do nothing of all these themselves: so, likewise, as long as we be wandering in the mountains and wild woods of this world, being highly-minded and in great wealth and authority above others, as on a hill, we, by nature, have froward and proud minds, and not meet for God's house, until we be made lowly in our own sight, and fall flat down at Christ's feet, and having the rough bark of our old Adam pulled off, and our crooked affections cut away, be mortified, and drawn home by the preaching of His Word and the working of His Holy Spirit.

Hag. i. 8.
2 Cor. iii. 5.
John vi. 44.

Regeneration not without sin.

LIKE as the Israelites suffered the Jebusites to dwell amongst them, to their great harm: even so sin remaineth in our mortal bodies, conquered indeed, that it doth not reign over those that serve the Lord, yet not clean taken away, but left to exercise us spiritually. Having our mortal enemy dwelling in us, we should fight against sin under the banner of faith in Christ Jesus, who only hath, can, and will continually defend His people, subdue their enemies, and give His children the victory.

The Register of our salvation.

As the pen of a man serveth to commit to writing those things whereof he would have the remembrance continued: so the Holy Ghost registereth in the hearts of the children of God those things which God seeth necessary for their salvation to be recorded in them.

2 Cor. xii. 3.

To Relieve the poor.

Lukes xvi. 1, 2, &c.

1. As he that gathereth up the queen's rents, if he bestow them not in that good manner that he is appointed to, but wasteth and spendeth them riotously, shall be sure to suffer due punishment for so doing: even so, likewise, he to whom God hath given riches and great wealth for the relief of his poor brethren, if he neglect them and spend his goods lasciviously on his back or belly, or other ways, God will punish him most severely at the day of his account.

2. As the clouds that are full pour out rain: even so the rich that have abundance ought to distribute.

Religion.

LIKE as, in labour or work, he that hath begun last ought with the more diligence to redress his slackness and recompense his late coming: so he who lately began to profess and embrace religion, virtue, or godliness, ought with the more ferventness and zeal to endeavour to attain the same.

Our Religion is not new.

Acts xvii. 18.

As a man, in travelling, calleth it a new way which he never went before, though the way itself be of long continuance and known of old: even so may this our way and doctrine be well called a new religion, not as though it were not before Popery, which the Papists count so old, and yet is not, but because that men, through the misty clouds of their errors and abuses, neither so generally nor so perfectly did know or trace it before.

Where Religion is not, there is no wisdom.

1. As one eye of the body so assisteth the other for the making perfect of our sight together, that, having the use of both, we attain thereunto; and, otherwise, the one being blinded, the light of the other is somewhat dimmed and shadowed, and perhaps, in the end, fadeth away and leaveth us altogether in darkness: even so standeth the case between religion and wisdom, the lights of the soul. They are linked and placed together in the mind of man, as the eyes thereof, to give light to his whole understanding; so that no wisdom is to be allowed without true religion, and where religion is not there is no wisdom.

2. As we account him rather blind or blinking who shall say he hath eyes sound, pure, and perfect, and yet in the open day will never show use of them in the presence of men, but continually be wimpled and wear a veil, so that no man can perceive whether he do see or no: even so what is called wisdom is no wisdom, and not to be accounted of in any, so long as it is dissembled and not employed, that other men may see good proof thereof; for that religion is no religion that showeth not itself by its plentiful fruits: so that whatsoever choice they that seem wisest or holiest make of religion, if they do it so that other men shall not be able to discern it in them nor to be witnesses thereof, they are indeed to be esteemed neither wise nor religious.

3. As the sun, which hath his globe, his light, and his heat, which are so conjoined, that wheresoever the one shineth the other cannot but warm; or as the soul and body are so compact in one, that the body cannot but perform the pleasures of the soul: even so in whomsoever true righteousness in Christ is, in him also there cannot but be true religion, the true fear of God and holiness of life, which is the singular serving of God in the inward desire of the heart unfeignedly.

Luke i. 6.
Ps. cxvi. 10.
Acts iv. 20.
Jer. xx. 9.

A Remnant reserved.

As in the time of gathering of olives a few berries escape here and there ungathered : so, when God doth bring general destruction upon any land, for the impiety of the people therein, and for the contempt of His Word and ordinances, a few here and there shall escape.

Isa. xvii. 6 xxiv. 13.

A Remnant saved.

1. As a number of things would yearly decay and come to nought, except seeds of them werè saved, whereof they are by sowing renewed: even so the people that bear God's name upon earth should, in the day of visitation of their sins, be clean and utterly destroyed, as Sodom and Gomorrah, but that God spareth some remnant to be, as it were, a seed, for the increasing of His Church and people again.

Rom. ix. 29.

2. As great and mighty vapours, with the force and power of the sun, are taken and lifted up from the earth and do seek after the sun, by whose strength and virtue they are carried up on high, and, growing into clouds, do even follow the sun: so there is a remnant and a little flock of Christ's that, in a true and unfeigned and sincere love of God, are lifted up from the love of the world and from all earthly and fleshly affection, so far as is possible for a man in this life to be, and do seek the Lord and His kingdom in the singleness of their hearts; and thinking the time of their abode here in this vale of all miseries too long, they daily sigh and groan for dissolution and for the coming of Christ, to judge the quick and the dead.

Isa. lx. 8, 9.

Remission of sin.

As it is meet and needful that the inferior seek to the superior, the beggar to him that is rich and liberal, the sick man to the physician, the offendant to the merciful prince: so it is the duty of a man to seek for remission of sin, for spiritual life, health, and wealth, at the hands of God, the only Giver of all good things.

Matt. vi. 5; xl. 28.

Remitting of trespasses.

LIKE as, if we see one eat or drink a good deal, we say he was hungry or thirsty, because we see him eat or drink so much or so greedily; so do we say that one is hot, because we see him sweat, yet do we not say that his eating or drinking is the conditional cause of his hunger or thirst, nor yet the sweat the cause of his heat; but, contrariwise, we say hunger, thirst, and heat are the cause of eating, drinking, and sweat: even so the turning from iniquity and remitting of trespasses are not the causes of forgiveness of our sins, but the fruits thereof and trial of our estate.

Ezek. xviii. 21.
Matt. vi. 14.

The Renewed happiness of man.

EVEN as when Saul turned his back to go away from Samuel, God changed him and gave him another heart, and made him another man: even so doth God, by changing the minds and wills of His elect so secretly, that they themselves know not which way it is done, make them new men and prepare them for His everlasting kingdom.

1 Sam. x. 9.

Renewed holiness.

As in the natural birth of a man, his body cometh into the world not so great and strong as afterwards it becometh, but little, weak, and impotent: so, in the spiritual birth of regeneration, the soul of man is not in the first moment endued with perfection, but with a small measure of renewed holiness, from the which it is to grow and go on forward to a perfect estate.

Some Repent to have eaten too much.

As many repent that they have spoken too much, but few that they have been too silent: so, likewise, it is true that many repent themselves that they have eaten too much, but no man sorroweth for his temperance and sobriety.

Repentance.

Rom vi. 4.
Gal. v. 24.
2 Tim. ii. 19.
Tit. ii. 11, &c.
Luke i. 75.
Eph. i. 4; ii. 10.
1 Pet. i. 15; iv.
17, 18.
Jer. xxv. 12.
Jonah i. 12.

1. LIKE as, if a nobleman's or gentleman's servant were, for committing of treason, felony, or murder, condemned and going to the place of execution, and his lord or master, of mere favour and good will, should not only, by suit to her majesty, procure a pardon for his life, and so deliver him from that villainous death which, for his offence, he had worthily deserved, but also should adopt him for his son and heir; should this fellow, after his deliverance, go and say, "I will now be idle and take my pleasure, and follow mine own fantasy, and never endeavour to please or pleasure my lord or master, but rather I will seek to hurt and displease him every way that I can!"—what shall we say in this case? Be not these most wicked and desperate words? And doth not such a fellow deserve most grievous punishments? Even so the like do they who, either by word or deed, say that "Christ hath redeemed us, and by His death hath purchased for us forgiveness of sins and righteousness, and hath delivered us from hell, and made us the sons of God and heirs of heaven, wherefore we will stand like idle persons, or rather do more wickedness and live as we list," &c. Christ our Saviour doubtless died not for such nor satisfied for their offences—no, nor yet merited heaven for them—to the end that they should spend their days in idleness, and heap sin upon sin, and become altogether wicked; but that they, seeing His great love and how greatly sin displeased Him, seeing He was willing to redeem them from sin, Satan, death, and hell, should no more commit sin, but love, honour, and obey Him, thank Him, put their trust in Him, and work virtuous and good works plenteously, not as bond-servants, to escape hell, for so much as Christ hath delivered them, neither yet thereby to win heaven, which He by His passion hath purchased for them, but as natural sons for the glory of God, moved thereto by motion of the Holy Ghost and by faith and love; for godly Christians do undoubtedly fear to sin so much more than the wicked doth, by how much more they know that God doth in this present life punish His legitimate children more than bastards.

2 Pet. i. 10.

2. Like as, for example, if an astrologer should tell an ambitious cardinal that he should be pope, although he did put an undoubted trust therein, yet, for all that, he would not be idle, but would use all means possible to attain and come to that dignity: even so the children of God, the surer they are that Christ hath redeemed them, so much the more they understand the great good will of God towards them, and therefore they are always forced more and more, by repentance and godly conversation of life, to make certain unto themselves the knowledge of their election and redemption in Christ.

Luke xix. 8; xxiii.
40-42.
Acts ii. 37; xix.
18, 19.

3. Like as a fire without heat or warmth is no true fire: so is it a clear matter that faith without repentance is no true faith.

4. As it is the nature of some cloth, if it be stained when it is wet, the stain will seem to be easily washed out, but, being dry, it will appear again : even so some men think that they have repented when they have done it in halves, and therefore they are to repent again, as those that break out of prison are brought thither again. Ps. li. 2.

5. As bleaching and whitening weareth the cloth : so a man must be worn before he can be clean washed by true repentance.

6. Like as, in an assurance or evidence, a man may leave out such words as be effectual in the conveyance to their great prejudice : even so sure it is that many things in repentance may be found out to a man's hindrance which were forgotten at the first. Ezra x. 2, &c.

7. As it is the nature of the children of God, in the reading of the Scriptures, to take all with them, not a piece only, but as well that which humbleth them as that which lifteth up : even so it is the part of them who will repent truly not to play the mice and rats, to nibble a little so much as maketh for them, but to take all, and not to leave out that which maketh against them.

8. Like as a man who has strayed far out of his way must turn quite back again the contrary way : so those who have strayed from the ways of godliness to the way of sin must, by unfeigned repentance, turn quite back again into the right way.

9. As it makes a glad father and delights him to have a child like himself, especially both in place and lineaments of body : even so more glad is God when one is spiritually born and showeth himself like unto God in all his actions by unfeigned repentance.

10. As dead men in their graves, although they be helped never so much, cannot rise from thence : even so men that are weak, being dead in trespasses and sins, can do nothing that may further their repentance or conversion, though they be helped never so. 2 Tim. ii. 15.

11. Like as, if a man build a house which doth cost him much labour and great charges, and, not having laid a sure foundation, when a tempest cometh his house doth fall, then will he be very sorry, and repent that he hath so unadvisedly bestowed his money and labour ; notwithstanding for all this his great sorrow and repentance, yet it cannot set up his house again which is fallen, but the ruin of the house only serveth to teach the owner more wit against another time, that, when he buildeth again, he may make a sure foundation : even so, though thou repent never so much, yet that cannot get remission for thy sins that are past, but thou must be pardoned only by the faith of Christ's blood ; nevertheless, it doth teach thee wit, and learneth thee to tame thy body and subdue it, and to cast a low foundation, that in time to come thou mayest the better resist the assaults of the devil, the world, and the flesh.

12. As the angels in heaven do rejoice over a man when he repenteth : so the devil is thoroughly imbrued with highest delights and, as it were, with most pleasant pleasures when he seeth men, specially those who have given their names unto Christ, to live without repentance.

13. As a prisoner will strive to get out of prison by all kinds of means he can, though he grate off some of his flesh : even so a man that is out of the favour of God must try, by all kinds of ways, to obtain it again, that if he cannot come to God's favour by one way, he may yet by another. Ps. li. 1, &c.

Deferring of Repentance.

1. LIKE as if a malefactor, for his punishment, should be appointed to carry every day a stick of wood to a heap, to burn him twenty years after : even so men, by deferring repentance, do treasure and heap up wrath against the day of wrath. Rom. ii. 4, 5.

2. The longer a man goes and continues in his sickness without any physic, the harder is the recovery : even so, the more the time is prolonged, the harder it is to repent ; for where the devil dwells long he will hardly be removed.

3. As the case is dangerous if a man fall into the relapse of an ague or any other strong disease, it may, peradventure, cost him his life, and the recovery will be very hard : even so it is very dangerous, after repentance for some grievous sin, to fall into the same again, for it is most difficult to come to repentance the second time.

John v. 14.
Luke xi. 26.

Repentance requireth confession.

1. As the beginning of health is the feeling and perceiving of the sickness : so the beginning of repentance is to acknowledge the offence.

2. As they are most hardly healed who in their sickness be void of all reason : so it is hard for them to repent and amend who will not acknowledge their own sin and wickedness.

3. Like as, when a man is sick, the first step to health is to know his disease : even so, to true repentance and salvation, the first step is to know the damnation due for our sins.

Repentant.

Hos. xiv. 6.

1. As the lily doth flourish and spring in the field or garden : so God doth make the repentant man, whose sins He forgiveth and pardoneth, to grow and flourish.

2 Cor. vii. 8.

2. As it is often needful, for the preservation of the bodily life, that the patient be by detraction of blood brought to a swoon, and so even to death's door : so, likewise, it is sometimes needful, for the spiritual life of the soul, that the repentant be by sorrow and fear cast down, even to the gates of hell, as one forlorn and in a most wretched state.

Eccles. xi. 6.

3. As the wise man exhorteth the good husbandman to be sowing his seed at all hours, times, and seasons, because he knoweth not whether this or that will prosper : so, likewise, a repentant must take all occasions of hearing God's Word, for he knoweth not but that God will, even at that time which he might have bestowed on worldly profits or pleasures, bestow His unspeakable blessing of regeneration upon him.

4. As that offendant is more likely to obtain mercy at the hands of his prince who standeth at his very gates in his presence, attending when he will beckon or call unto him, than he who, having addressed himself to come before the king, keepeth himself aloof far out of his sight : even so it is more likely that God will behold that repentant with the eye of mercy who is in His presence, hearkening to His voice and attending His pleasure, than he who is out of His sight and employed about other matters.

Reprobate.

Matt. vii. 7.
Gen. iv. 4.
Matt. xxvii. 5.

1. LIKE as a man upon a rack crieth and roareth out for very pain, yet cannot desire his tormentor to ease him of his pain : even so the reprobate, when he repenteth, he cannot come unto God and seek Him—he hath no power, no, not so much as once to desire to give one little sob for the remission of his sins ; if he would give all the world he cannot so much as give one rap at God's mercy-gate, that He may open to him.

2. Like as, if a man that, having made to himself a great burden to carry, should assay it on his back, and, for that it sat and lay uneasily and pressed him much, should cast it down again and put a great deal more unto it, and then begin to lift it again, but when

he felt it more heavy than before he should fall into a great rage and add twice as much more to it, thereby to make it lighter : even so do the children of this world, who, finding it somewhat loathsome and unpleasant to resist one or two vices in the beginning, do defer their conversion and repentance, and do add twenty or forty more unto them, thinking to find the matter more easy afterward.

3. Like as a man, having tasted a good piece of wine, maketh show as if he would buy it, but, understanding the price, and not willing to give so much, he leaveth it there without buying or drinking of it any more : even so the reprobate, having tasted the heavenly things, finding them good and praising them exceedingly after they understand the price—that is, that they must renounce themselves and bear the cross of Christ, if they will go to take possession of the kingdom of heaven, which He hath purchased for them with His precious blood—they will none of it at this price, and so renounce these good things without drinking of or enjoying them. Heb. vi. 4.

4. As those that have their stomachs charged with evil humours cease not to eat sometimes for all that—yea, and to find taste in some good meats—but are constrained after, through the evil disposition of their stomach, to cast it up again and to vomit : so some reprobates, having within them an evil conscience, nevertheless, may taste the good heavenly gifts, but this evil conscience, not being able to agree with the true and sure faith of the heart, stoppeth it so that these gifts take no root to fructify to salvation, and hence, finally, they cast them off or let them wither and come to nothing. On the contrary, those who have faith are assured that though the graces of the Holy Ghost are often weak in them, and like fire covered with ashes and trees in the winter, yet can they never come to nought nor die, but rather they recover strength at the last, whereby they are certain to be and to continue the children of God and heirs of everlasting life.

5. As those whom God hath chosen before all time in time He calleth, and that of purpose, to Christ Jesus His Son, and those whom thus He calleth He justifieth, and that more and more, until that flesh and the corrupt affections thereof, being mortified, they attain to their glory : so, by the contrary, is the state of the reprobate. They are either left altogether in blindness, never called to the light and knowledge of God's free mercy, or, if they be called, they either do condemn it or else suddenly fall from the same, and so, abiding in their corruption, do still heap sin upon sin, till at the last, their measure being full, God executeth His most just judgment against their continual rebellion.

6. Like as assured trust of the mercy of God promised for Christ's sake following straightway the hatred of vice and sin, joined with full intent and purpose to live after the will of God, doth, so long as a man remain and continue therein, give assurance that He is the elect child of God : even so the love to live ungodlily, to wallow in all kinds of vice, and to lie still in impurity of life, declare to him that is such a one, for that same season, that he is nothing else than a reprobate, the child of wrath, cursed of God, hardened as was Pharaoh.

Reprobate and ungodly men often in the greatest prosperity.

As the butcher will suffer those beasts which he appoints to be killed to go where they list in his best pastures, and to break his hedges, that, in so doing, the sooner they be fat the sooner he may kill them : even so the Lord lets reprobate and ungodly men, whom He loves not in His Son Christ, take their pleasure, corrects them not for their amendment, but lets them work their just condemnation in giving them up to their own lusts, and into a reprobate sense, as He did Pharaoh, Saul, Judas, Herod, Antiochus, Nero, &c.

Reprobates are in perpetual remembrance.

Jer. xvii. 1.

As the letters carved in stone or other hard metals with tools of iron and steel are wont to be set up for a perpetual memory of that which man will have remembered : so God never putteth out of memory the froward sins of obstinate and wicked men.

The portion of Reprobates.

Ezek. xv. 2, &c.

LIKE as of the shreds of the vine cometh no profit, neither can they serve for any other use but for the fire : so those whom God cutteth and casteth off from His Church can serve for no other end but for hell-fire.

*No Resistance against God.*Jer. xlviii. 40.
Lam. iv. 5-9.

LIKE as the eagle, when she hath taken her prey, standeth with her wings spread over it : even so those whom the Lord raiseth up to conquer any country and to destroy it spread themselves all over it, so that there is no hope in resisting nor refuge in running away.

Resurrection.

1. As a cunning goldsmith knoweth what difference there is betwixt a piece of earth digged out of a gold mine and other common earth, but ask an ignorant man, and he will say there is no difference at all betwixt them : even so, at the day of judgment, God will know the dust of men's bodies from common dust, which men cannot discern.

2. Like as, if a gardener mingle divers seeds together, and cast them into the ground, yet they will not be confounded one with another, but every seed will have its proper herb : even so the bodies of men, although they be mingled together, yet every body shall receive its own flesh at the general day of judgment.

3. Like as seed cast into the earth during the cold and storms of winter smally appeareth or not at all, but as soon as the spring cometh, it sprouteth forth and flourisheth, growing more and more until the harvest come, and then it recompenseth the husbandman's labour with plentiful increase : even so our bodies, though they fall as seed into the ground, are not neglected of God, who regardeth the smallest grain and vilest seed, but shall one day bring them out of the graves, where they were laid in a far better case than they were before.

4. As in winter time, by the nipping frost, the trees lose their leaves and the grass withereth, but at the spring they both receive that which they before seemed to have lost : so, likewise, though men die, each in his order, now one and then another, yet they perish not, but shall live again at the last day, when the everlasting spring shall be without either autumn or winter.

5. As God giveth life unto the infant enclosed in the mother's womb, and maintaineth the same after a secret and wonderful manner until the tenth month, when it can be there retained no longer, but must be brought forth into the world : even so God, in whose hand is life and death, keepeth us alive in the midst of death ; for the bodies which were cast into the earth, at the sound of the last unknown trumpet, living until then after a wonderful sort, shall arise, at which time the graves and every place where the bodies died shall yield up the dead that are in them, when they shall truly live and that for ever.

6. As the ashes in the night time so covereth the fire that no spark thereof nor any light appeareth in the house, but yet it may easily be kindled and revived by dry straw or a small match: even so our life, that cannot die, lieth as asleep in our mortified bodies, which God in His good time, by His mighty word and power, can and will awake.

7. Like as, in sleep (which is as death's kinsman), no part doth its duty—the eyes see not, the ear heareth nothing, we can neither feel nor walk, but every member is as dead, overwhelmed with sleep, whereas, in the meantime, the mind liveth and ever moveth, and, the next morning approaching, raiseth up the body, when every member and part performeth its wonted work, and more lively, refreshed by sleep: even so, though our carcases, being interred, seem to be deprived of all sense and motion, yet they perish not; but when the great and everlasting morning shall dawn upon them, at the end of the world, they shall rise again, and the earth shall yield them up far more glorious when God hath purged away the corruption and filthiness of them, as by the means of sleep.

8. As, in the law, by the offering of the first-fruits, all the fruits of the earth were sanctified: so, also, by Christ, the first-fruits of them that sleep, the promise of the rising again of our bodies to life everlasting is to us confirmed and assured.

Exod. xxiii. 16;
xxxiv. 26.
Lev. xxiii. 10.
Deut. xxi. 4, &c.
1 Cor. xv. 20.
Col. i. 18.
Rev. i. 5.

9. Like as it would make glad the heart of a lame man or cripple to hear that all his limbs should be restored again perfectly as they were at the first; or as it would greatly rejoice the heart of a poor naked beggar to hear that he should be clothed with most precious garments of silk and gold: even so much more ought all Christians to be joyful and glad to hear that they shall be restored to all integrity of body and soul at the general resurrection, and so be clothed with most perfect and pure innocence of life for ever and ever.

10. As herbs, dead in winter, flourish again by the rain in the spring time: so the dead corpses that lie in the dust shall rise up to joy when they shall feel the dew of God's grace.

Isa. xxvi. 19.

11. As the same seed in substance that is sown springeth again, yet altered in form and fashion: even so our bodies shall rise again, the same in substance, but marvellously altered in qualities.

1 Cor. xv. 37, 38.

12. As our bodies while we live continue the same, yet altered in form and fashion: even so, at the resurrection, our bodies shall rise again the same in substance, but marvellously altered in quality.

13. As often as we rise from sleep, having our weary limbs refreshed and, as it were, revived, so that we feel ourselves in better case and ability to do any manner of thing than before: even so we should often remember that death unto the godly is but a resting of their weary bodies and bones, till they rise again exceedingly bettered by immortality and glory, and is therefore termed (called) by the name of sleep.

1 Thes. iv. 15, 14.

14. So bright and so glorious as one star appeareth above another: so much shall the state and condition of our bodies, at their resurrection, excel the state and condition that they are now in during this time of mortality.

1 Cor. xv. 41.

15. Like as the husbandman taketh no thought nor sorrow for the seed that is cast into the earth, because he hath a sure trust and hope that it shall come again with a plentiful and exceeding recompense: even so the faithful are not so immeasurably heavy and sorrowful for the death of their faithful friends as the heathen and unfaithful are, who have no hope or belief of the resurrection.

Rev. xiv. 13.
2 Tim. ii. 13, 14.

16. Like as, if impotent and miserable men, as experience showeth, can by art even of ashes make the most curious workmanship of glass: even so we may in reason think that the omnipotent and everliving God is able to raise men's bodies out of the dust.

17. As the goldsmith, by his art, can sunder divers metals one from another, and some men out of one metal can draw another: even so much more may we think it possible for

the Almighty God to raise men's bodies being dead and turned into dust, and mingled with the bodies of beasts and other creatures, or one man's body with another.

Acts i. 9.
1 Thess. iv. 17.

18. As the cloud took up the very true body of the Lord, yea, even the whole perfect Christ : so, likewise, shall all godly persons be taken up into the air to meet the Lord their God, that they may live with Christ their Lord and Head for evermore.

Isa. xxvi. 19.
1 Pet. iv. 6.

19. Like as the root giveth all virtue and sap unto the tree : even so is the matter of the resurrection of the dead through Christ the chiefest, greatest, and true principal point of the Word and affairs of God.

Matt. xxv. 41, &c.
2 Cor. v. 10.
Acts xxiv. 15.
John v. 29.

20. As the wicked and unbelievers have in this life with their bodies taken their own pleasures, joy, and delight : even so in the life to come, at the resurrection of the dead, they shall be plagued and punished with everlasting pain and torment in the same bodies.

1 Cor. xv. 36, 37.

21. Like as, when the corn is cast into the ground, it seemeth to be lost, for it rots and wasteth in the ground, but afterward it springeth fair : so, when the body hath been corrupted, it tarrieth the time appointed by God to come out of the earth and to be altogether perfect.

22. As the corn, by means of the seed, taketh again a new shape, and that more fair : so the faithful who die and go to rest with the seed of Jesus Christ, which is the Spirit of God, are raised again by the same Spirit which raised the Son of God from death.

23. Like as Christ rose again in the self-same body in which He suffered : so we, also, shall rise again in the self-same body which we carry about with us.

24. Even as Christ, after His resurrection, had another glory much greater than He had before : so we shall be far otherwise after our resurrection, and so renewed into a more glorious state.

25. As the sun and the moon, being of one substance, differ in dignity and excellency : so, likewise, in the resurrection, our bodies shall have more excellent qualities than they have now.

The Resurrection a woeful day to the unrepentant.

John v. 29.

1. If a man were bidden to go to bed, that, after he had slept and was risen again, he might go to execution, it would make his heart to ache within him : yet this—yea, a thousand-fold worse—is the state of all impenitent sinners. They must sleep in the grave for awhile and then rise again, that a second death may be inflicted upon them in body and soul, which is the suffering of the full wrath of God, both in body and soul, eternally.

2. Like as, if a traveller were to come into an inn, having but a penny in his purse, and, sitting down, call for all sorts of provisions and dainties, his behaviour and doing may be thought in the judgment of all men to be foolish and mad, because he spends so freely and hath no regard to the reckoning which must follow : even so much more foolish and mad is the practice of every man that liveth in his sins, and, bathing himself in his pleasures in this world, never bethinketh how he shall meet God at the last day of judgment, and there make a reckoning for all his doings.

Resurrection of all at the last day.

Isa. lxvi. 24.
Mark ix. 44.
Matt. xxv. 30, 46
John v. 28, 29.
Acts xxiv. 15.
2 Cor. v. 10.
Dan. xii. 3.
Rev. xx. 13.
2 Pet. ii. 4-6.

1. LIKE as, at the last day, the bodies of the righteous and faithful shall rise again unto immortality, glory, and honour, the greatness whereof the eye hath not seen nor the ear heard, nor the heart of man conceived : so the unrighteous and reprobate shall rise again with their very bodies unto everlasting shame, and both body and soul shall go into hell with the devil and his angels, there to abide everlastingly.

2. Like as the ungodly in this world have with their bodies taken their own pleasure, joy, and delight: even so, in the life to come, they shall be plagued and punished with everlasting pain and torments in the same bodies.

3. Like as when we see seed sown, although we know it will putrify and corrupt, we are yet in good hope that it will spring up again with fruit, for unless it be dissolved it cannot rise again: so, in like manner, we must hope of our own bodies. When we think of them being buried and fallen into corruption, we must then be most certainly persuaded that they shall rise again, for death doth not so much waste the body as the corruption of it.

1 Cor. xv. 1-4, &c.
John v. 28; xl. 24.
Acts xxiv. 15.

Resurrection of our bodies.

1. LIKE as the body of Christ, which He took in the Virgin's womb, was, by His almighty power, raised up again, immortal and glorious, all infirmities that it was subject unto being clean put away and taken off: even so these mortal bodies of ours, even the same that we took of the substance of our sinful and mortal mothers, shall, at the day of the general resurrection of all flesh, be raised up again according to the mighty working of the Lord, whereby He is of power to subdue all things unto Himself.

Isa. lxvi. 24.
Ezek. xxxvii. 1,
&c.
Dan. xii. 2.
Matt. xxv. 41.
John v. 29.
Job xix. 25.
John xi. 25.
1 Cor. xv. 1, &c.
2 Cor. v. 10.
1 Thess. iv. 13, &c.

2. As swallows, worms, and flies, which have lain dead in the winter season, in the spring, by virtue of the sun's heat, revive again: so, likewise, men fall into swoons and trances, being for a time without breath or show of life, and yet afterward come again; and so is the resurrection.

A Reward.

1. As a reward is given to a workman after his work is done: so everlasting life is given unto the faithful after the travails and miseries of our life are ended.

Rom. vi. 23.

2. As he who runneth a race must continue and run to the end, and then be crowned: even so must we continue to walk in good works unto the end, and then receive our reward—eternal life.

2 Tim. iv. 8.

Rich men.

1. As it is impossible for a camel to go through the eye of a needle: so, also, is it impossible for such a rich man to enter into the kingdom of heaven as is possessed of his possessions, for he hath made his gold his god, though he do not so think nor persuade himself.

Mark x. 24, 25.

2. As those fishermen who, when they had sped well, did go and burn incense and offer sacrifice to their nets instead of praising God, who had blessed their endeavours: so, likewise, some profane rich men do ascribe their wealth and other blessings of this life to the outward means and instruments, whereby they have gotten those things, forgetting wholly that God is the only Author and Giver thereof.

Hab. i. 16.
Ps cxxvii. 1, &c.
James i. 17.

3. Like as, if a cable be untwisted and drawn into small threads, it may be drawn through the eye of a needle: so, likewise, he that is rich, if he deny himself, abase himself, and lay aside all confidence in himself, in his riches and honour, and be, as it were, made small as a twine thread, and, with Joseph the good senator, become the disciple of Christ, he may enter into the kingdom of heaven.

Matt. xix. 24.
Luke xxiii. 50, 51.
John xix. 38.

4. As sheep that go in fat pastures come sooner to the slaughter-house than those which are kept upon the bare common: so, likewise, rich men, who are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God than others.

Rom. ix. 22.
Eccles. ix. 1.

5. As that is not always a good horse which hath his bridle and saddle adorned with gold : so, also, may not a rich man be accounted blessed because he hath rich attire, sumptuous buildings, and costly moveables.

6. Even as a fly, coming to a platterful of sweet and pleasant honey, if she thrust not herself altogether into it, but only touch and taste it with her mouth, and take no more than is necessary and needful, she may safely go away and fly to another place ; but if she wallow and tumble in the honey, then is she limed and taken in it, and whiles she is not able to fly away, she doth there lose her life : even so, if a man, of all his riches, take only so much as may sustain him and honestly maintain his estate, bestowing the rest well and Christianly, his riches then cannot hold him back, nor bar him out of the kingdom of heaven ; but if covetousness shall bewitch him, and still prick him forward to scrape together more and more, and shall make him even unsatiable, then they take him and hold him, and so belime the wings of his mind, that he cannot once in all his life have one flight towards the kingdom of heaven ; and thus, being in thralldom and bondage to wicked Mammon, the end of his pleasures in this world is the beginning of his sorrows in the world to come.

7. As Æsop's dog, who, having a piece of meat in his mouth, and espying the shadow thereof in the water, thinking it had been another piece of flesh, snatched at it, and, through his greedy desire, lost that which before he had : even so rich men, who might peaceably and quietly enjoy the goods they have, and with pleasure the fruits of their labours, by their covetous humour they deprive themselves wholly thereof, and setting before their eyes a fraudulent and deceitful hope of things that seem to be good, forget, for the most part, those things that are good indeed.

8. Like as, when we see a man that drinketh continually, and yet cannot slake his thirst, we conjecture forthwith that he is distempered, and that he hath more need to be purged and his body to be cleansed from corrupt humours than to give him more drink : even so the great desire of rich men, which always eateth, and hath a monstrous belly, and is unsatiable, like unto the grave, doth evidently declare that the mind is very sick, and therefore, to recover itself, it must be first purged and cleansed of the passion that tormenteth it ; this being done, the disease would immediately cease.

Mark x. 25.

9. As it is hard for a periwinkle in the sea to swim, or for a snail upon the land to creep, while they bear their houses upon their backs : even so it is hard for a rich man who trusteth in his riches, with all his big bunches of wealth upon his back, to go through the needle's eye, and to enter into the kingdom of heaven.

Luke viii. 14.
Acts xvii. 26.

10. As the moon, when she is at the full, is farthest from the sun, of whom she hath her light : so, likewise, many rich men, who do flow on every side with the goods and riches of this world, do even then, in the midst of their wealth, withdraw themselves farthest from God, from whom themselves and all their treasures are, and whatsoever hath a being.

11. As the moon is not eclipsed nor loseth any light but when it is at the full : even so some rich men are wont chiefly to be eclipsed and darkened concerning the love of God and their neighbours when they be full of riches and abound with worldly wealth.

12. As the fiercest lightning doth flash upon the highest towers, the fairest oaks come soonest to the fire, and the fattest oxen are first knocked down : even so they who have the most money are subject to the most miseries.

13. As poverty punisheth the poor man : so the rich cannot rest for fear of robbing.

Luke xix. 9.
Gal. vi. 10.

14. As the gouty man, the more he walketh abroad the better is his health : even so, the more the rich man distributeth abroad the more he shall inherit.

15. Like as a river, when it goeth by an empty place, it will not pass until it hath filled that empty place, and then it goeth forward to another empty place and filleth it, and so to another empty place and filleth it, always filling the places which are empty : so, likewise,

should rich men fill the poor, the full should fill the hungry, they which abound should fill them which want; for the rich are but God's almoners, and their riches are committed to them of God, to distribute and do good, as God doth Himself.

Rich men are to live godlily as well as the poor.

As God alloweth the rich man nothing more to misuse or misspend than He doth the poor man, for he hath the same baptism, faith, Lord, God, and Father in heaven with him, and hopeth for the same kingdom that the poor man doth: even so hath he the same law given him to live after, and by the same shall be judged as well as the poor.

Riches.

1. As it is the custom to cut the wings of birds, lest they should fly far or away: so must riches be taken away from some as from children, and from others, lest they should exalt themselves overmuch in haughtiness.

2. As the golden bridle maketh the horse neither stronger nor swifter: so riches and costly apparel do nothing advance a man in virtue, learning, and godliness.

3. Like as we, beholding a rich man and a poor man painted on a wall, do neither enjoy the one nor despise the other, and why? because they be but shadows of the substances: even so our minds must never be troubled either for riches, poverty, glory, or ignominy, because they are more fickle and deceitful than any shadow.

4. As oil kindleth the fire which it seems to quench: even so riches come as though they would make a man contented, and yet they make him more covetous. 1 Tim. vi. 6.

5. Like as drink doth not quench the thirst of him that hath the dropsy, but maketh him the more thirsty: so, likewise, although riches be good to withstand need and poverty, yet they oftentimes cause men to be miserable and ever needy; and they that, for the most part, have abundance of goods and riches do covet and greedily desire to have more, and so show themselves to be very needy.

6. Like as they be in great danger of a woe and curse who do not give of their own riches to those that have need: even so in much more danger be they that take from the needy that which they did possess. Hab. ii. 9.

7. Like as if they shall go to hell that have not clothed the naked: even so much less shall they escape hell who, by oppression and unmerriful dealing, have caused them to go naked that were clothed. Matt. xxv. 41-43.

8. As he that walketh in the sun careth not whether the moon shine or no, because he hath no need of her light: even so, when a man hath found the heavenly riches, he careth not for earthly riches. Ps. xxxvii. 16.
1 Tim. vi. 6.

9. As the madman desireth nothing so much as to get water, by reason of his excessive distemperature, yet is there nothing that so much tormenteth him, for only the sight thereof is able to cast him into his fit: even so is it with riches. Every man longeth for them, yet are they the only things that increase his longing, trouble his mind, and replenish his heart with passions. Mark x. 23-25.

10. As those things which agree not with our nature, and have no proportion with it—as fire, sulphur, and such other things—if we should eat them, would not only not profit us, but would also hurt and kill us: so the deceitful riches of this world, too much desired and sought for—the pomp of honour, vain glory, and such like—after the which very many do run too earnestly, do not only not nourish the souls of men to eternal life, nor mitigate

A Treasury, or

and appease the wicked lusts of the same, but also do bring upon them everlasting woe, with utter and endless destruction.

Ps. lxxii. 10.
1 Tim. vi. 17.

11. As he that walketh in the rain shall hardly escape wetting, or he that travelleth in the whole sun eschew heat : so is it almost impossible for a rich man to avoid vice and corruption by his riches.

12. As Bucephalus, the horse of Alexander the Great, so long as he was naked, would suffer any man to mount him, but if he were once furnished with the royal saddle, bridle, and other furniture, he grew so proud that no man might ride him but the king : even so many, who, in their poverty were modest, humble, and virtuous, by increase of wealth, have changed their virtues into vice.

1 Tim. vi. 17-19.

13. As those mountains that contain mines of gold and silver are otherwise barren : so they that have riches and veins of gold and silver are, for the most part, in their hearts, made unprofitable to the service of God and man.

14. As musical instruments are of no use to him that cannot play upon them : so are riches unprofitable to him that cannot use them rightly.

15. As a horse is of no use without the bridle : so are riches without reason.

Matt. vi. 19.

16. As fair tapestry covereth foul and broken walls : even so riches may well make a man more honourable in the sight of the world.

17. As rivers and floods, though they be most sweet and pleasant, yet, when they run and enter into the sea, they are most bitter ; keeping their right and due course, they yield pure and wholesome water, but once mingled with the sea, they are, as it were, poisoned with bitterness : even so the wealth and riches of this world, although in the course of this life they do highly delight some men who have them in possession, nevertheless, when they come to the sea of death, whither all floods and riches at the length shall come, they seem to be doleful, sour, bitter, intolerable, and, as it were, poison itself.

18. As riches be unto the ungodly and wicked hindrances of virtues : so, contrariwise, riches are to the faithful servants of God helps and furtherances of many good things, godly actions, and very charitable works ; so that riches of themselves are not evil, for godly men do possess their riches, be they never so ample and infinite, and are not possessed of their wealth and goods, because their riches are drudges to them, and not they to their riches.

19. Like as gold is tried with a touchstone : even so is man tried by having gold and much riches, which most easily bewrayeth what manner of man one is.

20. As feathers do lift up and carry on high the fowls and birds of the air : so riches and dignities of this world are wont to extol and carry men into the air and clouds of vanity.

21. Even as corn, laid up and kept in a barn, garner, or other place, doth not increase, yea, many times, is eaten and consumed of weevils and other vermin, but, being cast into the ground, doth bring forth plentiful fruit and great increase, and is very profitable for the owner : so riches, as gold, money, and other jewels, laid up in chests and kept in coffers, are oftentimes in danger of losing by thieves that may break through and steal them, or by fire that may consume them ; but, being dispersed and scattered among the poor and needy saints of God, they bring forth fruit a hundred-fold, and are very profitable both to the giver and to the receiver, discharging a good conscience in the one, and comforting the distressed body and mind of the other.

Ps. xli. ; exn. 9.

22. As pits and lakes of spring water, being stopped and polluted with mire, mud, or other foul and filthy matter, if they be scoured and drawn out, will flow with water that is pleasant, sweet, and wholesome, but, suffered and let alone, are corrupted and do stink : so riches and worldly substance, if they be distributed unto the poor and translated from them that have too much to those that are needy and have nothing, they do greatly

increase and multiply ; for a very little is great riches to him that hath nothing, and to him that did bestow them they are instruments and means of God's blessing ; but, being coffered and lying still, so that the poor needy creatures are not relieved with them, they are unprofitable, and will breed the stink of hell and endless woe to those that so do keep them.

23. As the liquor in the pot profiteth not to itself, but them that draw and drink thereof : so worldly goods and riches oft profit not the keeper and owner thereof, but others that come after.

24. As they who are swollen with the dropsy afar off seem fat and to be in good liking, by reason of the abundance of the humours in their bodies, though that for this cause they be sore and dangerously diseased : so do we judge, by the outward appearance, that riches are very pleasant, and such as love and have them very happy, though that for the most part there be nothing more vile and filthy in their houses than themselves.

25. Even as a gold ring, as soon as it toucheth a gouty or diseased finger, causeth great and intolerable grief : so, likewise, riches, honours, pleasures, and profit of this world, do nothing else but molest and trouble our minds either with ambition or covetousness.

26. As an ape or monkey is tied and tethered to his clog : so, likewise, riches of themselves do encumber and entangle men's minds.

Riches and dignities make wicked men worse.

As great floods and swelling rivers, when they overflow their channels and do break through their banks, by reason of their raging and violent streams, and so spread and run abroad, cannot fill and cover the fields with water, but they hurt corn and grass, or what else is in their way : so great riches, mighty powers, and high dignities, when they grow and increase in wicked and ungodly men, do not spread abroad and run over the fields and limits of commonwealths, but they do much harm—to wit, they poll and pill away the riches and substance of the silly, weak, and poor men ; they fill their purses with the blood of innocents ; they build their houses and establish their dignities upon the disgrace and the oppression of the saints and servants of God, and whatsoever is in their way and to their liking, they carry it with them by hook or crook, by right or wrong ; they care not who weep so they laugh, who be empty so they be full, who be undone so they be advanced ; hence come slaughters and murders ;—thus are many brought into great calamities and miseries. But they who do these things to others do hurt themselves most ; for whilst they hurt others in their bodies, goods, or names, they kill their own souls.

Riches make covetous and prodigal men evil spoken of.

1. As we see that flies will stay no longer in a kitchen than there is grease to nourish them : so flatterers and clawbacks, fools and bawds, who are usually in the houses of prodigal men, as soon as their wealth begins to diminish and that they wax poor, they will then straightway give them over ; yea, if they be evil spoken of in their company, the same men, as well as others, will greatly blame them for that they wasted their goods so riotously and so foolishly.

2. Like as men do with springs, so long as they yield water so long they are haunted, but when they be once dry there is no further reckoning made of them : so flatterers and brainless persons, whose tongues are as light as their minds—such as for a morsel of bread or a meal's meat will praise or dispraise whom you will—if the party fall into poverty by prodigality, they will then cast him off and make no account of him.

Riches oftentimes draw men to extreme danger.

1. As, among a flock of sheep, the wolf chooseth out always the best and the fattest, and the eagle, likewise, taketh the fattest goose in the field : even so do those men that live by ruin and spoil. When they are minded to forage and purloin for themselves, they search out the richest and best houses, and those fields wherein there is the greatest store of corn.

2. As we do with sponges, which we squeeze and strain with our hands to make them yield us that water which they have before soaked up : so, also, princes and great men, when they have given their servants the means to wax wealthy, and that they have taken great pains to enrich themselves by a little at once, then afore they be aware, upon the sudden, they lay hold upon them and spoil them of that they have gathered.

Righteousness not in us.

Matt. vii. 17, 18 ;
xii. 33.
Ps. li. 7 ; lili. 2, 3.
Hos. ii. 3.
Luke xv. 18 ; xviii.
13, 14.
Rom. iii. 10-12.

1. As an evil tree cannot bring forth any good fruit, nor a rotten or worm-eaten seed engender anything but like itself : so we, for so much as our thoughts, our affections, our words, our actions, and generally our whole life and nature being examined, it shall be found that in us there is nothing but vanity and the very matter of death and damnation, and that we neither do nor can do anything that may be able to abide the righteous examination of the justice of God, but only to fly to Him for mercy.

• Luke xvi. 15.

2. As they that are sick of the dropsy, who, by reason of the grossness of their bodies, seem to be in good estate, notwithstanding they be full of nothing but water and evil humours, which in the end are the cause of death : even so such as are arrogant and presumptuous, and puffed up with a vain conceit of their own righteousness, though they be in great credit and reputation in the world, yet before God their state is miserable and abominable.

Isa. lxiv. 6.
Dan. ix. 5, &c.
Phil. iii. 8.

3. As merchants, who praise and esteem their wares and merchandise more than they are worth ; and as old images newly gilded over, which outwardly hath some glistening and show, but within are nothing but dust and dirt ; or as counterfeit money, which is nought, how goodly a print soever it hath : even so all our righteousness, virtues, and good works, when they shall be examined and prized by those who know them, as by the Spirit of God and His Word, they are judged as old rags, torn, tied together, and patched up again.

Jer. ix. 23.

4. Like as, if a man would boast of his strength and health, and yet were subject to a thousand diseases ; or of his knowledge, and yet were ignorant of all good learning ; or of his riches, and yet were indebted and endangered to the whole world, would not one mock him as an idiot and a fool ? Even so we as well show our ignorance, and what slender understanding we have, when we will attribute any righteousness to ourselves, and boast ourselves in it, be it never so little.

5. As the basest gold, though it be covered with some dirt, is always more precious than the brightest copper or lead that a man can find : even so the righteousness of a Christian man, though it be defiled through many infirmities and imperfections, yet, notwithstanding, is more to be esteemed than all the righteousness of hypocrites and infidels.

6. As there is no man so hard to be healed as he that thinketh himself to be whole, forasmuch as he always refuseth counsel of the physician, and will take no remedies, nor keep any good diet or government of himself, which should be meet and healthful for him : even so, likewise, there is no man farther off from the righteousness of God than he that hath some opinion of himself, for such, commonly, are obstinate, and cannot without great difficulty be brought from the persuasion which they have conceived of their own righteousness.

7. As new wine, with the strength of the working thereof, will break old bottles, so that, if it should be put into them, it would be but spilt and lost: even so they who have placed righteousness in the outward exercises of religion cannot savour, taste, or receive the doctrine of righteousness by faith only in Christ. Matt. ix. 17.

The Righteousness of Jesus Christ, which is one only, may be distributed to all the faithful.

1. As the soul of man is wholly throughout the whole body, and every part alike: even so is the righteousness of Jesus Christ wholly in the body of the whole Church as the soul to give it life and to maintain it, so that it is altogether in every one of the particular members to make them strong, whole, stout, and of courage to do all their offices and duties; or as the voice of a man, which, being heard of a great many persons, is in such sort received of every one of them, provided they be attentive, that the same is wholly understood without being divided or sundered in any respect; or even as the face of a man may be received in many glasses, and wholly represented to all, without any definition or separation of the same.

2. As an old, rotten, tattered garment cannot be comely pieced with new, whole, and sound cloth: even so they that plant and place their righteousness in fasting and other external exercises cannot admit that righteousness which cometh only and wholly by Christ. Matt. ix. 16.

3. As the Israelites were forbidden to clothe themselves with linen and woollen made in one garment: so, likewise, must all true Christians at this day put upon them the righteousness of Christ Jesus only, not mingling it with their own merits. Deut. xxii. 11.

4. As the sun, when he riseth, obscureth and darkeneth the lights of the skies, and dismisseth and scattereth them: even so the righteousness of faith, which, for Christ's sake, is imputed unto us, doth vanquish the darkness and, as it were, driveth away the night of the glory of men's works.

5. As the sin of Adam was the cause of condemnation unto eternal death; so, in like manner, the righteousness of Christ is the cause of justification unto eternal life. Rom. viii. 1, 2.

Righteousness, peace, &c.

As the earth, being fertile and fruitful, and beautified with the gallant verdure of fresh flowers and green herbs, is an argument of the bountiful goodness of God towards us: even so righteousness, peace, tranquillity, and other virtues, wherewith the mind and soul of man is garnished, declare the exceeding great goodness and love of God towards mankind. Isa. lxi. 10.
Gal. v. 22.

Sabbath.

1. LIKE as masters will be displeased with their servants if they spend their time idly which they should apply to their work: even so we may well think that the Lord will not be content with them who, when they should sanctify His Sabbath and do His work, either show themselves as slow-bellies therein or else altogether neglect the same, to serve their own voluptuousness.

2. As the scholar deserveth to be corrected and punished that playeth the truant and so absenteth himself from the school: even so, no doubt, the Lord will punish and be revenged of those that absent themselves, without just cause, from the congregation of His people.

2 Sam. xxiii. 15-17.
1 Chron. xi. 17-19.

3. David would not have his servants adventure their corporal lives for his provision, nor drink the water when they had provided it : even so much less ought Christians, for their meat's sake, to adventure their lives—that is, the souls—of their servants and cooks, in being absent from the holy exercises of the Lord's Sabbath.

4. Like as Christian masters would not be content to see their servants ploughing, carting, or working at their trades on the Sabbath-days, which yet to do is lawful on the six days, lest they should be accounted breakers both of God's laws and their prince's : even so much more ought they to be ashamed to behold and see their children or servants to profane the Lord's Sabbath by dicing, carding, foot-ball, or foot-ball playing, &c., which are more unlawful to be done on this day than working at their trades, but yet forbidden both by God's law and their prince's law.

5. As it is lawful on the Sabbath-day to pull and draw out a sheep or cattle out of a pit or ditch whereinto it is fallen, and wherein it would otherwise perish : even so much more is it lawful to do good and to relieve any kind of necessity of our neighbour the same day.

Deut. v. 12.
Exod. xx. 8.

6. As it is sin not to be careful of the Sabbath, that we might rest upon it : so it is greater sin not to observe it, that it might be a Sabbath unto the Lord by sanctifying it ; and if, for want of heedfulness, anything do compel us to work upon the day of rest, it is our sin in not marking the Sabbath-day : so, if, by our negligence, we cannot sanctify the day of rest unto the Lord, it is a greater sin, of not remembering to keep it holy, which is the first and greatest thing in this commandment.

Exod. xxiii. 12.
Deut. v. 14.

7. As the passover, though it were a sacrament only belonging unto the Jews, and the difference of meats and of clean and unclean things was proper unto them, yet the Lord would have the strangers that dwelt among them be subject to the same laws for the good of His people ; otherwise, He would not have them to have any dealings with them, for He threatneth to cut them off from His people, as appeareth in Exod. xii. 19, Lev. xvii. 12, 15 : even so, likewise, the Lord would have the holy Sabbath of rest without all interruptions and gainsaying, to be duly observed on all sides, when unto the particular commanding of all estates, by name, to rest, He hath adjoined the beasts and the strangers, upon whom He lays the like charge.

Exod. xxix. 44; xl. 13.
Lev. xxvii. 28-30.

8. As some things are called most holy unto the Lord because they are separated from the common use in which others of the same nature are employed, and may not be used but to the Lord's use : so the Sabbath-day, or day of rest, is sanctified and hallowed of us when we do not use it in the affairs of this life, from the which it must be separated, and from which upon it we must rest, but use and make that day proper unto itself, and to nothing principally but that.

Deut. vi. 8, 9.
Gal. iv. 8.

9. Even as the child who is set to read must name every letter apart and distinctly by itself and spell every syllable, that so he might be holpen forward in reading, which, when he hath attained unto, though still he be bound to read, yet he is freed from spelling and naming every letter as he had been wont to do, and which, to bind him unto it still, were a great bondage and wearisomeness—nay, it were altogether ridiculous and childish indeed : so now, though we be charged to rest upon the Sabbath, yet when we are not overcharged with those Jewish ceremonies which they, being children, had given them as furtherances unto them, let us not complain before we have cause, neither murmuring against God because we cannot be so licentious as we would seeing we be at such liberty as we enjoy and as it pleaseth the Lord to bestow upon us, and let us be so much the more careful to rest by how much we have, but this one thing to attend upon and are made free from many others which might hinder us.

10. As they preposterously labour to reform the Church who have no care to reform themselves, and, indiscreetly complaining of wants and disorders there, do not practise better order in their houses, upon themselves and theirs—such hinder reformation and keep

it back : even so they that labour for more means to sanctify the Sabbath, and are careless in practising those that they have, do stay such good blessings as God might otherwise bestow upon His Church through those means.

The Sacraments.

1. As the great castle gillofer flowereth not till March and April, a year after their sowing, and mercury violets two years after their sowing : so the grace of God received in baptism doth not by-and-by show forth itself till some years after the infusion.

2. Even as the best medicines do most annoy unless they be rightly administered and received : so the unspeakable wholesome Sacraments of Christ, to the worthy receivers, are all health and life ; but to the unworthy, death and damnation.

3. As a seal is altogether unprofitable—yea, not allowed to be a seal—unless it be bound or set to some instrument or writing, for the confirmation thereof : even so the Sacraments are altogether unprofitable—yea, indeed, are no Sacraments—if they be not joined with the Word of God preached, to confirm the same unto us.

Matt. xxviii. 19.
1 Cor. xi. 26.

4. As they who come to hear the Gospel preached, and want faith, receive nothing but words, and the Gospel to them is no Gospel : even so they who come to receive the Sacraments without faith do, indeed, receive the symbols or signs, but they have not the fruit and the thing signified in the Sacraments.

5. As circumcision, which was a sacrament of the old law, was a seal in that time to our fathers of righteousness : even so be our Sacraments to us, in these days, seals of God's promises unto us, and all have one strength and virtue.

6. Like as the sun, which shineth well for all, but not to all : so it happeneth to those to whom the Sacraments are administered.

7. As there are none but those who have eyes and do open their eyes that receive the light of the sun, which it sheddeth forth to all, but, in the meantime, such as are blind or do shut their eyes do not receive it, for they have not the instrument, without which they cannot receive it : so standeth it between the faithful and the unfaithful in respect of the ministry of the Church, for it representeth unto all the benefits of God. And albeit that the wicked and faithless do not receive them at all, the same letteth (hindereth) not, but that the ministry hath always in itself its virtue. But, in the meanwhile, it is not ordained but to be exercised towards those for whom it was ordained, or otherwise it should not be a ministry, and by consequence should not have its virtue ; for where there is no faith in the heart, there the holy Sacraments or signs do no more profit the soul than the light or shining of the sun do those that are blind.

8. As a corrupt and withered branch which sticketh still fast to the tree, but, for all that, can receive no strength or life from the root or heart of the tree : even so the unfaithful, although they receive outwardly the bread and the wine of the ministers in the Supper of the Lord, yet they do not receive the fat or the inward strength and the treasures—to wit, the life and the Holy Ghost, or, to speak it in one word, the communion of the body and of the blood of Jesus Christ, no more than the corrupted or withered branch receiveth life and strength of the tree in the which it is dead, albeit for a time it cleaveth fast to it.

9. Even as it followeth not that, for so much as the withered branch can draw to itself no strength, nor receive life, that therefore it must needs be also that the sound branches can draw or receive no strength or life of the trunk or body of the tree, or that it doth not communicate its life unto those good and sound branches : even so it followeth not that the Sacraments be vain and bare signs because that the unfaithful cannot lay hold on life nor on that which is offered and sealed unto us by the same.

10. As the fault is not in the tree, but in the withered branches, that receive not from the tree a fatness or a juice: so no more is the fault in God, who offereth and presenteth to all men richly His gifts, that the unfaithful neither will nor can receive and embrace the same, because of their unfaithfulness, through the which they are dead in the body of the Christian Church, as oftentimes a branch doth starve in a good tree.

11. Like as the Scripture of God is an indenture betwixt Him and us, wherein is contained both the promises, grace, and mercy which God offereth to the world in His Son Christ, and also the conditions which He requires to be fulfilled on our behalf: so the Sacraments are the seals set to this indenture, to strengthen our faith that we do not doubt.

12. As it is not enough to write the conditions of a bargain in an indenture except it be sealed: even so God, for our weakness, thought it not sufficient to make us promise of blessings in writing in His Scriptures, but He would seal it with His own blood, and institute His Sacraments as seals and pledges of the same truth, to remain to be received of us in remembrance of Him, and strengthening of our faith, so that we may very conveniently say that Sacraments are as witnesses and solemn oaths, whereby we do, as it were, homage to God, and make profession of our faith and religion.

13. Like as in circumcision there meet four things—that is to say, the promise, the commandment, the sign, and the belief of the promise: so, likewise, in every sacrament, the same things must of necessity meet—namely, that a godly sacrament be a visible sign commanded and ordained by God, whereby, like as God beareth a record of His promise unto men, so man, accepting the sign, doth, on the other side, profess his faith toward God, and confirmeth the same with the use of the sign and by thinking upon it.

14. Like as, if a man would take the bush that hangeth at the tavern door, and should suck it for to slake his thirst, and would not go into the tavern where the wine is, he might be well accounted an idiot and a fool: even so, likewise, may he be reckoned a fool that, seeing the signs of the Sacraments were ordained by God, to be helps to nourish and plant faith in our hearts, and to confirm in us the promises of God, through ignorance thereof, as many do, should preposterously judge of the same, taking the signs for the thing itself.

15. As silver or gold, being not coined, is nothing else but silver or gold, but if, by her majesty's commandment, a new form or stamp be added by a print, it is made current money, which it was not before, although it be the very same substance which it was before; or as, if one take wax which is fastened to a writing or public instrument, it differeth not from other wax of itself, but only because of the use to the which it is appointed—that is to say, to serve for a testimony that the instrument is effectual and available, the which it hath not by nature, but by the ordinance of man: even so the signs of the Sacraments—to wit, water in baptism, and bread and wine in the Lord's Supper—although they be not changed concerning their substance, mean, quantity, or quality, but only in the use of them, and do differ from common water, bread, and wine only in that they are ordained of God to serve unto us as gages and pledges of those benefits which Christ, by His death and passion, hath purchased for us, yet are they ordained of God for an excellent covenant—namely, to represent unto us most great and excellent things. And albeit that this mutation here spoken of changeth not the substance of the signs, neither of bread, water, nor wine, but only the use of them, and is done and wrought by the Holy Ghost according to the ordinance of the good will of God, which is testified to us by that promise whereto the sign is joined, and not by the pronounciation of words, after the manner of sorcerers and charmers, but the promise is the soul of the sign: so, accordingly, the water, the bread, and the wine become sacraments—that is to say, true and veritable signs of those things which the Word promiseth, and which be presented by them; so that this alteration is only in the use thereof, for before and after the administration of the Sacrament it taketh no place, but only during the action and use to the which this change or mutation tendeth.

16. Like as the Word serveth to no purpose except it be so preached that it may be understood, and, further, except that which it declareth and representeth to us—that is to say, Jesus Christ with all His goodness—be received by the faith of those who hear it: even so, also, ought we to understand of the Sacraments. We must bring faith, which is the only means to receive that which is preached, represented, and offered to us in the Word; but, contrariwise, in despising the Sacraments by our incredulity, and rejecting that goodness which God offereth with the same to us, we seal our own condemnation.

17. Like as the Gospel ceaseth not of its own nature to be the Word of life and salvation, although the wicked, through their contempt, turn it into the savour of death and damnation: even so the Sacraments cease not to be true Sacraments, although they be either ministered by unworthy persons or received unworthily.

18. As the seed, how good soever it be, bringeth not forth fruit at the same instant that it is sown, but continueth a certain time in the earth: so it is not meet to restrain the fruit and virtue of the Word of God to the same hour that it is preached, or the Sacraments to the same instant that they be ministered, but the fruit shall be showed in the elect when it pleaseth God.

19. As water is not the water in baptism, nor a sign, nor consequently a Sacrament thereof, but only so far as it is joined with the Word of Jesus Christ, by the which it is dedicated and consecrated to that use, and so applied to those persons who are to be baptized according to His commandment: so the very like is of the bread and wine of the Lord's Supper, for they can no more be the signs thereof than the water of baptism, if, being joined together with the word of Jesus Christ, whereby they are dedicated and consecrated to this Sacrament, they be not given and distributed to those who should be partakers of the same, as doth appear by the express word of Jesus Christ, in that He saith of both the signs, "Take ye, and eat ye;" likewise, "Drink ye all of this;" for it is plain that these words may not be spoken either to the bread or to the wine, but only to the persons who might understand them and execute the commandment, for the bread and the wine can neither eat nor drink themselves.

Matt. xxviii. 19;
xxvi. 27.
Mark xiv. 22, 23.
Luke xxii. 19, 20.
1 Cor. xi. 24.

20. Like as loving and tender-hearted parents are not content to procure for their children costly possessions and livelihoods, but take order that the same may be conserved and come to their use: even so our Lord and Saviour thought it not sufficient to purchase for us His Father's favour again, which is the deep fountain of all goodness and eternal life, but also invented the ways most wisely (by the institution of his holy Sacraments) whereby the same might redound to our commodity (advantage) and profit.

21. Like as, of old time, God decreed His wondrous benefits in the deliverance of His people to be kept in memory by the eating of the Passover, with its rites and ceremonies: so our loving Saviour ordained and established the remembrance of His great mercy, expressed in His passion, in the institution of His heavenly Supper, where every one of us must be guests and not gazers, eaters and not lookers-on, feeding ourselves and not hiring others to feed for us, that we may live by our own meat, and not perish for hunger while others devour all.

Exod. xii. 1, &c

22. As of necessity we must be ourselves partakers of the Lord's Supper, and not mere beholders of others partaking: so we must address ourselves to frequent the Sacrament in a reverent and due manner, lest, like as physic provided for the body, being misused, more hurteth than profiteth, so this comfortable medicine of the soul, indecently received, should tend to our great harm and sorrow.

23. Like as the Supper of the Lord is spiritual meat, and sweet to those that be incorporated and made one body with Jesus Christ and with their neighbour: even so, of the contrary, it is a mortal poison to them who put not their whole trust in Jesus Christ and be separated from their neighbour.

24. As it is not enough for a child to be born, and that he have life by his parents who begot him, if that afterward they do not also nourish him, to conserve him, and to the end that he may grow and become tall and strong : even so God our Father doth not content Himself to have begotten us for His children in His Church by the incorruptible seed of His Word, and to have given us life in His Son Jesus Christ by the virtue of His Holy Spirit, but will also conserve and nourish us in the same by the right use of His holy Sacraments, and will make us to grow and wax strong, and will accomplish the work which He hath begun in us, and all this by His Son Jesus Christ.

25. As it is not enough that a shepherd do only gather his sheep into his fold or sheepp-cote, but also that he provide meat for them and pasture ; or as it is not sufficient that a master do only entertain his servant in his service by giving him his livery, coat, and badge, whereby he is openly known to be his man, but also that he provide to give him meat and drink daily to feed him : so, surely, doth the Lord with us in these Sacraments ; for by baptism doth He admit us into His service, and by the Supper doth He feed us, that we perish not with hunger.

John vi. 32, 33, 35.
1 Cor. xi. 24, 25.

26. Like as man's body is nourished and sustained by bread and wine : so, also, our souls are sustained spiritually with the body of Christ given for us and with His blood shed for our sakes.

John vi. 50, 55, 56.

27. As bread nourisheth our bodies : so thereby we learn that Christ's body hath most singular force spiritually by faith to feed our souls.

28. As with wine men's hearts are cheered and their strength confirmed : so we learn, also, that with His blood our souls are refreshed through faith.

John vi. 54, 63, 64.

29. As surely as we know that we have received the bread and wine with our mouths and stomachs : so surely thereby we are assured that Christ maketh the faithful believers partakers of His body and blood.

30. As those who have eaten sweet comfits and feed for the most part on delicate cates have sweet breath : even so must there needs be found a sweet smelling odour in all the words and works of those who are fed with this spiritual and heavenly food, the body and blood of Christ, and in whom Christ doth dwell ; for they do all things for the profit and edification of their brethren and the glory of God.

31. Even as the Gospel, which of its own nature is the Word of life and salvation, is yet turned by the wicked unto the savour of death : so the Sacraments, also, which are instituted by God unto the salvation of men, are, notwithstanding, received by the faithless and the unworthy communicants unto their condemnation and judgment, and yet they do not desist in respect of God to be true Sacraments still.

32. As a sick man feels no comfort or nourishment when he eateth meat, and yet it preserveth his life : so the weak Christian, though he feel himself not nourished at the Sacrament by Christ's body and blood, yet he shall see in time that his soul shall be preserved thereby unto everlasting life.

33. Like as soldiers, when they receive their pay, do bind themselves to their captain by solemn oath : even so we, when we are partakers of the holy Sacraments which God hath appointed in His Church, by the which He bestoweth upon us spiritual gifts, do bind ourselves to Him by the same oath.

34. As we see with our eyes that the bread is broken for us : so we are certainly confirmed in our faith that the body of Christ was given unto death for us.

35. As certainly as we see the bread and wine to be present : so certainly do we believe that the body and blood of Christ are present with us also—yea, we do not believe that it is the Supper of the Lord except His body and blood be present with us.

36. As things set before the eyes do move the sight : even so the Sacraments move the heart to believe.

37. Even as sure as we take the bread in the Lord's Supper and eat it with the mouth of the body and drink the wine : so verily and certainly, even at the same instant, with the mouth of our faith, we receive the very body and blood of Christ, and it doth as actually comfort and sustain the soul as do the bread and the wine nourish and comfort the heart and the outward man.

38. As verily as the most sovereign plaster and salve laid to a wound or sore draweth out the filth and healeth it : so verily and really do the body and blood of Christ thus received put away the sores and deformities of the soul, and not only make it whole, but also pure, clean, without fear, wrinkle, and spot, and so make it a delectable, lovely, and fair spouse in the sight of God.

39. As, when many windows be opened in a house, more light may come in than when there is but one opened : even so, by the perception and receiving of the Sacraments, a Christian man's conscience hath more help to receive Christ than simply by the Word preached, heard, or meditated, and therefore the Sacraments may well be called seeable, sensible, tasteable, and toothable words.

40. As the devil entered into Judas by the sop which Christ gave him, yet not that he received any evil of Him, but because he did receive it badly and with an evil mind : even so the unworthy communicants eat and drink their own damnation, not by the eating of the bread and wine, which are holy signs, but because they receive the same without faith and repentance, having an evil conscience.

41. As the word "sacramentum" was a form of a solemn oath in war, whereby the soldier did vow and destinate himself to serve his general, and the general in like manner did bind himself to his soldiers : so, also, by the use and institution of the holy Sacraments, after that God hath promised that He will be our God and give unto us salvation, He doth in like manner bind us, as it were, with a solemn oath, before Himself, before angels, and men, that we will serve Him and none other.

Sacrament of the Supper compared with the paschal lamb.

1. As the paschal lamb was instituted and eaten the night before the children of Israel were delivered out of Egypt : so, likewise, was the Supper of the Lord instituted and eaten the night before we were delivered from our sins.

Exod. xii. 1, &c.
1 Cor. xi. 24, 25,
&c.

2. As the paschal lamb was a lamb indeed : even so the Sacrament is very bread and wine indeed.

3. As the paschal lamb was called the Lord's passover, or the Lord's passing by, when He destroyed the power of Pharaoh and delivered the children of Israel : so the Sacrament is called the body and blood of the Lord, by which He destroyeth the power of the devil and delivereth us.

4. As the children of Israel were but once delivered from Egypt, notwithstanding they did every year take a lamb, to keep the deed in perpetual remembrance : even so Christ our Saviour bought and redeemed us but once for all, although the Sacrament thereof be often distributed and broken amongst us to keep the benefit in perpetual memory.

5. As many as did eat the paschal lamb in faith and believed God's Word, as touching their deliverance from Egypt, were as sure of the same through faith as they were sure of the lamb by eating of it : so as many as do eat of the body and blood of Christ by faith and believe God's Word, as touching their deliverance from sin, death, hell, and damnation, are as sure of their deliverance through faith as they are sure of the bread by eating of it, &c.

Receiving the Sacrament.

John xiii. 20.
Mark x. 16.
Matt. xxv. 40.
1 Cor. xi. 27.

1. LIKE as Christ doth recover and impute that to be done unto Him which is done unto His ministers or poor needy members : so also doth He recover and impute that to be done unto His body and blood which is done unto the Sacrament of the same.

Acts ix. 4.
Zech. ii. 8.

2. Like as he that sinneth against a minister or a poor man sinneth against Christ Himself, although in the meanwhile he hath not hurt Christ's person in any point : even so is he also guilty of the body and blood of Christ who receiveth the Sacrament of His body and blood unworthily, although in the meantime he hath not received the very body and blood of the Lord.

3. Like as, if a rebel should tread under his feet the seal, letters, or coin of his prince, although he touch not the prince himself nor tread him under his feet, yet is he said to have done so, and is accused, not for hurting the seal, or defiling the letters, or defacing his coin, but he is charged with treason and accused of treading the prince under his feet ; or if one man should send a gift or token unto another man, although it might be something of small value, if the party to whom it were sent would not take it, but refuse it despitefully or contemn it, the man that sent it might well think he had contemned and disdained him, and not his gift or present ; but what might he think if he should cast it into the dirt and trample it under his feet ? If he did as he ought to do, he would consider, when he received the token, the mind and good will of his friend that sent or gave it, and, according thereunto, esteem and receive it : so, likewise, if we do as we ought to do, in being partakers of these holy mysteries, we should rather consider the mind and good will of our Lover Christ than the bread and wine which we see—yea, if we do not altogether consider Christ's mind and purpose in this behalf, we deal dishonestly and strumpet-like with Him, for it is the property of strumpets to consider the things given and sent them rather than the good will and mind of the giver and sender, whereof the true lovers do not consider in any point the value of the things given or sent, but the mind and good will of the party : so we, if we be true lovers of Christ, must not consider barely the outward things, as the bread and wine which we see and our senses perceive, but rather altogether we must view and consider the mind of Christ, and thereafter and according to it esteem and account of the same.

4. Like as, if a wilful and rebellious subject should no more esteem or regard his prince's seal than other common wax, or have it in no greater reverence than the seal of some private man, it might rightly be said that he maketh no difference of his prince's person—that is to say, that he doth no more esteem him than he doth other men, yet it needeth not that the king's person be there really present : so, when we come to the Lord's table, if we take irreverently the mystical bread and wine as other common meats appointed for the belly, then make we no difference of the Lord's body ; we do not esteem the worthiness, price, and virtue of it, which in the holy mysteries is so freely and so liberally offered unto us ; and therefore, if we receive this Sacrament irreverently, not considering who is the Author of it, nor who it is that offereth Himself so mercifully and lovingly unto us, it is no marvel that the holy apostle saith that we are guilty of the body and blood of the Lord—that is to say, that we are before the seat of the Almighty God, because of our unthankfulness and irreverent handling of the holy mysteries, counted as guilty as if we had slain the body of the only-begotten Son of God, and shed His most precious blood upon the cross ; or it is no marvel that, instead of grace, instead of forgiveness of our sins, and of life everlasting, we do eat and drink our own damnation ; and yet it followeth not that the body and blood of Christ be really present there in the Sacrament.

Sacramental sign.

1. As the Word is all one to the evil as to the good: so the sacramental signs be common as well to the evil as to the godly, but yet neither the one part nor the other doth help anything at all to such as are void of faith.

2. As men bind themselves in obligations, putting to their hands and seals, so that they cannot go back: even so, when God commands us to receive sacramental signs in faith, and withal promiseth to the receivers to give the things signified, He binds Himself, as it were, in bond unto us, to stand to His own Word.

*Sacraments be commonly called by the names of those things which they be
Sacraments of.*

LIKE as, when a nobleman or gentleman delivereth a letter of annuity or rent to any one of his servants, he saith he giveth him an annuity of ten pounds, no man is so simple to think that the letter is the money itself, but an assurance, confirmation, sign, or gage, of such a sum of money, in such sort that, having such a letter, he is fully assured of the money; now, no man is so blockish as to think that he hath evil spoken, inasmuch as every man doth well know that the signs have the names of the things which they signify; after this manner of speech, also, an ambassador of a prince, being demanded of the authority he hath received of his lord to deal in such or such a matter, is wont to show forth his letters of credit or commission, and to say, "Here is my authority," albeit that the letters are not the power itself, but only the testimony of the same: even so the bread and the wine are the remission of sins, or the body and blood of Christ—to wit, they are as seals and letters, whereby we are assured that the body of Jesus Christ crucified, and His blood shed, have purchased unto us the forgiveness of sins and eternal life.

Gen. xxxiii. 30;
xii. 26.
John x. 7; xiv. 5
xv. 1.
1 Cor. x. 4, 16
Ezek. iii. 1; v. 2.
2 Cor. v. 21.
John i. 14.

Sacraments are not corrupted by the wickedness of ministers.

1. LIKE as there is no difference between the self-same image or figure of anything imprinted or sealed with a ring or signet of gold and with a signet made of iron or wood: even so the Word and Sacraments, being administered by a lawful minister, although otherwise a wicked and ungodly minister, be yet the same Word and Sacraments, of the same vigour, strength, and efficacy, as when they be administered by a man of excellent virtue and godliness; for, as the father shall not die for the child, nor the child for the father, so the minister shall not die for him that receives from him, nor the party that receives for the evilness of the minister, for every one who dies shall sink in his own sin, so that the minister who doth so wickedly corrupt the holy Sacraments and holy ordinances of God administereth them to his own damnation and judgment.

Deut. xxiv. 16.
Ezek. xviii. 20.
2 Kings xiv. 6.
2 Chron. xxv. 4.
1 Cor. xi. 29.

2. Like as among men, if a letter be sent, so that the hand and seal of him that sendeth it be well known, it maketh no matter who or what manner of man be the carrier: even so it ought to suffice to know the hand and seal of our Lord in His Sacraments by what lawful minister soever they be brought, for the malice or lewdness of man cannot change the nature of the ordinance of God; and, therefore, the virtue and efficacy of the Word and Sacrament consist and depend not upon the worthiness or unworthiness of the minister, but in and upon the commandment, ordinance, power, and authority of God only.

3. Like as gold is gold of whomsoever it be given or received: even so, likewise, is the Sacrament, whether it be given by a good or a bad minister; for Judas, although he was a thief, yet he preached and baptized, whose doctrine and baptism was as well the doctrine and baptism of Christ as was Peter's and Andrew's, James' and John's.

John vi. 70; xii. 6.

4. Like as, if the treasurer or receiver of a prince do deliver forth false and counterfeit money instead of good, the office whereunto he is called cannot make it other than false and counterfeit money, for he doth not execute his office faithfully, but doth change the good money which he received to distribute by the commandment of his lord and master into false and counterfeit money which he did not receive, and by this means they who shall have taken the same are deceived and spoiled. On the other side, although he were a wicked and unjust man, if he did distribute the good money such as he was commanded, his wickedness and injustice could not hinder at all but that it should be good current money, and that they who should receive it should very well make their profit thereof: even so the minister, although he be lawfully called and have sufficient gifts to preach, yet if he do not administer the Sacraments according to the Lord's ordinance, or do either disguise and pervert them, or do administer some other thing instead of them, in thus doing the case is altered, but otherwise the viciousness of the person cannot hinder the virtue of the Lord's ministry.

5. As the Word of God, although it be preached by mortal men, ought to be received of all good Christians, not as the word of men, but as the Word of God, and, as it were, proceeding out of the mouth of Christ: even so the holy Sacraments, although they be ministered by frail and lewd ministers, are to be received of the godly and religious, not as proceeding from men, but, as it were, from the hand of God Himself, the first and principal Author thereof.

1 Thess. ii. 13.

Sacraments are witnesses of the Truth.

LIKE as the chief end of the Sacraments is this, that they are testimonies to confirm the truth, by which the Lord in His Church even visibly doth witness, that the things now uttered by the preaching of the Gospel, and by the promises assured to the faithful from the beginning of the world, are in every point brought to pass, and are as certainly true, as they are declared and promised in the Word of Truth: even so baptism is the heavenly and public witness of the Church of Christ, whereby the Lord testifieth that it is He who receiveth men freely into favour and who cleanseth from all blemishes, and, to be short, maketh us partakers and heirs of all His goodness.

Salvation.

1. As a helmet saveth the head of a soldier in the day of battle: so salvation, which cometh from the Lord, saveth and protecteth us from the deadly wounds of our spiritual adversaries.

2. As the pismire provideth food in summer time to live by in winter: so, in like manner, we must labour to attain and get salvation with the means thereof in the summer of prosperity, that so we may live spiritually in the winter of adversity.

3. As a supper is made when the day draweth to an end: even so is full salvation given to the godly about the end of the world.

4. Like as the infant cannot live without a nurse: so neither can we have salvation without Christ.

Eph. vi. 17.

Care of the Salvation of others.

As, when one of our friends is ill at ease or sick in his body, we will not stick to ride or run to procure any means whereby to restore his bodily health: even so much more ought we to be careful of the salvation of the souls of our brethren by how much more the soul is of greater price than the body.

Salvation is desired of the godly.

As all men of themselves be sinners, and through sin are under God's wrath, banished far away from Him, condemned to hell and everlasting damnation, and none is clearly innocent but Christ alone: so every soul inspired by God is desirous to be delivered from sin and hell, and to obtain at God's hands mercy, favour, righteousness, and everlasting salvation.

Salvation is from God alone.

As the virtue attractive to draw iron is not in the iron, but in the adamant (loadstone): even so the virtue and power of salvation lieth not in the minister, but in the power of the Word, wrought by the Spirit of God.

Salvation only in the Church.

1. As southernwood will grow nowhere but in gardens, where it is planted: so the godly will not grow anywhere but in the Church and body of Christ, where they are engrafted.

2. Even as it was necessary that they who should be saved from the flood should be in the ark: so, likewise, all they that will be saved from the flood of God's wrath must of necessity be in Christ, and so in the Church. Gen. vii. 1, &c.

The use of all prescribed means to Salvation is necessary.

1. If a king should give unto one of his subjects a princely palace upon condition that he shall go into it in the way which he shall prescribe, he would, no doubt, take what pains he could to know the way, and afterward endeavour to keep and continue in it: so, likewise, the kingdom of heaven is the most glorious and royal palace that ever was, and God hath bestowed the same on His elect, and He requires nothing at their hands but that they would turn their faces from this world and walk unto it in the way which He hath chalked forth unto them in His Word; therefore, if they be desirous to have salvation and life everlasting, they must come forth of the broad way that leads to destruction, and enter into the strait way that leads to eternal life—they must acquaint themselves with the guides, which are the faithful ministers of the Word, who will cry unto them, "Here is the way; walk ye in it!" when they shall go to the right hand or to the left.

2. As Simeon, going into the temple by the motion of God's Spirit, met with Christ: so, if we will be ruled by the same Spirit, and will frequent holy assemblies, we shall meet with our salvation.

Salvation to be preferred before either profit or pleasure.

1. As the eye is marvellously necessary for the guiding of the whole body, and a member that hardly may be spared, yet, if there come danger unto the rest of the body by it, we must rather suffer the loss of it than the whole body should perish for it: even so we are to lose with contented minds our dearest friends, or any commodities (advantages) of this life (though we can as hardly spare them as our right eye), if they hinder us in the way of life and salvation. Mark ix. 47.

2. Like as, when a man's foot is so sore that it cannot be healed, and putteth the other parts of the body in danger to be infected by it it is wont to be cut off, for the preservation Matt. xviii. 3.

of the rest : even so, when our friends or any earthly commodity (advantage) whatsoever shall become hurtful to our souls and endanger us to lose life everlasting, we must then reject them

Salvation is to be sought in and by the appointed means, though God could save us without all means.

Exod. xxxiv. 28.
Deut. ix. 9.
1 Kings xix. 8.
Acts ix. 1, &c.

As God, by His omnipotent power, could preserve alive our mortal bodies, extraordinarily and supernaturally, without natural food and sustenance, as He did Moses and Elijah for the space of forty days, they not receiving in that time any bodily meat or drink, according to the order of nature, yet, nevertheless, no man ought to refuse meat and drink, being the ordinary means that God hath appointed for the preservation of our bodily life : even so God could save us without all means, and give unto us a lively faith, through the wonderful working of the Holy Ghost, and that without either preaching or hearing of His Word, or else without prayer and ministration of the Sacraments, yet, nevertheless, it is His ordinance not so to do.

Sanctification.

2 Pet. ii. 7.
Ezek. ix. 4.

1. LIKE as Lot was vexed and his righteous heart was grieved with the unclean conversation of the Sodomites from day to day : even so ought our souls to be vexed and grieved continually at the wickedness of our time, and to send up prayers to God that men may be brought to the obedience of His holy will.

2. Like as Joseph, Elijah, and Elisha left their garments behind them : even so must the children of God leave their carnal affection, &c., before they can please God and attain salvation by Christ.

3. As worms and flies that have lain dead all the winter, if they be laid in the sun in the spring time, begin to revive by virtue thereof : even so, when we are united to Christ, and are, as it were, laid in the beams of this blessed Sun of righteousness, virtue is derived thence, which warmeth our benumbed hearts dead in sin, and reviveth us to newness of life, whereby we begin to affect and like good things, and put in practice all the duties of religion.

2 Tim. ii. 19-21.

4. As the sight of him that is blear-eyed is hurt by looking against the sun : even so, likewise, it is very dangerous to handle a thing that is pure with hands unwashed. A man should purge himself that he may become a vessel sanctified to honour, meet for the uses of the Lord, and prepared to all good works.

No Sanctification except we be united to the Church.

EVEN as the spirit of man doth not strengthen the members of the body, unless they be fast and surely joined together : so the Holy Ghost doth not revive and comfort the members of the Church when they fall away, and will not continue in league and fellowship with the servants of God. The Holy Ghost doth minister no strength, no consolation, no comfort unto them longer than they are fast bound and knit to the congregation of God's people, in love and peace in Christ ; there remaineth nothing else in such men but a numbness and extreme blindness in heavenly things ; and, whilst in their arrogancy and pride, they forsake and condemn the Church of God, because they cannot draw it into subjection to their fond and fantastical humours, they become, from men, devils incarnate.

Satan.

1. As a raven or carrion crow will seize first on the eye of a beast that seemeth to be dead, knowing that if the eye be out it will the easier get its prey : so Satan will seek first to peck at our eye of faith, and if that be out he will rule us as he will.

2. As a weak and brittle wall is easily cast down and overthrown with every engine, Matt. iv. 1, &c. out a huge fence, a mighty strong wall, or a tower that is firm and fenced on every side doth stand surely and endureth the force that cometh against it without yielding, staggering, or falling, insomuch that the enemies who seek to overthrow it are driven back and constrained to use warlike engines and policy—yea, and to batter and shake it with engines, torments, and ordnances of war, which will send and throw out stones, weapons, bullets, and pellets of iron and lead : even so Satan doth most easily overthrow, with every light temptation, frail and weak men, who are not well settled in virtue, nor grounded in godliness, nor armed with the holy Word and Spirit of God ; but to win and overcome, if he could, men that are furnished with a strong and lively faith, and such as are stayed and do rely upon the Lord's protection, he useth sundry subtleties and most dangerous and forcible temptations.

3. Even as the fisher, when he taketh some great fish, doth not by-and-by violently strike and twitch it, but letteth his fishing line go at the length, until the fish do swallow down the hook and so work its own destruction ; lest if, at the first, he should twitch it too hard, the fishing line or thread should break and, his bait and hook lost, the fish should escape : even so Satan, the devil, when he hath gotten a poor sinner fast upon his hook, and hath entangled and fettered him in the chains of some dangerous and deadly sin, and hath bewitched him with the sorceries of the flesh and the world, doth not suddenly oppress and exasperate him, lest, at the first dash, playing the devil openly and roughly, like a devil as he is, the sinner should break his bands and escape his snares ; but he doth cherish him and make much of him, and doth suffer him now and then both to speak and to do some things that savour of virtue, that by little and little, he being made fast and dead sure upon the hook of sin and wickedness, he may by degrees work his own woe and utter destruction ; so that the devil doth stretch out his angling rod, thread, and all, not that he may let the sinner escape, but that he may make him the surer and hold him the faster.

4. As Achsah, who, when she had begged of her father an inheritance of the south Josh. xv. 18, 19 countries, then she must have certain grounds with wells and springs : even so such a shameless beggar is Satan the devil, who will still have a little sin and a little more, and never leave till, by little and little, he getteth both body and soul into hell.

5. As little children, who know not what is good for them, if they begin to taste honey once, will not leave eating by their good will till they be sick with eating : even so, so sweet hath Satan made sin to the taste of the wicked, that they cry still a little more of it, and find no fault with it but that there is too little and they cannot have enough.

6. As flies are always busy about a sore place : so that is a sport or pleasure to Satan which is a sore or a pain to a man.

7. As an ox will eat no kind of grass but that which is green and fresh : even so the devil will be sure to have his food of the finest and best.

By our words, deeds, gestures, and motions Satan knoweth the secrets of our hearts.

As a man holding in his hand an angling-rod, and with a baited hook fishing in an obscure and troubled river, although he doth not see the fish rush upon the bait, yet he perceiveth very well that the fish is taken and hanged upon the hook, because the cork or

Matt. xv. 19, 20.
Prov. vi. 12.

bark of his fishing-line is pulled down and hid under the water : so Satan, that most subtle and wily fisher, although he seeth not our thoughts, which be in the secrets and bottoms of our hearts, yet notwithstanding, by outward signs, he many times doth know them, as by our words (for out of the abundance of the heart the mouth speaketh), by our actions, and by the gestures of our bodies.

Satan called a god.

2 Cor. iv. 4.
John xiii. 31; xiv
30.

As the belly is called a god, because they who are given to the pleasures thereof make more account of it than of God : so, after the same sort, is Satan called a god and the prince of this world.

Satan inflameth wicked cogitations in our minds by his temptations.

As the smith doth not himself make the hot coals that be in his forge, but doth blow the fire with bellows, and thus the coals are kindled and made hot and fiery : so the devil doth blow and inflame those dangerous and wicked cogitations which are conceived in our hearts and minds with the bellows of manifold temptations, and so, labouring to kindle the fire of all iniquity, he ministereth nourishment to all our wicked and damnable purposes ; for the heart of man is like unto a smith's forge, his evil and bad cogitations are hot, burning coals, and he that doth blow the bellows to make them burn up and to consume both our souls and bodies is the devil, that ancient enemy of our happiness and salvation.

Satan's subtlety.

1 Sam. xi. 2.
1 Pet. v. 8.

1. As Nahash the Ammonite, warring against the men of Jabesh-gilead, would not raise his siege but upon condition that he might thrust out all their right eyes : so Satan, the enemy of our souls, who seeketh by all means possible our destruction, never ceaseth to assault us until he has deprived us of the eye of right judgment, that we may not see our salvation in Christ Jesus only.

2. Like as if men, by long experience and observation of natural causes, can attain unto such great knowledge of things to come, that they can tell twelve years before the change of the moon, the eclipse of the sun, what day, hour, and minute it shall be : even so much more Satan (who is of a more excellent nature than man and greater experience) hath knowledge of things to come, for that he hath been practised therein from the beginning of the world, and is also more circumspect in observing of causes, because thereby he deceiveth man, a poor simple soul.

Deut. xxv. 17.
Exod. xvii. 1-9.

3. As Amalek resisted the children of Israel, that they might not enter into the Land of Promise : so doth the devil resist Christians, that they should not enter into heaven.

Satan's craft to deceive Eve and the world.

Gen. iii. 1, 2, &c.
Hos. xiii. 6.

EVEN as a fowler doth lay abroad and spread his net to take the birds where bait is and where they feed : so the devil, when he would take Eve, spread his net in gluttony and tempted her with a beautiful apple, till at the length, to the harm and woe of all their posterity, both she and her husband were taken and entrapped to our woes.

Scholar.

1. As, if Apelles should see the form of Venus, or Protogenes the image of Hyalissus, all with mire and dirt defiled, they would no doubt be sorry : so, if a man see his scholar whom he hath brought up now inclined and given to lewdness, he cannot choose but greatly lament.

2. As there be some women that cannot conceive by their first husbands, and yet, becoming widows and marrying again, they become fruitful and bear children : so there be some scholars that be unapt to learn under some tutors and schoolmasters, but under others they will soon prove of a good quick wit and show the fruits of learning.

3. As the goodness of the ground is not much profitable for corn unless there be a meet husbandman to till and sow the same : so it is not enough to find good towardness in a scholar unless there be added unto him a meet schoolmaster to further the same.

4. As a drop of water, falling from the house eaves, weareth and holloweth the hard stone, not by force, but by often falling : even so a scholar proveth learned, not by power or strength, but by much diligence and great reading.

5. As Apelles became an excellent painter because there was never a day but he applied himself to some learning : so, in like manner, a diligent scholar, by daily applying of his learning and often exercising of virtue, attaineth to perfect honour and virtue.

6. As young men who have bestowed their time in labouring for learning and knowledge happily are apt and prone to come to great honour and preferment : so, contrariwise, those scholars who are given to their own sensuality and appetite are to be avoided of all good men.

7. Like as the goodness of the ground is not sufficient to bring forth corn, except there be a good plougher and good seed : even so a toward and witty scholar is not likely to get good learning except he have a master, a good instructor, and books.

Schools.

1. As a man that hath divers orchards will also have a seminary full of young plants to maintain it : even so schools—which are as seminaries to God's Church, without which the Church falls to decay—ought to be maintained, because they serve to make supply of ministers.

2. As training makes dogs fit for hunting : so schools and learning make nature profitable.

Schoolmaster.

1. As it is the part of a good husbandman to understand the nature and fertility of the ground which he doth till : so it is the part of a good schoolmaster to discern the disposition and nature of his scholar.

2. As Prometheus did make marvellous images, such as none other ever could : so a wise, discreet, and learned schoolmaster prepares to a child of an excellent wit that which an ignorant and unlearned master utterly destroyeth.

Scorners.

LIKE as old men for the most part are wayward, and think scorn to be told of their faults : so, likewise, is this doting age of the world wayward and waspish if a preacher shall reprove men of any vice that they are faulty in.

God giveth us understanding to know the Scripture.

Matt. xvi. 17.
Acts xvi. 14.

EVER as the disciples of our Saviour Christ had no knowledge nor understanding until God gave it them : so fareth it with all the rest of God's children, for although they might hear His very apostles preach never so much, yea, even Christ Himself personally sounding the Word in their ears, yet, except the Lord open the heart and mind, as He did in Lydia, it availeth not to any one.

The Holy Scripture above the Church.

1. As the sun is clear and bright, not because men do judge it to be so, but rather men do judge it to be so because it is so indeed, and they can judge of it no otherwise : even so the Holy Scriptures, contained in the canonical books of the Old and New Testaments, are the infallible Word of the living God, not because the Church doth judge and allow it to be so, but rather the true Catholic Church doth judge and allow it to be so because it is so indeed, and can judge of it no otherwise, no more than clear and bright eyes can judge otherwise of the light and brightness of the sun, of which the blind can give no judgment, even as the unfaithful and reprobate can give no judgment of the Word of God, nor yet allow it.

2. As the laws of princes ruling by justice ought to be received, professed, and practised by all their subjects : even so much more the Church ought to be governed by the laws of Christ, her Lord and King.

Deut. xxvii. 26.
Gal. iii. 10.
John x. 4; 5; xvi.
13, 14.

3. As the laws and ordinances given by Moses, who was but a servant, might not be abrogated, chopped, or changed by any mortal creature without the displeasure of the Almighty : even so much less those laws and ordinances of the Lord Jesus, who is the chief Lord and Ruler over all.

The Scripture not hard.

Deut. vi. 6, 7.
Ps. xix. 7, 8.
Eccl. i. 16.
John v. 39.
2 Pet. iii. 15.

LIKE as, if one should affirm that because there be some bones in a shoulder of mutton, therefore it is nothing but bones and no flesh thereon at all ; or because some places in the river be deep, therefore all the river from head to foot is deep and no shallow to be found therein, which were most ridiculous to affirm : even so is this opinion of the Papists, that because some places in the Scripture be hard, therefore the whole body is hard, so as lay people may not read them.

The Scripture sufficient to confute errors.

1. LIKE as, if a man being taken with a frenzy, and a physician should come and offer him a medicine which is of virtue to purge the superfluous humour that causeth the disease and to make him whole and sound, and the frantic man should refuse it and take another to his own content that would do him no good, were this medicine strengthless and not able to help his disease because this patient desired to have another rather than that ? Not so : so, in like manner, although some men refuse to have their errors and false opinions confuted by the Word of God, desiring rather to be tried by the writings of men, which can do them no good to establish their faith, this maketh not, but the Scripture is sufficient to confute erroneous doctrine and all false opinions, though those men take it not to be so.

2 Pet. i. 19.

2. As in the night season, in darksome places, men are wont to do all their business by randle-light, so continuing until the broad day : even so, in like sort, whilst we abide in this world, where we are compassed about with gross darkness and are ignorant of heavenly

things, we must carefully give ear to the prophecies of the Word, take counsel at them, and govern ourselves wholly by them, till the day of the Lord approach and the time come wherein we shall clearly behold those things in the presence of God which now, in this pilgrimage of ours, we can only believe and hope after.

3. As men, interchangeably, are said to be wiser one than another, when one is wiser in divers points and another again in some other points: even so, if man's wisdom be able to do that which the revealed wisdom of God is not, then is God not wiser than man, not simply, but in some points, and man wiser than God, not simply, but in some points; and, therefore, such as avouch that the wisdom of man is able to confute some errors, heresies, and false opinions, which the Word and revealed wisdom of God cannot, is to make man wiser than God.

Isa. xxix. 14.
1 Cor. i. 20, 25,
iii. 19.

4. Like as Abraham said to the rich glutton, being in torments, when he would have had him send even to his father's house to warn his five brethren, lest they also should come into that punishment—"They have Moses and the prophets; let them hear them; and if they will not hear them, neither will they be persuaded though one rose from the dead again:" even so, they that will not be persuaded by such reasons as may be alleged and brought either for confirmation or confutation of any point of doctrine or manners out of the sacred Scriptures, surely they will not be moved anything at all, either with the authorities of poets, philosophers, orators, or other profane writers whatsoever, neither yet with the reasons that may be brought out of an ecclesiastical writer, how famous, learned, or notable soever he might be.

Luke xvi. 29, 31.

Scriptures.

1. As the laws must be interpreted, not according to the censure (estimate) and judgment of them to whom they were given, but after the will and meaning of the judge and lawgiver who made them: so the Scriptures must be interpreted by the Scriptures, and the Word by the Word, and that which is spoken obscurely in one place by that which is declared and uttered more plainly in another place.

2. As the carpenter knows his rule to be straight, not by another rule applied unto it, but by itself, for casting his eye upon it he presently discerns whether it be straight or no: so, likewise, we know and are resolved that Scripture is Scripture, even by the Scripture itself, though the Church say nothing, so be it we have the spirit of discernment when we read, hear, or consider of the Scripture. And yet the testimony of the Church is not to be despised for though it breed not a persuasion in us of the certainty of the Scripture, yet it is a very good inducement thereto.

3. Like as the physicians, in their books, do most diligently describe even such diseases as are most filthy, not to the intent to praise and commend them or allow them, but to the end they may be exactly known and the more perfectly cured: so the holy Scripture, in sundry places, doth most manifestly rehearse mischievous deeds, even such as are to be abhorred, not to the intent to teach and command the same, but to the end we might know them the better, and judge thereof, not according to the flesh, but according to the Spirit of God, and also that we might warily avoid them.

4. As the precious stone called draconites cannot be polished, and needeth not any art or cunning to make it either trimmer or fairer, for it is both pleasant and bright of itself: even so the holy Scriptures have their glory and brightness of themselves, and need not the artificial colours and shows either of philosophy, rhetoric, or any other art.

5. Even as the cogitations and senses of man are most hard to be known, and yet notwithstanding our friends, whom we fervently love and with whom we are continually conversant, do oftentimes, even by a beck, open unto us the cogitations and senses of their

Deut. xxx. 11-14.
Prov. xiv. 16.
Matt. xi. 25; xlii.
11.

minds, without any token of words or speech by them spoken : so it cometh to pass in the Holy Scriptures, if a man but love them and be continually conversant in them, he who seeketh findeth, and unto him that knocketh it shall be opened.

John v. 39; xvi.
13; xx. 30, 31.
2 Tim. iii. 15-17.

6. Like as in a merchant's ship are carried divers things necessary for man's life : so in the Scriptures are contained all things needful to salvation.

Matt. xii. 3-5; xv.
7, 8; xxii. 31.

7. As whatsoever gold is without the temple is not sanctified : so whatsoever sense is without the holy Scripture, although unto some it seem wonderful, yet it is not holy, because it is not contained in the sense of the Scripture.

Our duty to read the Scriptures.

Col. iii. 16.
2 Pet. i. 19.
Eph. vi. 17.
Rom. xv. 4.
2 Tim. iii. 16.
Acts xvii. 11.
Ps. cxix. 105.
Dan. ix. 2.
2 Tim. ii. 20, 21.

1. As artificers, with their tools and instruments, do finish their work : so, by reading of the Holy Scriptures, we ourselves are corrected, formed, and renewed.

2. Artificers cannot transform earth or wood into silver or gold, but only by their art and workmanship can give form and shape unto things : but, by the reading of God's Word, thou mayest of a wooden or earthen vessel make a vessel of gold or silver, as saith the holy apostle St. Paul.

Ps. xxv. 14.
John xvii. 17; vi.
45.

3. Like as there are some spices which, without bruising, do yield no smell, but the more they be chafed, the sweeter perfume they yield : even so is it with the Holy Scriptures. Such as read but little can find no taste, but the more they be perused and read, the more do they yield forth the treasures and pleasant fruits hidden in them.

4. As increase of strength groweth to the body by meat : even so the like groweth to the soul by the reading of the Holy Scriptures.

John v. 39.

5. As a bar of iron, by long lying in the fire, waxeth red-hot and of the nature of burning fire : even so that soul which daily employeth itself in reading and meditating on the Word of God, groweth to be spiritual and divine, and is kindled into a fire of holy devotion and love by the Word of God.

6. As some birds are wont to sit by the water-side, that, seeing the shadow of ravening fowls as they fly in the air, they may escape them by leaping into the water : so must Christians be conversant in hearing and reading the Word of God, that so they may behold, as in a glass, the sleights of the devil, and escape them, and also so make the Word their glass, as to see their own sins in it, all which would, without unfeigned repentance, bring condemnation.

Secrecy.

1. As silence is a gift without peril and containeth in it many good things : so it were better our silence brought our simplicity into suspicion than to speak either inconveniently, idly, or unnecessarily.

2. As the viper is torn asunder when she bringeth forth her little ones : so secrets coming out of the mouths of those that are not able to conceal them do utterly undo and ruin such as reveal them.

3. As we must render account for every idle word : so must we, likewise, for our idle silence.

Security causeth contempt of Christ.

Matt. ix. 11.
Mark ii. 17.
Luke v. 31.

As they that are in health and have no need of the physician do therefore seek little or nothing after him : so they that know not the dangerous diseases of their souls, but think themselves in good enough case, do seek little after Christ and set little by Him.

Security is the highway to destruction.

As the ox, when he is driven to the butcher's stall, goeth willingly, because his hope is, that he shall be driven to some better pasture, and never feareth until the axe be ready to be laid upon his head; or as a fool, when he is led to the stocks, goeth cheerfully, and never feareth until his feet be fast snared therein: so, likewise, many men go securely forward, weltering in the broad way, without remorse of conscience, persuading themselves that that is the perfect way, because the greatest number do walk therein, and never perceive their own folly until they be shared in the traps of destruction.

Sentence of condemnation; why set down.

As a wise father of a family will check his servant and, if the cause require, correct him in his child's presence, that the child itself may learn thereby to fear and stand in awe of his father: so, likewise, Christ, the most careful and wise Governor of His Church, hath set down the sentence of condemnation against the wicked, that the children of God in this world, whensoever they shall hear or read the same, might be moved thereby to stand in great fear of God and more dutifully perform obedience to His commandments.

Matt. xxv. 41.

Servants of sin.

As men are the servants of them to whose commandments they yield all obedience: even so, if Christians obey sin, they are the servants of sin, the wages whereof is death.

Rom. vi. 16, 22, 23.

Impossible to Serve God and riches.

As impossible as it is at one and the same time for one man to serve two different and separate masters, for that he cannot be diligent and employ himself about and upon the business of the one but he must needs neglect the other's affairs: so, likewise, impossible is it for a man to addict himself to serve God and riches, or that which belongeth to them.

Matt. vi. 24.

No Service pleaseth God but such as He teacheth.

As the Lord, in the First Commandment, wholly demandeth the soul, will, understanding, and heart—that is, our faith, love, thankfulness, invocation, and spiritual adoration or worshipping—to be given to Him only and for His sake, as He shall appoint: so, in the Second Commandment, "Thou shalt not make to thyself," &c., He generally requireth for the outward service of Him, that we should follow His Word in serving of Him, and take and account it no less than idolatry or image service whatsoever thing is invented by man, saint, or angel, and not by Him, concerning His worship and service.

Lev. xxvi. 1,
Exod. xxxiv. 13-15.
Deut. iv. 23,
Ps. xcvi. 7; cvi. 36.
Isa. xlv. 19,
Jer. ii. 27.

The Service of God to be preferred before all earthly things.

1. LIKE as, if a servant who is factor for his master beyond the seas, after many years, returning home to give account to his master, should yield a reckoning of so much time and money spent in carding, dicing, dancing—so much in courting and wanton company—we should laugh at so fond (foolish) a reckoning; but being asked by his master what time he bestowed on his merchandise which he sent him for, if he should answer "None at all," nor

that he ever thought or studied upon that matter, we might then think him well worthy of all shame and punishment: even so, surely, with much more shame and confusion shall they stand before God at the day of judgment who, being placed here to so great a business as is the worship and service of God, have, notwithstanding, neglected the same, bestowing their studies, labours, and cogitations on the vain trifles of the world, which is as much from the purpose as if men, being placed in a course to run at a golden prize of infinite value, should leave their mark and some step aside after flies or feathers in the air, and some others stand still, gathering up the dung off the ground, we would think these men not worthy to receive so great a reward as this that was proposed and offered to them.

Lev. v. 5, 6.
Numb. xxviii. 9.
2 Chron. vii. 5.
Ps. viii. 2; cxix,
9; cxlviii. 12.

2. Like as doves, pigeons, and lambs were offered in sacrifice and sanctified unto the Lord under the law as well as oxen: even so children and young men ought to dedicate themselves to worship and serve God as well as old folk.

Lev. vi. 13.

3. As the sacrificing fire never went out, but burned continually upon the altar: even so Christians ought to have a continual care of God's service.

Service of man.

1 Cor. xiii. 13;
xvi. 14.
Tit. ii. 14.

As that service of men which is done by constraint, carelessly, and negligently, is justly hated and rejected: so the Lord hateth and rejecteth all service of man which proceedeth not from a cheerful love and earnest zeal of His glory.

Serving against God.

Acts ix. 5

As he that beateth his heels and kicketh against sharp pricks doth nothing but hurt his own heels: so he that striveth against God prevaieth nothing, but only harmeth himself.

How to carry ourselves in Sickness and death.

As a man that is to pass through a great water doth not so much cast his eyes upon the water as on the bank that is on the other side: so we, also, in the time of sickness and death, are not so much to respect the grievousness of the same as that which followeth death—nameily, life everlasting.

Similitudes in the Scripture.

As images and pictures are not in all points alike or correspond to that which they represent, but differ in colours, bigness, or thickness: so the things and similitudes in the Scripture are not in all points alike to that which is likened unto them.

Sin.

1. LIKE as that man's disease is most perilous who lies sick and feels not his sickness, nor cannot complain of one part more than another, for then the disease hath equally troubled the whole body: so, likewise, they who live wallowing in sin, so forgetting God and all goodness that they feel no remorse of conscience for their sins, are desperate, and almost past all recovery.

2. As virtue must be embraced in heart, in affection, in countenance, as in word and deed, or else we are found breakers of the law of God: so, likewise, sin must be abstained from in heart, in affection, and in countenance, as well as in word and also in deed.

3. Like as the dead body lies rotten and stinking in the grave, fearful and loathsome to look on, and grievous to remember : even so, when we lie buried in sin, we stink in the sight of God—He cannot abide to look on us, nor will remember us.

4. As when the body lieth in sleep on the bed, which is an image of our grave, it can neither see, feel, hear, taste, smell, understand, nor yet move out of the place until it be awakened, nor can take any pleasure at all, in any one creature of God : so we, when we lie sleeping and wallowing in sin, we neither see the majesty of God with the eyes of our faith, nor feel His mercies offered unto us in and by His dear Son our Lord and Saviour Christ Jesus, nor yet can taste at all how sweet the Lord is ; our ears are stopped from hearing good counsel, we perceive nothing at all of God's goodness towards us, His Word is not savoury unto us, neither yet be we moved nor stirred up to do any one good work of charity. Rom. xlii, 11

5. Like as carrion doth not only smell evilly itself, but infects all that come near it : so, likewise, that man who is defiled with any notorious sin doth not only defile all things that he takes in hand, but also all such as keep him company ; so that sin hath greater force and strength to defile other things than goodness hath to make other things holy. 1 Cor. xiv. 33.
2 Tim. ii. 16, 17.
Rom. vi. 3.

6. As a beast overladen is ready to sink under his burden, except there be present help at hand to ease him : even so we are in danger to sink into the pit of perdition, by reason of our great and grievous burden of sin, except we fly to Christ, who only and alone can unburden us, and ease and refresh us. Matt. xi. 28.

7. Like as, if we do suspect any uncleanness in us on account of which the prince or any nobleman would loathe or abhor the sight of us, we would take great pains to remove and put it away : even so much more we ought, with all diligence and speed that may be, to put away that uncleanness and filthiness of sin which doth separate and make division betwixt us and God, and that hideth His face from us, that He will not hear us. Isa. lix. 2.
Jer. v. 25.

8. Like as, if there were an imposthume about the stomach of a man, or in his bowels, it would be never a whit the worse for him if it were seen, that it might be lanced : even so that man who thinketh himself to be whole and sound, because he will not see his sin and disease, he must needs be void of all wit and reason.

9. Like as a man that hath a disease or sore in his body, before he can be cured of it he must see it, feel the pain of it, and be in fear lest it bring him into danger of death ; after this, he shall see himself to stand in need of physic and long till he be with the physician, and when he is once come to him, he desireth him of all loves to help him, and to show the best skill he can ; he will not spare for any cost ; then he yields himself into the physician's hands, persuading himself that, by God's blessing, he both can and will help him ; after this he comes to his former health again : so, in like manner, every man is wounded with the deadly wound of sin at the very heart, and he that would be saved and escape damnation must see his sin, be sorrowful for it, and utterly despair of his own strength, to attain salvation thereby ; furthermore, he must see himself to stand in need of Christ, the good Physician of his soul, and long after Him, and cry unto Him with deep sighs and groans for mercy ; after this, Christ Jesus will come with a plaster of His own heart's blood, which being applied, he shall find himself revived, and shall come to the assurance of the forgiveness of all his sins. Ps. li. 1, 3, 8, 12,
17.

10. As a man that hath lost wife, goods, and children should be much grieved : so he that hath committed great sins ought to be as a man bruised between the wall and the door.

11. Like as a man is more to be blamed who goeth out of his way in the clear sun at noontide than he who misseth his way by night with a candle : even so are men more to be punished for such foul sins as they commit in the clear light of the Gospel than those who sinned in the time of the law.

Isa. xlii. 22.

12. As of clouds, when they be vanished away, there is nothing seen : even so the sins of God's people, when He forgiveth them, are clearly put both out of sight and remembrance.

13. As opium, henbane, and other things extremely cold, hide not pain, but make the body so astonished for a time that it feelth not the pain, but afterward, when it cometh to its feeling, the disease and pain are commonly more grievous than before : so sin and want of zeal, &c., hide not from torment of conscience, but make the soul so astonished for a time that it feelth not the torment, yet afterward, when it cometh to its feeling again, the torment is more desperate than before.

14. As it would not avail or profit a city diligently to watch at one gate and keep it shut against the enemy if, in the meanwhile, all the rest stood wide open to him : so, likewise, it is to no purpose to keep ourselves from one sin or vice unless we make account and conscience to abandon ourselves from all other vices.

1 Cor. ix. 27.
Gal. v. 24.
Col. iii. 5.
2 Tim. ii. 21.

15. Like as surgeons, when they must cut off any part of the body, are wont to lay plasters to it to mortify it, that, being without sense and feeling, it may be cut off with less pain : even so, in like manner, we are to use all helps and remedies prescribed in the Word, which serve to weaken or kill sin, that in death it may be abolished.

16. As a debt doth bind a man either to make satisfaction or else to go to prison : so, likewise, our sins bind us either to satisfy God's justice or else to suffer eternal damnation.

17. As we see by experience that a ship which leaketh is more easily emptied at the beginning than afterward ; or as a ruinous house, the longer it is let run, the more charge and labour will it require in the repairing ; or as we see that, if a man drive a nail with a hammer, the more blows he giveth to it the harder it is to pluck it out again : even so that man who committeth sin upon sin, and by perseverance therein thinketh to find the redress thereof more easy hereafter than now, is greatly deceived.

18. As a river that glideth and runneth very swiftly until there be a dam or beam put, then it makes a swelling and a roaring, neither by any means will it be quiet : so man's sinful life doth pass quietly without any noise till the beam of God's justice cometh athwart him.

Rom. vi. 23.

19. As a round bowl, thrown down a steep hill, never ceaseth or stayeth till it come to the foot and bottom thereof : so, likewise, man's corruption of itself, as prone to sin as a bowl to run down a hill, never ceaseth to sin till it receive the reward thereof, which is death.

20. As gunpowder or a rotten tree-fired at the root never ceaseth burning till it be all consumed : so the wicked will never give over their sinning till all hope of eternal life be utterly taken away.

21. As tinder catcheth the least spark and is kindled thereby : so, likewise, our corrupt nature is easily provoked and drawn to sin.

22. As the viper conceiveth her young to her own death : so, also, man admitteth sin into his heart, but to his own great hurt.

23. Like as the midwife is busy about a woman in travail to bring forth the child into the world : so busy, also, is Satan until he hath brought forth the monstrous birth of sin in men's conversations.

Rom. xiii. 13.

24. As huge as the sea is, yet one may taste the saltness of it in a drop : so, likewise, in one sin we may see how ill-savoured the rest be.

Gen. iii. 6.

25. As the forbidden tree, when it promised our parents knowledge, took their knowledge from them : so every sin giveth other wages than it promiseth.

26. Like as if a man pass by some high, dangerous place in the night when he cannot see, he is not afraid ; but if you bring him back again in the day, and let him see what a steep and dangerous way he came, he will not be brought the same way again for

anything : so it is in sinning ; for men living in ignorance and blindness practise any wickedness, and do not care for God's judgment ; but when God, of His goodness, bringeth them back, and openeth their eyes to see the downfall to the pit of hell and the judgments of God due to their sins, then they say they will never sin as they have done, but become new men, and walk in the way to eternal life.

27. As it is the nature of a canker or gangrene to run from one joint to another—from the toe to the foot, from the foot to the leg, from the leg to the thigh—till it have wasted and destroyed the life of the body : even so, if we give sin but an entrance, it will soon overspread the whole man ; and if the devil may be suffered but to put one talon in our hearts, he will presently wind himself into us, his head, his body, and all.

28. As men who work in mines and coal-pits under the earth are troubled with nothing so much as with damp, which make their candle burn dark, and sometimes put it quite out : even so every man's sins are the damp of his heart, which, when they take place, do dim the light of his judgment, and cast a mist over his mind, and darken his understanding and reason.

29. Like as, if a man should commit such an heinous offence as that he could no other way escape death but by the prince's pardon, he neither would nor could be at rest till, by one means or other, he had obtained the same, and had gotten it written and sealed, which done, he would carry it home, lock it up safe and sound, and many times look upon it with great joy and gladness : even so such is the case of every one of us. By nature we are rebels and traitors against God, and have by our sins deserved ten thousand deaths ; now our only stay and refuge is that Christ the Son of God was condemned for us, and therefore in Christ we must sue for pardon at God's hands, and never rest till we have the assurance thereof sealed up in our hearts and consciences, always remembering that ever after we lead a new life, and never commit the like sins against God any more.

30. Like as, if a man should be so far in debt that he could not be freed unless the surety should be cast into prison for his sake, nay, which is more, be cruelly put to death for his debt, it would make him at his wits' end and his very heart to bleed : so, likewise, is the case with us, by reason of our sins. We are God's debtors, yea, bankrupts, before Him, yet have we gotten a good Surety, even the Son of God Himself, who, to recover us to our former liberty, was crucified for the discharge of our debt.

Matt. xviii. 23, &c.
Ezek. xii. 10.

31. As the ivy by little and little creepeth upon the oak, till at last it doth overgrow and destroy the oak : so, likewise, doth sin by little and little get up, and get the strongest and mightiest men sometimes under it, as it did Solomon, and David, and Peter, and divers others, for all their wisdom, and learning, and judgment, and experience, which they had both of themselves and of the world.

32. As a little leaven soureth the whole lump of dough ; or as a little fire, whereof but one spark is sufficient to kindle a great fire and to burn down a whole city ; or as a tree whose stubs, remaining in the ground, are enough to give one a fall ; or as Jezebel, that painted harlot, whose very remnants, as the skull of her head and the palms of her hands, must be buried, lest they infect the air ; or as a mote in the sun is but a little thing, and yet enough to hinder the sight, to pain the eye, and to trouble the whole body ; or as a hair is but a little thing, yet enough to stifle a man ; or as the flies of Egypt were but little things, yet not the least of the plagues ; or as the lice were less than the flies, yet one of the greatest plagues that came unto Egypt : even so such be our sins which we call little sins and the Papists call venial sins, that, as they allege, may be washed away with a little holy water, &c. We count them little or nothing, and not to be stood upon, nor once to be touched, but in time we may prove them to be the greatest plagues that will trouble us, if securely and rashly we venture upon them.

2 Kings ix. 30, &c.
Exod. viii. 16, 21.

33. As a moth-eaten garment and worm-eaten wood hath no more use but to be cast away, the one to the dunghill the other to the fire : even so no more use with God hath

a soul moth-eaten and worm-eaten with sin but to be cast out of God's presence into the fire.

34. As we are loth to have our wounds often grated upon, and cannot well away (endure) to have our sores rifled, seared, lanced, but rather covet to have them fed with healing salve: so, likewise, we are hardly brought to have our consciences ground, or our sins ransacked, sifted, searched, and ripped up, but rather we could wish to have them plastered with sweet promises and bathed in the mercies of God.

35. As it is far safer, before incarnative and healing medicines, to use corrosive and mundifying (cleansing) waters, without which, though some sores may seem to close and skin up apace, yet they prove worse and be rotten still at the core, for they have above a thin skin and underneath rotten flesh: so, in like manner, we would cloak, hide, and cover our sins, as it were, with a curtain; but it is more sound chirurgery and divinity to have our consciences pricked and pierced with the burning iron of the law, and so to cleanse the wound of our soul by sharp threatening, lest that skin, being pulled over the conscience for awhile, we lament the rotten corruption which remains uncured underneath, and so be constrained to cry out of our sins openly.

36. As it is a folly to dissemble our sores whilst they be curable, and afterward to make them known when they be incurable: even so it is a great folly to dissemble our sins whilst they may be remedied, and afterward be constrained to blaze them all abroad when they are remediless.

Gal. iv. 7.

37. As wild beasts, so long as they are sleeping, stir not, but, being awaked, they fly in a man's face and rend out his throat: even so, in like manner, the sins which a man committeth lie at the door of his heart, though he feel them not, and if he do not prevent the danger by speedy repentance God will make him to feel them once before he die, and raise up such terrors in his conscience that he shall think himself to be in hell before he be in hell, and therefore it is good for every man to take heed how he continues an enemy to Christ.

38. As men may be too careful, in seeking after physicians, to remove the diseases of their bodies: so may they be too careless, in seeking after Christ, to remove the sins of their souls.

39. As the body is soon hurt with wounds, but is not cured save with much grief and torments: so the soul is soon wounded with sin, but it is not so soon or easily healed.

40. Like as it is easier for one to hold a stone while he hath it than to recover it when it is fallen out of his hand: so it is easier to prevent and eschew sin than to recall or hide it when once committed.

41. As, in a well, except there be some water in it, we cannot easily see the baggage that lieth in the bottom: so, in the depth of the heart, without tears we cannot see our sins, for the less our sorrows are, the greater are our sins.

42. As he that waxeth pale, and is afraid of the hissing and biting of a viper, and doth run to the physician: even so much more is filthy sin to be abhorred and feared, which hath worse poison than all vipers, and much sooner demandeth medicines and a remedy to be sought for it.

43. As, when we walk and live according to God's Word, and in His fear, we go to God, to heaven, and to everlasting life: so, by sinning, in lieu of going forward, we slip back and draw towards death.

44. As he who flieth from his enemies that pursue him, and in lieu of saving himself in some town, turneth back towards them, and so putteth himself into their hands: even so we cannot turn back—that is to say, offend God—but with this condition, that we shall fall into ruin and everlasting perdition.

45. As he who is fallen into a deep cave cannot so easily get out as he fell in: so it is easy to sin, but not so easy to be rid of it again.

46. As we are all angry with Adam because he obeyed his wife rather than God : so we must be angry with ourselves for our sins, in that we study to obey and please our flesh and men more than God.

47. As God did allow the good things, but ever had somewhat to say for the evil that He found in the seven churches : so will His Majesty reckon with us for all our sins, not only of omission, but commission, although He do find some, yea, many good things amongst us. Rev. ii. 1, &c.

48. As he who taketh a taste of honey is easily drawn on by its sweetness to eat of it to his great hurt : so the pleasure of sin, being once felt and enjoyed, will not afterwards be easily rejected and condemned.

49. As the merchant venturer, having sustained a great loss by sea, or the soldier a great wound in battle, often becomes desperate and careless of his own estate : so, in like manner, a Christian, by committing some grievous sin, is brought to this pass, that he layeth aside the care and study of holiness, and letteth all go at sixes and sevens.

50. As one who has a weak constitution of body, being in safety, and, as we say, out of gunshot, is more likely to live than the strongest man being in battle in the midst of his enemies : even so a weak man, being out of temptation, and avoiding occasions of sin, is more likely to stand than he who rashly rusheth upon the pikes, and hath many occasions of sinning, although in his mind, affection, and purpose, he doth more abhor sin, and so hath a greater measure of the contrary grace than the other.

51. Even as men do most fortify by art those places of their towns and cities which are weakest by nature, and flock thither apace to defend where they see the enemy most busy in assaulting : so care in avoiding sin, by considering the nature and effects of it, and by eschewing the occasions of it, ought to be exercised chiefly in regard to those sins, and the occasions of them, whereunto we know ourselves naturally inclined, to the which we are oftenest tempted, and have oftenest yielded.

52. As that city which is continually besieged and assaulted cannot but be taken at length at one time or other, as they who have the care and defence of it committed unto them cannot but sometimes remit of their diligence, and be overtaken with sleep, drink, forgetfulness, fair promises and pretences, or by some such means : so, where the corruption of sin is continually working in the heart, it cannot be but that it should at one place or other, upon one or other occasion or temptation, burst forth into open sin.

53. As a most naughty (worthless) root, being not plucked up out of the ground, doth continually grow and bud more and more : even so sin, when we cherish it, doth get daily new strength unto it, until a monstrous flood of sins has overcome us.

54. Like as when one man standeth bound to another for the performance of divers covenants, if he break but one he forfeiteth his bond, but if he break two, three, or more of the covenants, then is not only his bond forfeited, but also the law hath more force and vantage against him to condemn him ; or as he that standeth bound to another for the payment of a piece of money at a certain day, and breaketh his day, is yet, nevertheless, still indebted, although the creditor do not straightway sue for his bond, but of good will forbeareth him for a time : even so, by every sin, we increase our debt to God, for if we break one tittle of God's law, and fail in one point, we are guilty of all, and have forfeited our obligation ; but if we of purpose, and willingly, heap sin upon sin, and, as it were, make an art of sinning, our condemnation shall then be the greater. And although the Lord, in His mercy, forbeareth for a time to take punishment of us for our sins, to the end to move us to repentance, yet stand we still debtors unto Him, and are to yield an account for the same at His good pleasure. James ii. 10.
Deut. xxviii. 58.
Rom. ii. 4.

55. As that steward who doth spend and waste His master's substance without regard, and never looketh to his debt book, is commonly laid in prison : even so he that never trieth himself by the law of God, neither in the first nor second table shall be placed, as Christ Mark ix. 44, 46,
Matt. xxii. 13.
Rev. xix. 20.

saith, where the worm dieth not, and where there shall be weeping and gnashing of teeth, for by every sin and transgression we do increase our debts, which God will require of us, except we crave of Him, with a lively faith, pardon of them.

Sin covered by Christ's innocence.

Gal. iii. 27.

As a garment or cloak doth serve to cover our bodies: even so the innocency, justice, and holiness of Christ Jesus doth serve to cover our sins before the judgment of God, to the end that there appear not one spot of them in His sight.

Sin, how carefully it is to be avoided.

1. As the diseases of the body and corporal death do so much disquiet and trouble our minds, that we commonly tremble and quake only at the mention of them: even so how much more ought we to fear the sickness of the soul and death of the same, which cometh by reason of sin, than which there can be no greater nor more fearful calamity come unto us.

2. Like as every man doth avoid, so much as in him lieth, the pain, miseries, diseases, and death of the body: even so how much more ought we to decline and eschew the death of the soul, and the causes of this evil, which be sins and offences, and fear the anger of God, which, by our transgressions, we do so heavily procure.

3. As the physician, seeing by the water in a glass the diseases within the body, doth, by skill and learning, search out the cause of the disease, and minister good things for the same: even so we, in looking into the glass of God's Word, shall soon perceive the diseases and infections of sin which are in us, and the cause thereof, and so wholesomely minister some profitable and comfortable remedies for the same.

4. As little thieves, being let in at a window, will set open great gates for greater thieves to come in at: even so, if we accustom ourselves to commit little sins, and let them reign in us, they will make us the fitter for greater offences, to get the advantage of us, and to take hold on us.

5. As all kinds of wild beasts, escaping out of the snare, will take heed lest they come there any more—yea, even though they should be in bondage unto man, the most excellent of all other creatures; yet man by sin falling into the snares of Satan will not beware, though he shall be in bondage to the most cursed of all creatures.

6. As a drunken man, whilst he gorgeeth abundance of wine, feeleth no inconvenience thereby, but afterwards he seeth and feeleth the inconvenience of the same: so, in like manner, sin, whilst it is in committing, doth darken the light of reason, howbeit, afterwards, the conscience arising sheweth both the ugliness of sin and the absurdity of the fact (deed), and so vexeth the soul more grievously than if all the world accused him of the same.

Sin, how dangerous a thing it is.

1. As it skilleth (differeth) not whether the ship sink by sipping and leaking in of the water in a long time or whether it be overwhelmed by surges at once: even so, whether little sins or great sins work our destruction, it is all one, therefore we must avoid and eschew not only great sins, but little sins also.

2 Cor. v. 19.

2. Like as, if a father should be sick of such a disease that nothing could heal him but the heart's blood of his own child, he would presently judge his case to be dangerous, and would also vow, if ever he recovered, to use all means whereby he might avoid that

disease : so, likewise, seeing nothing could cure the deadly wound of our sin but a plaster made of the heart's blood of Christ, it must make us acknowledge our pitiful case and the heinousness of the least of our sins, and stir us up to newness of life.

How Sin dependeth on God.

LIKE as the physician coming unto the sick person doth by medicines draw corrupt humours out of his body, and bringeth them out either by a purgation, or by a sweat, or vomit, or letting of blood, as he judgeth it best, yet doth he not graft in the sick person naughty and corrupt humours : even so God causeth to be brought to light our malice, which was not brought forth before, but lay hid within, to make manifest His justice and to open our sins, and yet He suffereth them not to break forth by chance or rashly, but ordereth and governeth them according to His judgment, so that even by them He doth fulfil the limits of His providence.

Sin in all men.

1. As we see that those rivers which spring out of little wells are of the same nature as the head and spring whereof they come, though they run two or three hundred miles off through divers countries, or as those crabs are sour and bitter this day which grow on a crab tree a hundred or two hundred years old, because the first root and plant was sour and bitter : so, likewise, we all be sinful that are born of Adam, and sour and bitter as he was, because he the first tree was such a one, and the spring whereof we came was corrupt and filthy.

1 Cor. xv. 21, 22.
Heb. vii. 9, 10.
Rom. v. 12.

2. As there is no bread without bran, no corn without chaff, no garden without weeds, no wine without lees, no gold without dross : so there is no wight (person) that liveth, hath lived, or shall live, merely a man, without sin.

Sin is noisome to God's Spirit.

As the smoke of any filthy smelling thing driveth away bees : so the smoke of the dunghill of our corruptions—namely, our sins—will drive away the Holy Ghost out of our hearts.

Sin is to be reprov'd in all estates.

As those who have corn-fields think it not a thing unmeet to be told by their servants of thistles and weeds which would hinder and mar the corn, if they provide not to have them plucked up : even so it is not an unworthy thing to show unto those who are of high calling the hurtful and dangerous weeds which would overgrow and choke the heavenly seed of the Gospel sown in the Lord's field.

Sin increaseth by use of ungodly means to be freed from it.

As a bird, the more she struggleth, having lime twigs on her wings, the faster is she ensnared ; or like a fish taken with a bait ; or as a man who washeth himself in a pool that is muddy in the bottom, the more he washeth, the fouler he becometh : so, likewise, a man being in sin, striving to get out by ungodly means, the more he striveth, the more he infecteth himself with sin.

Sin maketh our bodies the devil's dungeon.

1 Cor. vi. 15.

LIKE as, if a man had a fair house, wherein he must entertain a king, and should make thereof a swine-sty or a stable, all men would say that he did greatly abuse both the house and the king : even so man's body, being at the first made a palace for the everliving God, if a man shall abuse it by drunkenness, swearing, lying, fornication, or any uncleanness, he doth make it, instead of a temple for the Holy Ghost, to be a sty or stable for the devil ; for the more filthy a man's body is, the more fit it is to be a dwelling-place for sin and Satan.

There is no Sin whatsoever but it is forbidden by the law of God, nor any good work but it is there commanded.

Rom. vi. 23.
Rom. iii. 5, 6.
Ps. xix. 7.
James i. 25.

LIKE as, if a king, being resolved to forgive no offence worthy of death, were to set down a law and declare that if his subjects kept it truly in every point, they should escape the edge of his sword, and be well promoted, yet one man for all that doeth or omitteth some matter worthy of death, which being done, the king conventeth him before his judgment seat as a malefactor, layeth to his charge the committing of an evil or omitting of some good not contained in his law, and, upon confession thereof, giveth sentence of condemnation against him. Now, in such a case, the party might well answer his king that he were unjust and his law imperfect : even so, in like sort, forasmuch as the Lord hath decreed death to be the certain reward of every sin, and hath given His law for this intent, to teach man to avoid whatsoever is damnable, and that whosoever observed all things written in His law might live thereby. If there be any sin (that is, anything that He will damn a man for) not forbidden, or any good work not commanded in His law, then is God unjust and the law imperfect, of which neither is true: for, as for God, He is not unrighteous ; and, as for the law, it is perfect.

Preventing of Sin.

Hos. ii. 6.

1. EVEN as a father, when he sees his child too bold and venturous about fire and water, takes and holds him over the fire or over the water, as though he would burn or drown him, whereas his purpose, indeed, is nothing else but to prevent danger for the time to come : so, in like manner, Christ's subjects are bold to sin by nature, and therefore to prevent a mischief, He doth exercise them with affliction, and seems, for a season, as though He would quite forsake His Church ; but His meaning is only to prevent offences in times to come.

2. As beasts, which going in the way see green pastures and desire to enter in, and therefore go to the hedge, but feeling the sharpness of the thorns, dare not venture to go in : so, likewise, God's people, like unto wild beasts in respect of sin, viewing the green pastures of this world, which are the pleasures thereof, are greatly affected therewith, and if it were not for the sharpness of crosses and temptations, which are God's spiritual hedge, by which He keepeth them in, they would range out of the way and rush into sin as the horse into the battle.

Sin of set purpose.

Luke xii. 47, 48.

As he that striketh the king ignorantly, not knowing him to be the king, is nothing like in so much fault as he that striketh him knowing it is the king : even so he that doth offend God of ignorance is to be less blamed than he that wittingly and willingly offendeth Him.

Sin the cause of affliction.

As no man ought to accuse and blame the physician as though he were the only occasion of the corrupt humours within the body, notwithstanding that he hath so brought and driven them out that a man may evidently see and perceive them, but the misbehaviour and intemperate diet of the man himself is the very right occasion and the only root thereof: even so we ought not to ascribe any blame or fault unto God, if He send us heaviness, rain, and trouble, but to think that it is a medicine and remedy meet for our sins, and every man ought to ascribe the very cause and occasion thereof unto himself and his own sins, and to refer blame to nothing else.

Dan. ix. 5-7.
Jonah i. 1-8.

Sin which is committed of frailty differeth from apostasy and backsliding.

LIKE as it is one thing to soil a body's feet after they be washed, and another matter to go tumble all the body again in filth and mire like swine; or as it is not all alike when a woman doth sometimes offend her husband, as when she breaketh her faith and bond of wedlock and setteth herself quite out from all the honest knot of wedlock: even so it is one thing simply to sin, which the children of God also do, and another matter utterly to fall and run back from the grace of God, and to mock and crucify Christ anew, which the reprobate do, and not the elect.

John xiii. 10; ii. 7.
Heb. vi. 4-6; x. 26.

Singing of Psalms.

1. As that is a godly sorrow that driveth us to prayer, a blessed heaviness that maketh us seek unto the Lord: so that is a godly mirth that endeth with singing of psalms, and a heavenly joy that at the least maketh us more fit to serve God.

2 Cor. xii. 10.
Col. iii. 16.
Eph. v. 19.
James v. 13.
2 Chron. xxxv. 25.

2. As no man can truly pray without the feeling of his wants: so no man can sing from his heart unless he have some persuasion of God's favour; and so, as affliction driveth him to pray, mirth moveth him to sing.

Acts xvi. 25.

3. As all knowledge is increased, especially by hearing, reading, and conferring about the Scripture: so all affections are most of all stirred up by meditation, prayer, and singing of psalms.

Ps. cxlvii. 1.

4. Like as, when the light of the Gospel came first in, singing of ballads, that was rife in the time of Popery, began to cease, and in time was clean banished away in many places: so, likewise, the sudden renewing of them and hasty receiving of them everywhere maketh us to suspect lest they should drive away the singing of psalms again, seeing they cannot stand together; and of this we are so much the more jealous because we see that, in other places, where those ballads be not received in, yet even there the singing of psalms is greatly left off from that it had wont to be.

5. As the ungodly have a grace in their wickedness, and are therefore the better liked among the ungodly, though, indeed, they are then most deformed: so this singing of psalms maketh us comely before God and lovely in the eyes of His Church, when we, having prepared our hearts thereunto, do sing with affection, with reverence, and with understanding.

Ps. xxxiii. 1.
Rev. xiv. 3.

6. Even as a costly garment may be comely in itself and yet not become us, unless we be fit for it and it be well put upon us: so, though to sing be never so comely in its own nature, yet it becometh not us except we be prepared for it, and do sing David's psalms with David's spirit.

Eph. v. 19.
Col. iii. 16.
2 Chron. xxix. 30.

7. Like as expert physicians are wont, for the most part, to anoint the brinks of the cups with honey when they minister their bitter potions to sick children, lest they should

abhor their health for the bitterness of their drinks : even so the Holy Ghost, perceiving that mankind is with much difficulty trained to virtue, and that we be very negligent in things concerning the true life indeed, by reason of our great inclination to worldly pleasures and delectations, hath invented and mixed in His form of doctrine the delectation of music by the Psalms, to the intent that the commodity (advantage) of the doctrine might secretly steal into us whilst our ears be touched with the pleasantness of the melody ; so that for this end these sweet and harmonious songs were devised for us, that such as be children by age or children by manners should indeed have their souls wholesomely instructed, though for the time they seem but to sing only.

Sinner.

1. LIKE as God is much pleased with the prayer of the just : even so much more doth He delight in the amendment of the sinner ; for it doth little profit for the one to multiply his prayers if the other do not diminish his sins.

2. As an earthly father, when his child is sick, will not cast him away, but take pity upon him : so much more our Heavenly Father, when a sinner humbleth himself before Him and lamenteth his sins, will show his fatherly affection toward him that repenteth.

3. As in the first dawning of the day, in which, though the darkness remain and be more in quantity than the light, yet when the sun hath already cast some beams of light in the air, then the breaking of the day appeareth : even so the conversion of a sinner is not wrought all at one instant, but in continuance of time and by certain measures and degrees ; so that he is in the first degree of his conversion, when the Holy Ghost, by the means of the Word, inspires him with some spiritual motions, and begins to regenerate and renew the inward powers of his soul.

Impenitent Sinners.

Mark xvi. 9.

LIKE as a captain that hath taken some hold or sconse (fort) doth rule and govern all therein, and disposeth it at his will and pleasure : even so it is with all blind, ignorant, and impenitent sinners ; not one devil alone, but even legions of devils, possess them and rule their hearts, and therefore howsoever they may sooth themselves and say, "All is well, for God is merciful," yet their case is far worse than Mary Magdalen's was, who had been possessed with seven devils.

Little Sins to be regarded.

As a man may die as well by a fly choking him as by a lion devouring him ; or as a ship may be sunk as well by too much weight of mustard-seed as of great stones and lumps of lead : so, likewise, little sins will sink a man to hell as soon as great sins.

Notorious Sins.

LIKE as a man is much more to be blamed who goeth out of his way in the clear sun at noon-tide than he who goeth by night with a candle : even so men deserve much more to be punished for committing of foul and notorious sins now under the clear light of the Gospel than in the darker time of the law.

Sins of others are not to be imitated, or to be our excuse.

LIKE as if, in walking, thou shouldest see one fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou fall not as he did: even so we are to remember that those foul falls and gross faults of David, and of St. Peter, and of others, are set before us—first, that they should be to us as a mirror of the frailty and weakness of man, to acknowledge that, if we be exempted and freed, it is by the grace of God; and, secondly, that we should so much the more stand upon our guard, and be watchful lest we likewise fall.

Sins are our greatest enemies.

1. As a huge and mighty fire will be assuaged and at length quite put out, if the sticks and other matter that doth cherish and increase it be withdrawn and kept from it: so, in like manner, our afflictions and troubles will come to an end if we do cease to do evil and give over sinning before it give over us, for our sins are as dry sticks and stubble, where-with the fire, not only of the wrath and malice of infidels and heretics, but also of the wrath and indignation of God, is kindled, increased, and most mightily stirred up against us.

2. As we wonder at the Creator, not only in great matters, as heaven, earth, the sun, elephants, &c., but also in such creatures as pismires, lice, worms, flies, &c.: so a soul given to Christ must as well regard little as great matters and sins, knowing that we must give an account for every idle word. Matt. xii. 36.

Slander.

1. As the hairs of the beast tarandrus are not to be pierced with any weapon: so some men are such that they are never hurt with slander or reproach.

2. Like as the chameleon can change himself into all colours save white: even so the slanderer can frame his tongue to speak anything, save for his neighbour's credit, but that he can as hardly be induced unto as the leopard to change his spots, the blackamoor his skin, or the brick its colour.

3. As a good name is to be much more esteemed than silver: so the wound of slander and defamation is almost incurable, so that a man may better beware of such as steal his goods than of the slanderer or back-biter that taketh his good name.

4. As when a wound is cured there remaineth a scar: so against a slanderer, howsoever a man purge and justify himself, yet will there still remain an evil opinion at the least in some.

5. Like as Ham, the father of the Canaanites, having seen the shame of his father Noah, and, in lieu of covering it, having showed it to his brethren, was accursed, both he and his posterity, by the mouth of his own father: even so they, who, knowing the frailty, faults, and infirmities, and, consequently, the shame and reproach, of their brethren, where they ought in charity to cover the same, do, nevertheless, by back-biting and evil speaking, lay them open, do well deserve to be accursed with Ham and called Canaanites.

6. Like as, if when sundry faggots lie by each other, shouldest thou kindle the one, by degrees it will burn them all: so, likewise, if he to whom thou hast opened thy mouth to slander and backbite thy brother hath no more hold of his tongue than thou hast of thine, thou hast put into his hand a staff wherewith, by revealing thy secret, to bring thee to brabbling and strife, and, therefore, thou oughtest not to reveal that to another which thou desirest should be kept secret.

Numb. xvi. 1, &c.
2 Sam. xvi. 3.
Esther iii. 8.
1 Sam. xxiv. 1, &c.
2 Sam. xv. 1, &c.
John vii. 20.
Matt. xi. 19.
Ps. ci. 5.
1 Cor. vi. 10.

Gen. ix. 22.
Ps. l. 19-21.
Acts xxiv. 5.
1 Sam. xxi. 1, &c.
Ps. lli. 2, &c.

7. As in a country, upon any murder or other heinous trespass, they ring the town-bell, which, when other towns or villages do hear, they likewise do ring theirs, and so from one to another, whereby all the country is soon advertised that there is some offender to be taken or stayed: even so thou, when the clock of thy tongue hath struck, look that he that heard it will likewise strike his, and his neighbour that heareth it his, and so shall the infirmity of thy neighbour soon come to the ears of many; and, therefore, if thou beest loth it should be known, then thou oughtest not to have uttered that which thou knowest every man will be ready likewise to utter.

Prov. xxv. 23.
Ps. xv. 3.

8. Like as, if there were no receivers of thefts, there would not be so many thieves: so, if none would hearken to slandering and back-biting, there would not be so many back-biters.

Exod. xxiii. 1.

9. As a shaft shot against a stone reboundeth and sometimes hurteth him that shot it: so, when a slanderer or back-biter seeth the face of him that heareth or indeed hearkeneth not unto him sad or frowning, he holdeth his peace, he waxeth pale, his countenance is troubled, and his tongue stoppeth suddenly.

10. As one stripe of the tongue woundeth three—the back-biter, him that giveth ear to the back-biting, and the back-bitten: so the two first do thereby wound their consciences to death, by deserving the sentence of eternal fire, but the third is no whit damnified (injured) but in his good name, and that, peradventure, but for a short space.

Slothful.

Prov. xv. 19.

1. As a hedge or good fence of thorns is hard to pass through: so is every way of gaining or getting to the slothful.

Prov. x. 26.

2. As vinegar is bad and hurtful to the teeth, and smoke noisome to the eyes: even so much more hurtful than either of them is a slothful servant to them that send or set him about any business.

Sluggards.

As the drunkard drinketh till he hath drunk all the money out of his purse, and all the wit out of his head, and all goodness out of his heart, so that there is no difference between him and the beast, except it be in this, that the beast can go and keep his way, which the drunkard cannot do: so the sluggard sleepeth in all security and neglecteth his business, and puts off all care of doing his duties, until he hath slept all thrift out of his shop, and all his friends out of his company, and all God's graces out of his heart, and all comfort out of his soul, and all strength out of his body, and all conscience out of his dealing, till his stock be spent, and his occupation decayed, and his customers gone, and God's Spirit gone, and all be gone, and till nothing be left but fear and shame, with poverty, penury, and a bare head and feeble shoulders to bear off the blows.

Sober in youth and childish in old age.

THERE is a people in India called Pandora, who in their youth have grey hairs, but in old age their hairs are altogether black: so some in their youth be sober and modest, but when they wax older, then they are given to more folly and trifles, insomuch that they may seem to wax children again.

Sorrow for imminent danger of death, war, hell, &c.

As there was great lamentation in Zion because of God's justice for their sins ; or as there was great lamentation for Pharaoh in Egypt, because he was a lion in the land and a dragon in the sea ; and as there was great sorrow, fasting, mourning, and weeping among the Jews because the king had decreed their deaths : even so we, the inhabitants of England, have great cause of lamentation, fasting, mourning, and weeping, because death is scaling our windows ; the beasts of the field—to wit, the Pope and the Spaniard—hungering to devour our bodies, to spoil our country, and to shed our blood as water upon the land ; while our souls are prepared for the fire of hell, by reason of sins in the common sort, of horrible cruelty in many of them that are mighty, and of the general ignorance of Christ according to His Gospel, in every sort.

Jer. ix. 17-19.
Ezek. xxxii. 1-3.
Esther iv. 3.
Jer. ix. 12.
Ezek. xxxii. 4, 6.
Matt. vii. 19 ; xiii. 43, 43.
Hos. vii. 3-5.

A Sorrowful man.

As the pelican is wont to keep alone and without company of other birds, and its voice or singing hath no pleasantness in it : so, likewise, is the estate of a sorrowful man, and a heavy heart forsaken of all men, even of those he sometimes took to be his dear friends.

Ps. cii. 6.

Sorrows.

1. LIKE as when a man, by bleeding at the nose, is brought into danger of his life, the physician lets him blood in another place, as in the arm, and turns the course of the blood another way to save his life : even so we must turn our worldly sorrows, for the loss of goods or friends, to a godly sorrow for our offences against God.

a Cor. vii. 10.

2. As moths do hurt garments and worms the wood : even so do sorrow and heaviness hurt the heart of man.

3. Even as the filthy matter or rottenness of a boil, blain, or push, being within the flesh, doth greatly grieve and vex sore the body that is sick, but if it break and run out the pain is mitigated : so sorrow, being closed and shut up in the heart of man, doth mightily torment him, but being thrust out, with tears and groans, the heart is somewhat eased and the mind a little pacified.

Ezek. xxiv. 16, 17.

4. As a great and thick smoke, vapouring out of a foul black fire, unless it have free passage and some vent or way through which it may go out, will altogether darken, bestench, and make black the house : even so sorrow and grief, proceeding out of the hot fire of adversities and calamities, being shut up in the house of man's heart, doth make it exceeding black, and doth corrupt it with black and bitter choler, unless, through the mouth or eyes, there be a breathing out of sighs sent up from the bottom of the heart, and streams of tears trickling down the cheeks. Yet an effeminate and desperate wailing, either for the dead or for any other cause, as of men without hope, is utterly to be disliked ; and that stoical opinion, also, that a wise man should never be moved, either with mercy, sorrow, mirth, or anger, is to be avoided.

Soul.

1. LIKE as, to be healthy in our bodies, it is not enough not to have the plague or a pleurisy, but generally to be free from all diseases : even so, to be holy in our souls, we must be clean from all spots and defilings, and we must take the whole law of God as a universal rule of all our thoughts, affections, words, and deeds, to the end to keep it from point to point, and not to omit anything which is there commanded us.

Rom. v. 12.

2. As sweet oil, poured into a fusty vessel, loseth its pureness and is infected by the vessel : so the soul, created good, and put into a corrupt body, receives contagion thence.

Ps. xxxi. 5.
Luke xxiii. 46.
Acts vii. 59.

3. Like as, if a man should borrow a thing of his neighbour, and use it so as to quite spoil it, he would be ashamed to bring it again to the owner in that manner, and, if he do, the owner will not receive it : even so ungodly men in this life do so stain their souls with sin, as that they can never be able to give them up into the hands of God at the day of death, and if they would, yet God accepts them not, but casts them away.

4. Like as we know that, in any common danger or peril, as the sacking of a city or burning of a house, if a man have any precious jewels therein he will first fetch them out, and make choice of a faithful friend to whose custody he will commit the same : even so, in common perils and dangers, we must always remember to commit our souls, as a most precious jewel, into the hands of God, who is a faithful Creator.

2 Cor. v. 2.
Phil. i. 23.

5. Even as a little bird shut up in a cage, although the cage be very precious and costly, and be made of cedar, ivory, or gold, yet desireth to go out, and striveth to have her liberty, and in her eager and earnest desire to be gone, she doth oftentimes thrust her bill through the loops of the cage : so, likewise, the soul of a virtuous man, inflamed with an unfeigned love of God, being shut up and holden in the coop of his body, although he abound with all necessities fit for the preservation of this temporal life, yet doth most earnestly desire to depart hence, and go to his country, which is heaven.

6. As the soul hath a heavenly and the body an earthly beginning : so the soul is immortal and doth not suffer corruption, but the body is mortal and corruptible, and yet they be so joined together without confusion, that in each remaineth its own nature.

Matt. xvi. 26.

7. As it were great folly to buy a house for the body, laying out so much thereupon that, for want of goods and other maintenance, the body so well housed should die for hunger : even so a man shall get nothing by keeping his goods for to feed and clothe the body, which is the house of the soul, and in the meantime suffer the soul to pine away and die for hunger.

Matt. ix. 43; xv.
17.
Ezek. xi. 5.

8. Like as it grieveth and maketh sorrowful an expert jeweller, when he beholdeth and seeth those jewels and precious stones which he, with all his wit, industry, and art, hath trimmed and polished, to be tumbled and tossed in the foul and filthy fingers of children and fools, who, neither knowing them nor esteeming them, do soil, blemish, and despise them : even so our Heavenly Father, when He seeth our souls, the which He hath created after His own similitude and likeness, to be in the midst and depth of the corrupted cogitations, wicked and beastly thoughts, and hellish imaginations of our hearts, He taketh it heavily and in evil part.

Luke xxiii. 42.
Phil. i. 23.

9. As the soul of Christ was received into Paradise the same day that it departed out of the body : so, also, must we think of the blessed spirits and souls of the saints according to the promise made to the thief.

10. As a body without a soul is clean dead, and nothing but a filthy, loathsome carcase : even so the soul, unless it stir up and raise itself by prayer, is dead and miserable.

11. As they that have healthful bodies easily endure both cold and heat : so they that have a staid and settled soul have the dominion over anger, grief, joy, and all other affections.

12. As the body of man by nature is mortal, lumpish, and heavy, delighting in those things which are visible and temporal, and always of itself sinketh downward : so the soul, being of a celestial nature, violently enforceth herself to fly upward, and with all her might striveth and wrestleth continually against the heavy burthen of the earthly body wherein she abideth, despising those things which are mortal, and only desiring things permanent and immortal.

13. Like as a man comforteth his earthly and corruptible body with bread and meat when it is hungry, and with ale, beer, or wine when it is thirsty : even so doth the soul of man, when the law sheweth to her her faults and eternal damnation, and the dreadful judgment of God for her offences, comfort herself in her great hunger and thirst, believing that Almighty God hath forgiven her sins for Christ's sake.

14. Even as a man, who by chance is fallen into a deep dry pit, far from succour, cannot by any means possibly help himself out unless some man come with some ladder or other instrument to help him out, of all things he desireth to be delivered out of the pit, but by his own wit he cannot tell how : even so the soul of man desireth to be delivered out of the sorrowful agony of death, hell, and damnation, but she cannot tell how otherwise than by the righteousness of Christ.

Ps. xlii. 1, 2.
John vii. 37.

For the health of the Soul the body is to be kept in subjection.

LIKE as, when one part of a man who is sick is not capable of the remedy wherewith he may be helped, the physician is wont to apply the same remedy to another part ; as if one be grieved with an extreme ache of the head, then the physician is wont to strike a vein of the arm, because the head will not abide phlebotomy, or blood-letting : even so, that we may help and heal many diseases of the soul, we must keep the body in subjection to the spirit and tame the lusts of the flesh, and labour to bridle our affections and to keep them within the compass of reason, sobriety, and temperance.

The Soul that sinneth shall die.

LIKE as every man that eateth sour grapes shall have his own teeth set on edge : so, likewise, shall every one that committeth iniquity die, not for others, but for his own sin.

Ezek. xviii. 2.
Jer. xxxi. 30.

They whom God setteth on work must needs Speak.

As, when the lion roareth, whosoever is within compass of his voice cannot choose but be afraid : so, when the Lord speaketh, what prophet or preacher of His can hold his peace.

Jer. xlvii. 4.
Amos iii. 8.

The Spirit.

1. As comfrey, sodden and put with minced-meat, bringeth it altogether again into one mass or lump : so the Spirit joineth in one those who were severed if He be among them.

2. As balm, put into beehives, causeth the bees to keep together and others to come unto them : so where the Spirit of God is, it causeth Christians to abide in one and draweth others unto them.

Christ's Spirit.

1. As the light cannot match with darkness : so, likewise, Christ's Spirit cannot accord and match with sin and lusts of the flesh.

2 Cor. vi. 14.

2. As rain, with the moisture thereof, fatteneth the earth to make it fruitful : even so the Holy Spirit, with His invisible grace, doth make us fruitful to produce the fruits of righteousness.

John vii. 38.

3. As fire consumeth everything that it layeth hold on : so the Spirit of God consumeth all the corruption of our hearts and original sin in us.

Eph. i. 17.

4. As fire giveth light to the bodily eyes : so the Spirit giveth light to the eyes of the soul.

Eph. i. 17.

5. As fire giveth life and quickeneth those that be benumbed with cold : so the Spirit of God doth quicken and put life into those that be dead in their sins.

Eph. i. 13

6. As a man who hath made a bargain will be careful to keep the earnest penny, that he lose not all his bargain : so, also, must we be careful to keep the Spirit of God—the earnest penny of our salvation—that we be not deprived of the same.

God's Spirit purifieth.

Ezek. xxxvi. 25.

1. As clean water washeth and maketh clean our bodies : so the Spirit of God maketh our hearts and souls clean in the eyes and sight of God.

1 Cor. xii. 3.

2. As no man who hath the Spirit of God can blaspheme Christ and worship idols : so none can acknowledge Christ for Lord and God without the same Spirit.

Matt. iii. 11.
John iii. 5.

3. As John, by the fire and Spirit, meaneth nothing but the Spirit of God, who purgeth and purifieth as the fire doth : even so our Saviour, by water and the Spirit, meaneth nothing else but the Spirit of God, who cleanseth the filth of sin, and cooleth the boiling heat of an unquiet conscience, as water washeth the thing which is foul and quencheth the heat of the fire.

Not to grieve the Spirit of God.

Eph. iv. 30.

1. As men use their guests friendly and courteously, showing unto them all service and duty : so, likewise, must we do to God's Spirit, who is to come to dwell and abide in us, doing nothing in any case which may disquiet or molest Him.

2 Sam. vi. 11.
1 Thess. v. 19.

2. Like as when the ark of the covenant, which was a sign of the presence of God, was in the house of Obed-edom, then the Lord blessed him and all his house : even so much more, when the Holy Ghost dwells in any man's heart, there is more than the ark of the Lord present, even God Himself, and therefore such an one may look for a greater blessing if he grieve not Him by sinning.

Our Spirit must strive to overcome the flesh.

LIKE as in Christ the spirit far surpasseth and overcometh the flesh : even so must it do in us also, we must have more respect unto God and unto life everlasting than unto this our worm-eaten flesh.

Spirits that die in the Lord.

Luke xxiii. 43.
Rev. xiv. 13.

EVEN as the spirit of Christ passed from the cross into Paradise at the very same moment that it departed out of the body, and thence returned into the body, that the whole Christ, in respect that He was man, might be afterwards glorified : so, likewise, all good Christians do believe that the spirits and souls of those who die in the Lord do straightway depart unto God, there to enjoy that measure of glory that is appointed for them until that, they being adjoined again unto the same bodies (which will be the very same in substance truly corporal, though in a far more excellent estate) shall live under Christ their Head for evermore.

The Spirits to be tried.

As merchants credit men so far as their wealth and money will reach, but yet trust not them that do not keep their day and credit: even so, in the promises that deceivers make unto their fellows, we must regard what ground they have for them, and how they can be performed.

It is Spiritual adultery to forsake Christ and love the world.

EVEN as a woman may rightly be called an adulteress who setteth her love on another, as well as she who giveth her body to other men: so they who fly from Christ and forsake Him, being their spiritual Husband, by setting their love on this world, or anything therein, do commit adultery against Christ.

James iv. 4.
Eph. v. 30.
1 Cor. vi. 17.

Spiritual graces from God.

LIKE as the earth engendereth not rain, nor is able by its own strength, labour, or travel, to procure the same, but receiveth it of the mere gift of God from above: even so faith, grace, forgiveness of sins, and Christian righteousness, are given us of God without our works or deservings.

2. As the earth of itself is not able to get or procure to itself seasonable showers of rain to make it fruitful: even so much less are we able, by our own strength, works, and deservings, to win and procure to ourselves faith, grace, forgiveness of sins, or Christian righteousness, unless God Himself, by mere imputation, and by His unspeakable gift, do bestow the same upon us.

Spiritual man.

As a man sore wounded or diseased may for a time or season be deprived almost of all operations of the natural life, so as to appear without sense or feeling: even so may a spiritual man be sore wounded by Satan, and so diseased by the present sight and feeling of his sinful corruption, especially in temptation, that he may think, yea, even appear to others as though the life of the Spirit were not in him.

A Spiritual man discerneth all things.

As a man of clear eyesight is able to judge of colours, and to know one colour from another: even so such as are indued with the grace of God do as plainly and evidently judge of God's Word, and try out the truth thereof, from the devices and doctrines of men.

Who is a Spiritual man.

As the Scriptures call that man carnal who is not renewed by the Spirit and born again in Christ, and all his works carnal likewise, even the very motions of his heart and mind, his learning, doctrine, and contemplation of high things, his preaching, teaching, and study in the Scripture, building of churches, schools, or hospitals, founding of colleges, giving of alms, and whatsoever he doth, though they seem spiritual, and after the law of God never-
somuch: so, contrariwise, he is spiritual who is renewed in Christ, and whose works all spring from faith, seem they never so gross—as the washing of the disciples' feet done by

John iii. 6.
1 Cor. ii. 15.

our Saviour Christ, and Peter's fishing, after the resurrection—yea, deeds of matrimony are pure and spiritual if they proceed of faith; and whatsoever is done within the laws of God, though it be wrought by the body, as the very wiping of shoes, and such like, howsoever gross it may appear outwardly, yet it is all sanctified.

The State of man.

As the good estate of a subject or servant consisteth in this, that he, living in the favour and good liking of his king or master, procured by his loyal obedience and faithful service, is free from all evils and injuries, and enjoyeth all things either needful or pleasant: so the state of man, when pure from sin, is good and happy, but, otherwise, by sinning and rebelling against God, he incurreth His displeasure, and becometh most wretched and miserable.

The Steward's reward.

Matt. xxiv. 45, 46.
&c.

1. As men be bountiful unto those servants whose faithfulness and diligence they have good trial of, as well in their absence as in their presence: and, on the contrary side, they are angry, severe, and sharp to them who deceive their expectations and do not answer the trust which is reposed in them: even so much more justly will God put the like difference in rewarding the good endeavours, or punishing the negligence, of them to whom He hath committed services of trust to His people and Church.

Luke xii. 47, 48.

2. As men have just cause with more sharpness and greater severity to punish those servants to whom they have showed their mind and will, and who yet have neglected their business, than others who do it not because they know it not: so, likewise God, to whomsoever He hath revealed most, and upon whom He hath bestowed the greatest gifts of knowledge, if, notwithstanding, they be negligent in using those gifts to the profit of His Church, them will He punish most severely and sharply above all others.

Strength.

LIKE as, through weakness, man's mind is overcome and brought into base slavery unto all evil; so, likewise, by strength, it overcometh and hath the victory, and is advanced unto freedom and dignity.

Immoderate Study.

As the field overmuch dunged is burned and withereth away: so immoderate study and learning do utterly dull and make blunt the student's brain.

Some Snared with their own devices.

Ps. lvii. 6.
Prov. xxvi. 2.
Eccles. x. 8.

As Perillus, who gave the brazen bull to the tyrant Phalaris, was caused by the said Phalaris to be the first pained and tormented in the same engine which he had invented: even so some do fall into the pit and snare which they had made and devised for others.

The Subjects' duty to their magistrates.

1. As St. Peter admonisheth servants to be subject to their masters, albeit froward and peevish : so are subjects bound to obey the magistrate, albeit an infidel, a wicked man, or an idolater.

1 Pet. ii. 18.
Rom. xiii. 1.
Tit. iii. 1.
1 Pet. ii. 13, 14.

2. As the Christian religion doth not subvert the order or policy of the state : so the wickedness and impiety of the magistrate doth not deprive him of his right to command, neither doth it exempt subjects from their duty to obey.

3. So long as there remaineth in princes the image and ordinance of God : even so long continueth the bond of subjects to yield obedience to magistrates, not as to men, but as to God.

Exod. ix. 16.
Dan. ii. 37.
1 Sam. xxi. 1, &c.
Jer. xxvi. 7 ;
xxix. 7 ; xxxv. 9.
Ezek. xxix. 18.
1 Sam. xxvi. 9.
Judges v. 9 ; 23.

4. As God armeth the magistrate with the sword, for the preservation of his subjects against the violence of their enemies, and to enforce rebels to yield obedience to lawful decrees : so when alone, or with his sergeants and officers, he is not able to perform this duty, he may and ought to command his subjects to help him to execute his office, and they are bound at his commandment to take arms and to employ themselves.

5. As by natural affection the hands and other members of the body do stand bound to employ themselves for the safety of the body, but especially of the head, against all violence and injury : so, likewise, ought all subjects to think upon the natural bond and affection and duty they owe their head, and should labour to preserve the body of the commonalty, but especially the person and authority of their prince and magistrate, against the violence and endeavours of their enemies.

1 Sam. xi. 7, 9.
Judges xxi. 8, &c.

6. As the magistrate is by God authorized to levy tolls, taxes, tributes, and many other subsidies of the people : so are the subjects bound to furnish and pay them.

Rom. xiii. 7.
Matt. xxii. 21 ;
xvii. 25-27.

Swearers.

LIKE as, if we see a man hold up his hand at the bar of an earthly judge, we pity him and are sorry for him : even so much more ought we to pity common swearers and blasphemers, who are no better before God than rebels, and who must hold up their hands at the bar of His judgment-seat as guilty malefactors.

Swearing.

LIKE as he who maketh a custom of striking with his hand is likely that he should sometimes strike unjustly : even so he that maketh a custom of swearing in true matters, will, at length, even forswear himself in matters of no importance, by reason of his custom and use, which he hath got in swearing.

Tale-bearers.

As wood serveth to kindle and keep up a fire : even so tale-bearers stir up, kindle, and nourish strife.

Prov. xxvi. 20.

Talk.

1. As the musician, with the soft striking of strings, doth please us : so the talk that is gentle doth sooner persuade than that which is rigorous and extreme.

Job xv. 2, 3.

2. As the east wind is accounted neither good for man nor beast : even so talk and words that profit not are not wont to proceed from the wise.

3. As the savour of stinking carrion is noisome to them that smell it : so is the speech of fools tedious to wise men who hear it.

4. As a vessel is known by the sound whether it be whole or broken : so are men proved by their speech whether they be wise or foolish.

False Teachers.

2 Pet. ii. 17.
Hos. xiii. 3.
Judges xii.

As empty clouds which boast of rain, but yet have none, are blown away with the wind : even so are false and untrue teachers who brag of great things, yet bring not that which they boast of.

Tears.

LIKE as, when the body receives a deep wound, at the first ye shall see nothing but a white line or dint made in the flesh without any blood, yet stay but a while, then comes blood from the wound in great abundance : so, at the first, the mind is astonished and gives no tears, but after some respite and consideration tears follow.

Temperate.

LIKE as it is in vain to shut the outer gates of a city, if but one be left open, whereat the enemy may enter : so it is not enough to be temperate in other things (that is, to have a firm and moderate government of reason against vicious affections of the mind), if we set open our ears unto ribaldry and filthy talk.

Temperance.

As a man cannot be temperate if he be not prudent : so no man can be strong or valiant if he be not temperate.

We are God's Temple.

1 Cor. iii. 17 ;
v. 6, 14, &c.

1. As Belshazzar, king of Babylon, by using the vessels belonging to the house of God in a banquet, and drinking out of them, with his princes and their concubines, did profane them, and was for the same soon after punished (for the same night he lost both his kingdom and life) : even so surely they that shall abandon, not the vessels, but the temple itself, and not a temple of stone and of wood, but even the bodies and souls that are made the lively temples of the living God, to profane and filthy uses of the world and the flesh, in lieu of dedicating the whole to the holy service of God, who is with them, do most filthily profane the temple of God, and so can expect no other than a most horrible vengeance and punishment.

2. Like as, when a king maketh his entry into a town or city, he findeth those streets where he is to pass made clean and his palace adorned : even so much more ought we, whom God hath chosen to be His temple, and to make His entry into us, to be with us, and dwell with us, to purify and cleanse ourselves from all filthiness and uncleanness, and to adorn the place of his habitation with all virtue and loveliness.

3. As they that wear long garments, when they come to foul ways, do tuck and gird them up, lest they should load them with mire by dragging them through the same : even so we, whose minds and affections so bend to the earth that they do even trail thereupon, in walking through this world full of mire and corruption, must tuck them up towards heaven, lest they should touch such dangerous and damnable filth, from the which we ought wholly to retire and separate ourselves, that we may be made holy temples to the Lord.

1 Pet. i. 13, 14.
Lev. xi. 44 ; 1. 2.
2 Tim. ii. 21.

Temptation.

LIKE as a skilful labourer who riveth wood, having a great knotty log or tree to cleave, hath also divers wedges for the purpose, and every one bigger than another, and entereth with the least first, and it maketh way and entrance for a bigger, and it again for the biggest of all, and so, by little and little, the log or tree is cleft into many small pieces and made fit for the fire : even so, when Satan purposeth to make a spoil of the graces of God in the soul of any, he useth sundry temptations and devices for his purpose, and every one of them differing from another.

Testimony of the Spirit in the elect.

As merchants, being desirous to sell their wares, are content to let the buyers see and handle, and sometimes also taste of the same, thereby to induce them to buy : even so God Almighty, willing, as it were, to sell us the joys of heaven, is content to impart a certain taste beforehand, to such as He seeth are willing to buy, thereby to make them come off roundly with the price, and not to stick in paying so much as He requireth.

Thankfulness for benefits received.

As it is against good manners for a man to mourn at the marriage of his friend : even so it is against duty for men not to rejoice with thanksgiving when they, by evident testimonies, perceive the favour of God towards them in coupling them to Himself.

Matt. ix. 15 ;
xii. 44, 50.

Thankfulness for God's graces and benefits.

1. LIKE as a husband loving his wife tenderly, and desiring to make his affection known unto her by bestowing upon her many great presents of gold and costly jewels, is much grieved if she dissemble the gifts which he hath bestowed upon her, and say she hath purchased them by her own money : even so God can in nowise be pleased with us, if we will conceal or else attribute to ourselves the graces which he hath bestowed upon us, which He would have to be testimonies, tokens, and demonstrations of the inviolable love and fidelity that He beareth unto us.

Deut. viii. 1, 2,
&c. ; ix. 1, &c.

2. As a hare or a cony cannot chew the cud unless it has champed it before : even so, if a man be presently thankful after a benefit received, so shall he be the more able to call it to mind afterwards.

Thoughts.

LIKE as the Lord requireth an account of every idle word : even so, also, He requireth tribute of wicked lusts and thoughts, He arraigneth them, keepeth a court for them, and setteth fines and amercements upon the heads of them.

Matt. xii. 36.
Rom. vii. 7.
James i. 15.
Matt. ix. 4.

Threatenings.

Isa. xxxvii. 29.

As sometimes it thundereth without lightning, which thunder bringeth most terror, yet void of all danger : so the threatenings of some do appear terrible, yet are they void of all trouble and hurt.

Time.

1. LIKE as a treasure, the more precious it is, the more warily and diligently the owner thereof will safely keep it and take better heed unto it : even so time (considering nothing is more precious) should warily be used, and good care taken that it be not lost without some profit gotten.

2. As they are worthy to be punished that lewdly spend their money and waste away their lands in riot, excess, and prodigality : even so they are much more to be blamed that either idly or ungodly spent their time, which is the greatest treasure that God giveth ; for money and riches, being lost and wasted, may be recovered again, but time vainly spent can never be recovered again.

3. There is no man that loseth money or any other thing, but some one gets gain and good by it : but it is not so with the loss of time, for it turneth to no man's avail.

4. As to men on a ship, through their swift sailing, trees and towns seem, as it were, to depart : so, through the swift course of time, first childhood departeth, then youth, and so, at the length, old age.

Isa. xxxviii. 18.
Ps. xli. 9.

5. As men, when they are dead and returned again to dust, cannot praise God, nor declare His name nor the great things which He hath done for them : even so we are to take time while time serveth, and must do those things whilst we are alive that belong to our callings, for to that end was our life given us.

Time of peace more dangerous than time of persecution.

2 Sam. xi.

The sun and wind are said to have agreed on a day to prove their relative strength in taking a cloak from a wayfaring man : in the forenoon the wind used all violence he could to blow off the said cloak, but the more he blew, the faster held the traveller his cloak and gathered it more closely about him ; at afternoon the sun sent forth his pleasant beams, and by little and little so entered and heated this man as to cause him to yield and put off not only his cloak but also his coat : so, likewise, the allurements of pleasure are stronger and harder to be resisted than the violence of persecution ; as the example of David declareth, who resisted easily many assaults in time of adversity, but yet fell dangerously in time of prosperity. So that godly men have no less war in time of peace than in time of persecution, and occasion of bearing the cross and suffering affliction is never wanting to him that will accept of the same.

Time-servers.

Matt. xlii. 21, 22.

1. As the apple-tree in the spring-time buds and openeth itself, so that it doth, as it were, become white by reason of the blossoms ; but a shower falling upon it, many of the blossoms are shaken off, and the frost also doth consume more of them ; afterward, when the fruit beginneth to spring by some great wind (much of it being come forth), more of it falleth down, and when the remainder waxeth ripe the caterpillar cometh, and, with other worms, gnaweth and spoileth it so much that scarce the twentieth part, yea, scarce the hundredth part, many times remaineth : even so it cometh to pass with the

hearers of the Gospel; in the beginning thereof every one coveteth to be a Protestant and a good Christian, every one liketh of it very well, and the first fruits thereof are very pleasant; but when wind, shower, or temptation cometh, many fall away from it by companies; afterward sects and seditious arise, which, like unto worms and cankers, gnaw and infect the fruits of the Gospel, and so many false opinions spring up, that very few do persevere in the true profession thereof.

2. As a reed is tottering, shaking, and yielding every way with the least wind that bloweth: so, likewise, be all such as are weather-cock temporizers, who in their words and deeds be wavering, inconstant, slippery, changeable, fickle, faint-hearted, and dare not stoutly persist in their conceived opinion, but, as turn-coats, say and unsay, do and undo. Matt. xi. 7.
Luke viii. 24.

3. Even as lukewarm water doth annoy the stomach so far that the stomach is constrained to cast up the same again: so those that be time-servers and lukewarm professors are so offensive unto the Lord that He must needs, and will at the last, spew them out of His mouth. Rev. iii. 16.

4. Like as the hedgehog hath two holes in his house, one toward the south, another toward the north; now when the southern wind blows, he stops up that hole and turns him northward, and when the northern wind blows, he stops up that hole likewise and turns him again southward: even so such are all time-servers and temporizers—they believe for a time, as long as the warm sun of prosperity shines upon them, but as soon as any storm of persecution ariseth, by and by they have a starting-hole to hide themselves in; they change their religion, and turn about with the time.

5. As a top, which always runs round, and never goes forward unless it be whipped; or as a mill-horse, which, making many steps, turns about, and is continually found in the same place; or as a door, which, riding upon its hinges all the day long, is never a whit nearer at night: so, likewise, time-servers run beside the mark by going forward and backward in a maze. Prov. xxvi. 14.
2 Tim. iii. 7.

6. As it was with the tribe of Ephraim, which was as a cake upon the hearth not turned, baked on the one side and raw on the other side; or as the Laodiceans, who were neither hot nor cold: so is it with all time-servers, their cake is dough, as we say, and they hold both sides; and as ambidexters with Ehud, they play with both hands; and as the sun in Hezekiah's time, they go both forward and backward, running up and down, in and out, and yet indeed are neither above nor beneath, neither within nor without. Hos. vii. 8.
Rev. iii. 15.
Judges iii. 15.
Isa. xxxviii. 8.

7. As a eunuch, who is a man, and no man; or as a pumice, which is a stone, and no stone; or as a bat, which is a bird, and no bird; or as a fennel, which is a tree, and no tree: even so such are time-servers and men-pleasers, who go backwards and forwards, who will be sometimes Christians, and then no Christians.

8. As a weaver's shuttle, which, if it go forward one way, presently goeth backward again as much another way; or as a weaver himself—such a one as Penelope was—who would do and undo, weaving that in the daytime which she did unweave in the night: so, in like manner, time-servers build and destroy, do and undo, say and unsay; for no man doth more transgress than he that is doubtful and uncertain in religion, one while putting his foot forward, another while pulling it backward again. Job vii. 6.

Tongue.

1. As a river be compassed with banks lest it should flow over: so ought our tongue to be walled with reason lest it should be over busy in babbling. James iii. 2, &c.
1 Peter iii. 10.

2. As beasts and birds, by man's industry, are tame: even so, contrariwise, the tongue of man is so unruly that no man can tame it. James iii. 7, 8.

James iii. 5, 6.

3. As a very little fire kindleth never so great a heap of matter that is apt (ready) to be kindled: even so the tongue setteth the whole course of nature on fire, and is kindled itself of hell.

Ps. l^v. 2.

4. As a sharp razor, with the least touch that can be, shaveth and cutteth: so, also, doth the tongue of a mischievous lying man cut and wound.

James iii. 4.

5. As a ship, though never so great and huge, is turned about with a very small rudder: even so the tongue, though it be a small member, oftentimes overruleth the whole body, and setteth it out of course.

James iii. 11, 12.

6. As it is impossible that a fig-tree should be able to bring forth olives, or a vine figs: so it cannot be that that tongue which is given to evil-speaking and slandering should be able to bring forth any good thing which is not defiled with the venom of the tongue and the heart.

7. As fire, if chaff and stubble be added unto it, or anything apt to burn, will burn it clean up; yea, if towns or cities, or even the whole world be added thereto, it will burn them all up: so, likewise, if words be added to the tongue, then backbiting, slandering, swearing, lying, &c., it will flame up, until at last it set the whole kingdom on fire.

Strange Tongues edify not.

1 Cor. xiv. 9, 11,
23.

As it were a madness or, at the least, a great folly for one man, in communicating with another, to speak in a tongue which the other understandeth not: even so it is much greater folly for a man to speak to a multitude or a whole congregation in that sort or order, by speaking Latin, Greek, or Hebrew to the unlearned multitude at Church.

Trade of life.

1. As the ox is most apt for the plough, the horse for the cart, and the hound for hunting: so ought men to chose that occupation and trade of life whereunto by nature they are most apt.

2. As he who hath no house of his own wandereth here and there: so he who followeth no certain trade of life must foolishly assay many sorts and chances.

Human Traditions.

As the flowers of *lysimachia* are fair to see yet unsavoury: so human traditions make a fair show, but there is no spiritual savour or sweetness in them.

No Transubstantiation in the Sacrament.

As bread and drink, by natural nourishment, be changed into a man's body, and yet the body is not changed, but is the same as it was before: so, although the bread and wine be sacramentally changed into Christ's body, yet His body is the same and in the same place that it was before—that is to say, in heaven—without any alteration or change of the same.

Trinity.

1. LIKE as, if three kings equal in dignity should meet all in one place, being equal also in power and majesty, and if all three should sit down, though one be no better than another, yet one of them must needs sit down the first, and another in the second place, and then the third; but yet we cannot say that he who sat down first is the chiefest: so it is in the Trinity, though none be greater or above another, yet the Father is in the first place, not because He is before the Son or the Holy Ghost in dignity or honour, but because He is the Fountain of the Deity, the Son being from Him, and the Holy Ghost from them both.

2. As light proceeding from the fire is never separated from it, neither is the one ever before the other: so it is with Christ and His Father.

Trouble and adversity do further us to virtue and godliness.

1. As water that is continually standing, how clear soever it seem, yet it is corrupt and naught (bad), but that water which hath its continual course, the more it rusheth and struggleth over the stones and sands, the more lively, fresh, and better it is: even so a godly man in the time of prosperity and absence of the cross is sluggish, dull, and litherly (lazy); but through the cross and affliction he is quickened and exercised, and increased in all goodness.

2. As rusty and cankered iron by the file is made bright and smooth: so, likewise, our old rusty Adam hath need of trouble and adversity to cleanse and purge us from the cankered rust of sin.

3. Like as a knife, though it be never so smooth, if it be not used it waxeth rusty, and the same rust fretteth and marreth it; but the more that it is occupied, though it be somewhat worn thereby, yet it is the more bright: even so, although a man have a good nature and inclination, if he be not occupied and exercised with trouble and adversity, he waxeth rusty, cankered, and rotten; but through the cross and tribulation, though the rust have worn somewhat of him, being a man and of himself weak, yet he shall thereby be made more bright, clear, and beautiful again.

Lev. xxvi. 14, &c.
Heb. xii. 11.

4. As the seed that is cast into the field must suffer the wind, rain, snow, frost, and all manner of tempests, and yet it waxeth strong and bringeth forth fruit: even so the spiritual seed, which is the Word of God, being received of a devout and a fervent heart, is not destroyed through trouble, but bringeth forth right good and profitable fruit.

5. As a walnut-tree, the more it is beaten the better it is, and not the worse: even so 1 Pet. iv. 12 man, through many stripes and much adversity, turneth from evil and waxeth good.

6. As there is nothing better for the thick skin of a horse or an ass than a very sharp whip to yerk him with: even so there is nothing more fit and profitable for our stubborn and haughty flesh than much sorrow and vexation, whereby it may be stirred and pricked forward.

7. As woollen cloth must be often beaten and brushed, lest moths breed in it: even so Prov. xx. 30 spiritual moths and worms—to wit, wickedness, sin, and abomination—have the less power to breed in us if we be well brushed and beaten in time with trouble, affliction, and adversity.

8. As flesh that cometh fresh out of the shambles unsalted waxeth soon unsavoury, and worms breed in it; but the salt with its sharpness keepeth it sweet from corruption: even so doth God cast and sprinkle salt upon us, that is, divers temptations and afflictions, that they may bite and season us, that we corrupt not, nor perish in sin.

9. Like as that body that is always idle and never moveth, nor hath any exercise, is easily subject unto sickness and infirmities ; but those bodies that have their exercise and labour are more lusty and sound, and can better continue : even so the soul that is well exercised with trouble and affliction hath occasion and cause to be beautiful, sound, and clear.

10. As lye, the sharper it is, the cleaner it taketh away all manner of filth out of clothes : even so the greater and sharper our trouble and adversity is, the more filth and inconvenience it draweth and biteth from our corrupt and poisoned nature.

11. As wormwood is very good and wholesome for a raw (cold) and weak stomach, which is of a naughty (bad) digestion : even so bitter trouble and affliction is very wholesome and necessary for the weak and feeble soul.

Trouble and adversity give us occasion to pray unto God.

Isa. xxvi. 16, 17.
18 Sam. vii. 2-4.
2 Chron. xxxiii.
12, 13.

LIKE as water, as long as it floweth and runneth over the even, plain, wide, and broad fields, breaketh not out by any violence, but disperseth and spreadeth itself abroad everywhere alike ; but when it is gathered together by cunning and skill, and conveyed into narrow room, as into a pipe or conduit, then it springeth and spouteth out on high : even so the mind of man, as long as it is quiet, idle, and without sorrow or trouble, walketh and wandereth abroad at large and at liberty ; but when it is brought in, restrained, and driven to a strait and a narrow issue, through trouble and adversity, it breaketh out aloft unto God in heaven with an earnest, hearty, and fervent prayer for grace, aid, and comfort ; whereupon is a common proverb sprung,—“Need and necessity teach men to pray.”

Christians, through Trouble and adversity, are made bold and hearty.

2 Cor. i. 9-11.

As one that hath sailed oft upon the sea, and proved and escaped great and dangerous tempests, and hath been sore tossed with the fearful waves, is afterward more bold and hardy to go upon the sea, forasmuch as he hath ever escaped well and come home safely : even so a Christian man, whom the cross hath oft assaulted and exercised, forasmuch as he hath always found comfort, aid, and help of God, trusteth God afterward the longer, the more, though affliction and adversity come again unto him similar to that he had before.

Trouble and afflictions do further us to the right knowledge of our sins.

Gen. xliiii. 18.
Numb. xxi. 7.

LIKE as the hard copper and tin do melt in the fire : even so, often in trouble and affliction, our hard, rough, and stubborn hearts do melt and fall, and we mislike and loathe our sins.

Trouble and sorrow do help and further us toward the fear and love of God.

1 Pet. ii. 17, 18.

1 LIKE as, when a trespasser is led out to be beheaded, hanged, burnt, or otherwise to be punished, others that see him do learn to fear and to beware of that thing which has brought the offender to this end : even so, when God sendeth any plague, either upon some special person or else upon some whole commonalty, all others ought so to consider the same as though they themselves were in the place of the afflicted person, as though his trouble and sorrow were their own, that they may the rather fear God and take heed that they fall not under the like vengeance of God.

2. As a dog that is of a good nature, if his master strike him, yet he loveth his master notwithstanding, and fawneth upon him ; or as a good child, although his father or mother

beat him, yet he loveth them nevertheless, and desireth to have their favour again : even in like manner are true Christians minded toward their heavenly Father ; but such children as be wicked and of an evil disposition, when they be a little scourged, they run away from their fathers and murmur against them.

God delivereth from Trouble in due season.

LIKE as God seeth the trouble and affliction of His Church, how it is vexed : even so hath He appointed a just time, how long He will suffer the wicked to take their pleasure, and how far they shall go and attempt, and when that is expired no longer nor no further can they go.

Jer. xxv. 1-15 ;
xxix. 10.
Ps. xlv. 1, &c.
Matt. xxviii. 20.

God helpeth and comforteth such as are in Trouble by His Word and Spirit.

1. LIKE as a captain, in war, giveth his soldiers that are under him great courage by speaking manfully and comfortably unto them : even so God will have His Word daily to be published and proclaimed abroad to those that are in trouble, to the end to encourage His soldiers that fight under His banner.

Matt. xviii. 20.

2. As, in winter, the trees seem not only unfruitful, but also utterly dead, yet the sun with his coming (when the winter hath taken her leave) doth so mollify, resolve, and warm both the earth itself and the trees, that they bud out again, wax green, and bring forth fruit : even so, when the faithful are esteemed, and seem as though they were deprived and destitute of all help, and, as it were, utterly forsaken in time of trouble, yet even then doth the heavenly Spirit of God lighten, warm, and strengthen their hearts to all goodness.

Trouble is good and profitable to teach men patience.

1. LIKE as men are wont to clip and to cut shorter the feathers of birds or other fowls when they begin to fly too high or too far from them : even so doth God diminish our riches, possessions, estimation, honour, authority, and power, that we should not pass our bounds and glory too much of such gifts.

2. As the body, when it is wearied and consumed with labour and travail, desireth ease and rest, that it may lie still : even so the soul, being laden and oppressed with trouble and affliction, is brought to a narrow issue, and then it hasteth after rest and quietness, and nothing vexeth it less than pride.

Dan. iii. 1, 29,
&c. ; iv. 31.
2 Cor. xii. 7.

3. As a piece of iron or of silver, stricken or beaten with a hammer, waxeth broader, thinner, smoother, and softer : even so the stony and hard hearts of men, through heaviness and adversity, are made more buxom (ready to obey) and pliant, that a man may wind them, as one might say, even round about his finger.

4. As a curst (mischievous) wild colt hath a snaffle put into his mouth, that he bite not him that handleth him : even so the snaffle of the cross and adversity doth let and hinder us, being froward, furious, full of spite, malice, and revenge, that we commit the less wickedness, abomination, and uncharitableness in our lives.

2 Chron. xxxiii. 1,
2, 9, 11, &c.
Acts ix. 2-4.

5. Like as, when a man hath been a long season healthful and without any manner of sickness, he cannot take sickness by-and-by so patiently as he ought to do : even so, likewise, he that never felt any affliction or adversity, whensoever any happen unto him, he is sore vexed with impatience ; but adversity teacheth men patience and practiseth them therein.

Rom. v. 3, 4.

6. As men eat divers things by morsels, which, if they should eat whole, would choke them : so by divers days we suffer troubles, which, if they should all come together, would make an end of us in one day.

Love toward God worketh patience in Trouble.

Gen. xxix. 18.

1. As Jacob served seven years for the damsel Rachel, and by reason of the hearty love that he bore unto her the time was but short unto him, and the days that he served for her seemed but a short space : even so whosoever loveth God will bear and take patiently whatsoever troubles God shall lay upon him, and whatsoever he suffereth for God's sake it shall be ease unto him.

2. Like as a soldier, first for fear of prisoning (imprisonment) and the shameful death which he should suffer if the battle be lost, and again in hope of the great reward and excellent honour and renown he shall obtain if the victory go on his side, will fight the more boldly and lustily : even so every true Christian is stirred and provoked to more faithfulness and patience in trouble, when he considereth the exceeding profit and commodity (advantage) of patience, and again the great hurt and discommodity (disadvantage) of impatience in trouble.

Trouble maketh men temperate.

As the physician, when he perceiveth that his patient will eat overmuch and will wax too fat, measureth and restraineth him, and, by breaking somewhat from him, he restoreth him to his health again, and so saveth him : even so, when we do shamefully misuse wine, corn, bread, and drink, and other gifts and creatures of God, to maintain drunkenness, surfeiting, excess, and riot, then doth God punish us with hunger, dearth, penury, and with other plagues, that we should learn thereby to be temperate and to keep measure, and to use His benefits thankfully.

Trouble of conscience.

Rev. xxi. 4.

1. As the angel did say, "There shall be no more death, neither sorrow, neither crying, neither shall there be any more pain" : so, after that we are at peace with God, it is most true that there shall be no more trouble of conscience.

2. As it is a chief point of worldly wisdom not to tarry for the use of physic until we be deadly sick, but to be acquainted with God's merciful preservatives to defend us from it : so, likewise, it is the chief policy of a good Christian not only to seek comfort when the agony and trouble of conscience is upon him, but also to use all good helps to meet it before it comes.

3. Like as we condemn them of folly who will not labour to keep themselves out of debt as well as also to pay the debt when they owe it : so, likewise, it is a madness not to be circumspect to avoid all occasions which may bring trouble of mind or conscience upon us, as also we ought to be provident to enter every good way which may draw us out of this trouble when once we have entered into it.

Ordinary means to avoid Trouble are not to be condemned or refused.

Acts xxvii. 10, &c.

1. LIKE as a shipmaster, being upon the water, and foreseeing a tempest to be at hand, calleth upon God's aid and help, and yet for all that he hath a sure eye to the stern, to

rule the helm as handsomely and cunningly as he can : even so, of like manner, in necessities and perils, it is lawful, and men ought also, to use all manner of honest and convenient means, as physic and medicines in sickness ; labour and travail with the sweat of our brows in poverty ; the power and authority of the magistrate in wrong, injury, debate, and dissension ; battle-array against the enemies of our country, and such like ; and yet so that no man build nor trust in any manner of thing but in the very living God only, who can help, deliver, and remedy all things without any middle or means, if there were none at all.

2. As weak, tender, and diseased eyes are refreshed and quickened with green and pleasant colours : even so cumbered and troubled minds are wonderfully refreshed, revived, and restored to strength, through seemly, honest, and measurable (moderate) mirth and pastime, as by hearing of instruments of music, by walking abroad, by altering and changing of the air, and by going out of such places as be obscure and dark into such as be very lightsome, and especially for a man in his trouble to visit his special friends or to be visited by them.

Patience in Trouble very needful.

1. As a lamb or a sheep is led unto the slaughter, and never crieth nor openeth its mouth, but suffereth and abideth it patiently and meekly : even so ought the children of God, when they are cursed and reviled, not to curse or revile again, when they are smitten not to smite again, but to suffer all manner of smart and pain, and not once to bleat or open their mouths against it.

Isa. liii. 7.
Jer. xl. 19.
Matt. v. 10, 11.

2. Like as they that are sick and distressed or diseased can be content to suffer and abide to have any of the members of their body to be cut off or to be burnt, so that they may be anything relieved and eased thereby of their great smart and continual pain, which is yet but transitory, and to be made whole and sound again : even so ought we gladly and willingly to suffer our Lord God, and to be still and quiet when He sendeth us adversity, whereby we may be relieved and discharged of eternal pain, and obtain health and bliss, and the salvation of our souls.

3. As a good captain leadeth and ordereth his army according as the occasion requireth : even so a virtuous man beaveth himself patiently and well in trouble and adversity, and maketh the best of it.

4. Like as a merchant-man maketh fair voyages and great journeys, and ventureth body and goods, and nothing is too hard or severe for him, only for worldly and transitory gain and lucre, and yet his hope is uncertain, for he knoweth not whether he shall gain or lose, and though he gain never so much, yet he bringeth home nothing but frail and transitory goods which shall have an end : so we, likewise, have a long voyage to make, even from earth to heaven, and therefore we should be well content, and as prompt, glad, and willing to suffer all manner of perils and dangers that may happen by the way, seeing that we have an infallible hope of eternal and everlasting riches, for Jesus Christ's sake.

5. Like as, when a man of a high and noble birth is contemned and mis-handled in a strange land where he is not known, it grieveth him not so much as if the like should happen unto him at home in his own natural country : even so our natural country is in heaven—upon earth we are but strangers and pilgrims—therefore we ought the rather to suffer all things patiently here, so that we may have rest among the inhabitants in our right eternal land and country.

Heb. xiii. 14.
Phil. iii. 20.
1 Pet. i. 3-5.

6. As a man of war, preparing himself with all manner of things appertaining to warfare, though his enemies be never so strong, yet he forgetteth all fear, and never once thinketh upon the strokes and wounds, but only upon the victory and triumph, and goeth his way and fighteth manfully like a giant against his enemies, only for worldly glory and lucre : even so it would redound to the great scandal and shame of Christians if they, for

the honour, glory, and pleasure of God, should not as promptly, willingly, and manfully fight against their ghostly enemies, for higher and greater triumph, lucre, and commodity, though they should endure many troubles and great adversity.

7. Like as when a man playeth at the tables he cannot always cast what he would have, but whatsoever he casteth he must make the best of it : so, likewise, whatsoever things happen in our life contrary to our will, we must, with courage and constant faith, take and turn all troubles and adversities to the best, and never despair.

8. Like as, when a little child that can scarcely go chanceth to stumble upon a stone, he falleth down by-and-by in the same place, and there lieth, still weeping and crying, till somebody take him up : so, contrariwise, Christians who have reason and understanding must use and endeavour themselves, that whatsoever trouble, sickness, or inconvenience happeneth unto them, they will by-and-by, so far as possible, labour to heal, ease, and remedy it.

9. As a virtuous child will not forsake his father in his need or trouble, nor a honest and loving wife her husband or spouse, nor yet a faithful servant his master : so much less should a godly Christian forsake or deny God, his Father, or Christ, the heavenly Husband, Lord, and Master, in trouble and adversity.

10. Like as worldlings and carnal men, fornicators, whoremongers, and murderers care neither for shame nor for anything else, and spare no labour or travail so they may bring to pass their wicked lust and desire, and yet oftentimes they miss of it : even so much more a faithful Christian ought to be constant, earnest, painful, and patient in honest and good things, though yet he be greatly hindered by many troubles and much adversity.

Trouble teacheth men to condemn the world.

Ps. cxxxvii 1, &c.

1. LIKE as he that taketh a journey in hand and goeth into a strange country, when he cometh into a pleasant town, where he meeteth merry company and good companions, peradventure he spendeth away the time and tarrieth too long among them, and so forgetteth his household and things at home ; but if one hard mischance after another happen unto him, then he maketh the more haste home again to his wife and children, where he hath more rest and quietness : even so, when these transitory things—as riches, health, beauty, honour, and dignity—happen unto us, if we will once gape upon them (desire earnestly) and delight so much in them, that we do the less regard and esteem the heavenly life, then will God make the way rough and crabbed unto us here in this life, so that we should not take and esteem this world for our right natural country, toward the which we took our journey.

2. As a man must sometimes spur his horse, although he be a good and quick horse, that so he may go and run the faster and speedier : even so we cannot go forward in our vocation and calling so speedily nor so well as we ought to do, except we be pricked forward with sharp spurs and scourges.

3. Like as, when the master striketh his slothful, dull, and sleepy servant, then he laboureth the more diligently and is more profitable unto him : even so we all, for the most part of us, have the nature of such slothful and sluggish servants, who will do nothing well except we be driven by compulsion, and even whipped and beaten unto it.

4. As those be evil servants who will do nothing unless a man be ever upon their bones with a cudgel—yea, and then will do nothing well neither, yet, notwithstanding, a man must never cease driving and forcing of them until such time as they begin to amend and to serve willingly and with a good heart : even so, although no compelled service, nothing violently wrung out of a man, doth please God—yet the continual inuring and exercising in goodness may make it at length so pleasant and delectable unto us, that we shall have delight therein.

Troubles and adversities are a furtherance to eternal life.

1. LIKE as the corn is first thrashed, fanned, and rid from the chaff, and then laid up and reserved in the garner : even so godly Christians upon earth are beaten, mis-handled, and evil intreated, whereby they are purged and rid of many wild and light manners, and so are brought into the everlasting barn of the kingdom of heaven.

2. As no man can triumph or be crowned, except he hath fought and warred manfully, which cannot be without great danger, labour, and travail : even so can no man attain to the crown of eternal life except he hath first suffered much trouble, sorrow, and adversity.

1 Cor. ix. 24, 25.
2 Tim. i. 8 ; iv. 7.
8.
1 Pet. v. 1.
James i. 12.

3. As the man that is sick must receive the purgation and medicine, how sour or bitter soever it be, that he may the sooner recover his health again and not die : even so, when we suffer the hand of God to rule and order us, being content and patient therewith, although it smarteth and grieveth us, yet it shall profit and help us to everlasting health and soundness.

Matt. v. 4, 10 ; vii.
13, 14.
Luke vi. 27.

Troubles and afflictions are means to try us withal.

1. LIKE as those are the most honest and most chaste matrons who, being sore tempted, assaulted, and provoked unto wickedness, do nevertheless keep their wedded faith toward their husbands undefiled : even so can no man know or prove perfectly how the Church of Christ keepeth faithful to her Spouse and Bridegroom Jesus Christ until such time as Antichrist assaulteth and tempteth her with false doctrine, tyranny, and persecution.

2. As such trees as have strong and deep roots and sufficient natural sap no violent heat of the sun can hurt or harm, but such as are felled and cut down are soon dried up with the heat of the sun ; and as the grass that is mown down doth soon wither : even so, likewise, such faithful Christians as are rooted in Christ Jesus troubles and afflictions cannot hurt, they grow and wax green notwithstanding ; but the unfaithful do betray themselves and show what they are as soon as they see any heat of trouble or persecution coming.

3. As with one flail both the stalks and ears of the corn are beaten, and also the corn itself thrashed and purged out : even so with one manner of trouble and affliction are the faithful purged and provoked to pray unto God, and to laud and magnify Him, and the unfaithful provoked to curse, and so are they both tried, provoked, and known.

Isa. xli. 15.
Amos i. 3.

4. Like as, when the corn is thrashed, the kernels lie mixed among the chaff, but afterward are dissevered asunder with the fan or wind : even so the people in the Church do first hear the preaching of God's Word, but some stumble, repine, and are offended, and yet they dwell together one with another, but when they are fanned, and when the wind of trouble and affliction beginneth once a little to blow, then it is easy to sunder and to know the one from the other, the faithful from the unfaithful.

5. As a rotten or an old weak house standeth for a time, but as soon as a wind cometh and bloweth, it appeareth unto all men how feeble the foundation and stay of it was : even so are there such professing Christians without ground or foundation, who, as long as all things go well and prosper with them, will seem to be good Christians, but in time of trouble and persecution their dissimulation is known and breaketh out.

Deut. viii. 2.

6. Like as prosperity shutteth and blindeth the eyes of men : even so, likewise, trouble and adversity doth open them.

7. As the salve that remedieth the diseases of the eyes doth first bite and grieve the eyes and maketh them to water, but yet afterward the eyesight is clearer and sharper than it was : even so trouble and affliction do grieve and vex men wonderfully at the first, but afterward it helpeth and lighteneth the eyes of the mind, so that it is more reasonable, wise, and circumspect ; for trouble bringeth experience and experience bringeth wisdom.

God sometimes mitigateth Troubles, that we may the more easily overcome them.

1. As a captain giveth sometimes his soldiers liberty to take their rest, ease, and pastime, that they may somewhat refresh themselves and afterward fight the more manfully and freshly: even so our spiritual Captain granteth oftentimes unto His children a certain recreation, ease, and rest, whereby they may refresh and revive themselves, that they may afterward handle themselves the more valiantly in their spiritual affairs.

Ps. xxxiv. 7, &c.
2 Kings vi. 17,
&c.; xix. 35.

2. Like as a man of war hath a lust and courage to fight, having divers valiant servants about him, who will suffer him to take no wrong: even so the holy angels do compass about and defend us, so that in all manner of trouble and affliction we should be bold and able to stand and continue it valiantly.

Ps. l. 15; xci. 15.
John xiv. 13.

3. Like as a sick person, although he doubt nothing of the faithfulness, honesty, and tenderness of his physician or surgeon towards him, yet, for all that, desireth him to handle his wound and dress him as easily and tenderly as is possible for him: even so, in like manner, may we call upon God, that, if it be not against His honour and glory, He will vouchsafe to give some mitigation and ease of our pain; and specially we must desire of Him to grant us strength that we faint not, nor be overcome with the fear or greatness of our sorrow and grief by reason of our great troubles, whereby we might forsake Him and fall into some wickedness.

Truth.

1. EVEN as, the nearer that gold and silver are put to the fire, so much the surer proof they yield of their goodness and fineness: so the Lord's truth, the more exactly it is weighed with spiritual examination, so much the greater confirmation of credit it receiveth.

2. As the froth of the sea dashing upon the rocks doth again fall off, and the rocks are immovable: so is all persecution against the truth; for truth is an eternal rock, and therefore cannot be utterly oppressed.

3. Like as, by striking of two flints together, there cometh out fire: so it may be that sometimes by contention the truth, which is hidden in a dark place, may come to light; for, by a peace in naughtiness and wickedness, truth is, as it were, sometimes buried under ground and doth not appear.

Truth not to be found with false prophets.

Isa. xii. 3.
2 Pet. ii. 17.

As wells dry in the bottom deceive them who seek for water in them: so they who look to learn a truth at the hands of false prophets are deceived in their expectation.

Two natures in the personal union of Christ.

Luke ii. 52.
Mark xi. 13;
xiii. 32.
1 John ii. 1, 17.
John ii. 25; vi. 64;
v. 20.
Heb. i. 9.
John i. 33; iv. 6.
Heb. i. 3.
John ii. 19; x. 18.

LIKE as in that one person of Christ there be two natures: so there is a double will, working, wisdom, strength, power, virtue, &c.—the one heavenly and not created, the other human and created.

Types of truth.

Gen. viii. 6, &c.

As the raven was a figure of the law of God, which threatened all sinners: so the flood was a punishment sent from Almighty God upon all offenders.

Tyrant.

1. LIKE as the aspis, or asp of Africa, of which Pliny saith the male and female go always together, and that, if one of them be slain, the other doth continually follow the slayer till he hath stricken him, although he be in a great assembly of people, except he pass over a river: so a tyrant's son, or a like tyrant, will never cease to seek revenge until he either destroy those he hates or else be destroyed himself.

2. As the rind of the seal and the gall of the hyena be effectual remedies against sundry sicknesses: so God useth tyrants and wicked men sometimes for the correction of vice.

3. As in fishing, when the fishes, deceived with the bait, have the hooks in their mouths, men draw them and make them follow whithersoever it pleaseth them: even so God often withdraweth mighty tyrants from executing their devices and from accomplishing their enterprises.

Cruelty of Tyrants.

As the wings of eagles, with their stripe or blow, do mar the feathers and break the wings of other birds: even so the mighty and great men of the world, with their tyrannical cruelty and most hellish impiety, are wont to draw to destruction and drag to death the weaker sort, and such as are innocent and tender the glory and praise of God.

2 Kings xxi. 10.
Matt. xxiii. 37.
Acts vii. 52.
Heb. xi. 37.

Unbelief.

1. As an empty vessel is capable of water, and yet, being closely stopped, none can enter into it, though it be poured upon it in great abundance: even so it fareth with our hearts—they are capable of God's graces, but, being stopped by unbelief, no grace of God can enter into them, though daily and plentifully offered.

2. As men that are but civilised take care to avoid robbing and killing, because God gives commandments against stealing and killing: even so much more we ought to strive against our manifold doubtings, distrustings, and unbelief of God's love in Christ, having a commandment of God that calls upon us and binds us to do so.

Unfaithfulness in time of trouble.

As a sliding foot that layeth its master in the dirt: even so such is an unfaithful man in whom a man reposeth confidence in trouble.

Prov. xxv. 19.

The fruit of Ungodliness.

LIKE as, in husbandry, a man must not look or think from one seed to receive another, as of barley to reap wheat, or from pease to receive rye: so, likewise, a man must not hope or look to reap of his ungodly life heaven, which is only the reward of a life led in the fear and love of God.

The Ungodly are grievous to God.

As a cart that is laden with sheaves of corn in harvest is pressed under the load: even so God is pressed with those that are given over to sin and wickedness.

Amos ii. 13.
Isa. i. 14.

Ungodly man.

As he that ever and anon will be casting himself into the fire and water, and run upon dangerous places to break his legs, arms, or neck, and, further, shall take pleasure in doing all this, is either a fool or a madman: even so is the ungodly man as oft as he sinneth, for by sin he endeavoureth as much as in him lieth to pitch his soul into hell, and whereas he taketh pleasure in sin, he sports himself with his own destruction.

Ungodly men.

1. LIKE as children who do not abstain from things forbidden them, especially when they hope that it shall be kept secret, and that their father or mother shall not know of it: even so ungodly men, wrapped in mischief, when they have offended and are fallen into some sin, do not acknowledge their iniquity, neither can they abide to confess it, although the torment of their conscience doth force and compel them toward making confession thereof, but they hide the same in silence, and, in holding their peace, they think to cover and bury all things in oblivion.

2. As filthy swine regard not, but thrust from them, roses that are most beautiful and sweet, and seem to condemn most fragrant and pleasant flowers, and do rather seek after foul puddles and stinking mire, and, forsaking dainty dishes and costly juncates, do frank (fatten) themselves most greedily with wild mast and unclean things: so ungodly men have no taste for the Word of God, but, hunting after uncertain riches—which are in continual hazard, and at the length will deceive them—they are, as it were, fettered in the enchanting pleasures and pestilent flickerings of the world.

3. As Pilate's soldiers, with the wicked Jews, took Christ, stripped off His garments, buffeted Him, and slew Him: so, likewise, do ungodly men, by their wicked behaviour, strip the Lord of all honour, and slay Him again.

Union with Christ in the Supper.

1. As the union between Christ and us in baptism is spiritual, and requireth no real and corporal presence: so, likewise, our union with Christ in His holy Supper is spiritual, and therefore requireth no real or corporal presence.

2. Even as, if one take molten wax, and pour it with other wax, and so work the whole together, they will be so united and mixed that they cannot be separated: likewise must it needs be, that whoso receives the flesh and blood of the Lord is in such sort joined to Him, that Christ is found in him, and he in Christ.

3. Like as, if it be a thing to be marvelled at, how we be members one of another, and how man and wife may be one flesh: even so much more wonderful is this spiritual coupling together of Christ and us, which doth most truly and certainly, not feignedly or colourably, or fantastically merely, happen unto such as do faithfully eat the Lord's Supper.

John vi. 53-55.

4. As, by a certain order of the heavenly dispensation, first the sign is received, and then in the sign and by the sign the thing signified: even so must we first be united to the visible flesh of Christ, and by that afterward to His Godhead, if we will be made partakers of grace.

5. Even as the bread is really and truly united unto us by our eating the same: so, also, is the flesh of Christ truly and in very deed united unto us who, by faith, eat the same.

6. As by one and the same soul all the members of the body are united with the head, and quickened : so, likewise, all the faithful, although they be upon earth and the Head is in heaven, yet they are in very deed, by one and the same Spirit, united with Him, and, being united, do abide and live in Him.

1 John iv. 13,
Rom. viii. 9.

Unity.

As an ointment, well compounded of sweet and odoriferous things, cannot but be acceptable to the scent of all men : so that unity, which beginneth at religion and stretcheth to the uttermost borders of the Church and commonwealth, cannot but please both God and all good men.

Ps. cxxxiii. 2.

Unity among brethren.

As you may not with any kind of might break the faggot or bavin that is whole, whereas you may lightly break the sticks thereof severally or being asunder : so are brethren easy to be overcome who strive together, but, being at unity, they are not so soon discomfited.

Unmercifulness to others.

As a master, liberal, good, and bountiful to his servants, cannot but be very angry and much offended if any of them deal cruelly with their fellows : even so much more justly will God withdraw His mercy from them that deal unmercifully with those they live amongst.

Matt. xxiv. 45, 46;
xviii. 33-35.

The best but Unprofitable.

LIKE as servants, be they never so diligent in executing that which is committed unto them, yet cannot justly vaunt themselves that they have done any more than bounden duty : so all Christians, when they have laboured as much as in them is possible, yet they are to confess themselves unprofitable servants.

Luke xvii. 9, 10.

Unprofitable things may be profitable.

As the bees gather most sweet honey out of withered thyme, and out of other herbs of more unpleasant juice : so, likewise, may we also, out of evil and unprofitable things, pick out that which may turn to our profit and commodity, as shipwreck to Zeno of Citium and banishment to Diogenes gave them occasion to study philosophy.

Unthankfulness.

1. As the Israelites were no more thankful and obedient when they had peace and lived in a land that flowed with milk and honey than when they were in the solitary desert and wild wilderness : even so the most part with us in England are no more thankful for the peace of the Gospel, nor any whit more desirous to give themselves to serve and worship God aright, than if they lived in a land fruitless and destitute both of spiritual and temporal blessings.

Gen. xxvii. 46;
xxviii. 6, &c.
2 Sam. xv. 1, &c.;
xvi. 11, &c.; xvii.
1, 2, &c.
Gen. xxxvii. 17,
35; xlii. 38.

2. Like as the ingrate and unkind cuckoo, after that she is nourished and brought up by the poor hedge-sparrow to some such good perfection of age as that she is able to get her own food and living, is then so cruelly forgetful of the kind love of this sparrow, that (all mercy and compassion set apart) she eateth and devoureth her up: even so some children, who have been with great care and expense brought up by their parents to such perfection of age as they might be able to live and maintain themselves, and also be a great comfort to their parents, do, notwithstanding, shew themselves so unkind and unthankful to them, that, by their obstinacy and ungracious behaviour, they bring the gray heads of their parents to the grave with sorrow—as Esau and Absalom.

3. As everything that is weighty and heavy bendeth and presseth downward, yet, notwithstanding, the clouds that are full of water and swelled with moisture do ascend upward, because the sun taketh them from the earth, and with his force draweth them up on high, and, being lifted up in the air, are gathered together and thickened, and so do cover and hide the brightness of the sun, by whose help and attraction they were taken and carried up, but, notwithstanding their malice, they being desperate and scattered abroad, the sun, that conqueror and overcomer of darkness, thrusteth through his beams, breaketh the clouds, and giveth light with his shining: even so the Israelites, when they lay in Egypt a long time in obscurity, thralldom, bondage, and slavery to Pharaoh and his people, and were even nailed, as it were, to the earth by all contempt and cruelty, were then taken up and set in great and high dignity by the Sun of Righteousness, but afterward they went about to obscure and extinguish the brightness and light of God Himself, by whose benefit they had gotten that honour and dignity which they had, and without whom they were nothing but bond-slaves of misery and wretchedness; but, seeing they were like foul black clouds, they were dispersed away, and the glory of Christ, against their wills, and in spite of them, together with the brightness of His name, did break out and shine abroad, and give light throughout all the world.

4. If a prince should promise a tailor or shoemaker ten thousand crowns for one year's service, he would not refuse it, but this being offered and promised unto him, he would be ready to leave his house, his wife, his children, and all other things, to go to service to such a lord for one year: even so we may well deserve to be accounted unthankful and senseless who will not be won and induced to serve God, who, by so many, so excellent, and so assured promises, doth daily invite us thereto.

Unthankfulness to God.

Rom. vi. 20, 22.
Col. i. 13, 14.
Heb. ii. 14, 15.
Acts x. 38.
2 Tim. ii. 26.

LIKE as, if any man should give unto any one of us an annuity of twenty or forty pounds during our lives, we ought to thank him for it; or if a friend had redeemed any one of us out of prison, either by his friendship or money, where otherwise we should have lain all our life long, we would greatly love him; now, if the same man, by his valiantness, had saved us, being in great danger in a battle or shipwreck, we would much reverence him, and say that we were never able to make him amends: even so it is a very great ingratitude, seeing that our Lord God hath, by His Son Jesus Christ, delivered us out of the captivity of Satan, sin, death, hell, and damnation, by our disobedience and lewdness of life, to despise and anger Him and for so great kindness to give Him again so great contumely and despise.

The Untractableness of some people.

Ps. xxxii. 9.

1. As a wild horse, if he cannot, by kicking and rearing, cast his rider, watcheth the time till his rein be slacked, and, getting the bit between his teeth, setteth his tail on end, and runneth his rider against the trees and walls, and through hedges, to spoil him if it be

possible, and when he is down giveth him a farewell with his heels; or as the mule is a beast well enough known to be froward and unruly, so that if his keeper watch him not the better, he will take him up in his teeth and lay him before him in the manger: even so there is nothing so brutish as the ungratefulness, frowardness, and waywardness of some parishioners in rejecting the doctrine and government which God hath appointed for their souls, whereof, although there be many judges, yet none can tell what a troublesome work this is as the faithful ministers of the Gospel can, who are driven to manage such rusty and untamed jades as are many among the multitude; for what with jerking out the heels, rising upon the hinder legs, going sidelong, and other froward touches of such unbroken colts, the poor minister, if he be on their backs, can hardly keep the saddle, and if he lead them in his hand, one froward jade or other in the parish taketh him up by the collar and throws him out of the way, so that, though the minister be never so honest and godly, and have many good friends, yet, if he be careful to do his duty, he shall hardly stand without suspension or deprivation, or some such like foil, which would never come to pass, for the most part, if it were not for the horses and mules in his own parish.

2. As horses get nothing by their furiousness and madness but the sore bit and bridle: even so the untractableness and waywardness of obstinate and stubborn persons getteth not anything by opposing and withstanding the Gospel, and gainsaying the truth of God's Word, for they wrestle against God, and so make themselves ridiculous.

Unwilling to die.

LIKE as he is overmuch given to wine who would suck up the dregs: so is he too greedy of life who, in old age, would not be content to die.

How we must Use the things of this World.

As a traveller useth his staff in his journey, as long as it doth further him so long he will carry it with him, but when it hindereth him, then he casts it away: so, likewise, must we use the things of this life—namely, as long as they are helps to further and make us fit for the kingdom of heaven; but if they be any hindrance to us in the spiritual regiment of Christ, we must renounce them and cast them away, be they never so precious to us.

Usurer.

1. As it behoveth him that hath fallen into the mire either to be still or with speed to rise, for if he stir, then he will therein be the more defiled: so ought he that hath to do with an usurer, either rid himself from his debt and danger, or, at the least, to enter no further therein.

2. As an earthen box that is close, with a hole in the upper part, wherein money is put, which money cannot be come at unless the box be broken: so, likewise, a man can get no money out of the usurer's bags or coffers until death hath broken the life of the usurer.

3. As he that is struck or stung of the little serpent called the asp falleth into a pleasant sleep, and so, by the sweetness of that dead sleep, dieth, for then the venomous poison disperseth itself into every member: so he that borroweth upon usury thinketh for a time that it is pleasant and profitable unto him, and that he hath received a great good turn, but in the end this usury runneth through all his riches, and converteth all that he hath into debt.

Exod. xxii. 25.
Lev. xxv. 36.
Neh. v. 1, &c.
Ps. xv. 5.

Deut. xxiv. 1-5.
Mat. xix. 7, 8.
Mal. ii. 16.
Mark x. 4, 5.

4. As the law of divorce which was given by Moses did not excuse before God the Jew who used it, but that he was guilty of the breach of wedlock : even so the statute for usury doth not so make it lawful that the Christian who useth it to the hurt of his neighbour is clear or guiltless thereby before the majesty of God.

5. Like as the mass-saying priests, who are wont to offer sometimes a halfpenny themselves, to move the people by their example to offer also, and by that means, for one halfpenny, they get twenty : even so doth the usurer—he giveth sometimes a little usury to get thereby a greater.

6. As the rain falling upon the flint neither breaketh it nor causeth it to grow bigger : even so the pleasant dews of God's Word, sweetly dropping down upon the hard-hearted usurer, can neither make him cease from sin nor yet grow in goodness.

Ps. xcv. 5.

7. As the sea is never filled with water, though all the storms of the world run into it : even so the greediness of an usurer is never satisfied, though he gain never so unreasonably.

8. As no man standeth for non-residence but he who is a non-resident or he who would be a non-resident : so, likewise, no man standeth for usury but he who is an usurer or he who would be an usurer.

9. As the ivy loveth the oak to grow up by it : so the usurer loveth the borrower to grow rich by him. The ivy claspeth the oak like a lover, but it so claspeth out all the juice and sap, that the oak cannot thrive after : so the usurer lendeth like a friend but covenanteth like an enemy, for he claspeth the borrower with such bands, that ever after he decayeth and diminisheth, as fast as the usurer increaseth.

10. As a very bitter and pinching black frost doth kill and destroy the tender, sweet, pleasant, and beautiful blossoms : even so the usurer, likewise, many times, by his extreme usury, doth kill men, women, and children.

11. As a poor silly sheep finds succour and shelter under a thorn-bush in some storm or tempest a little while, but when she departeth from the bush, it keepeth back a piece of her fleece, and the oftener she goeth the barer and more naked she is, so that at length she is able to abide neither bush nor storm : even so such a bush of thorns is the usurer to the poor borrower—he will leave him at length no fleece on his back, he will leave him no house over his head, unless it be some prison-house to die in, no bed to rest upon, no flesh on his bones, and no credit in the world.

12. As the thorn-bush that pincheth and pulleth the poor sheep never thriveth nor proveth to be good timber, but serveth only for the fire : so the usurer serveth for nothing but hell, and howsoever he thriveth here he shall be pinched there.

13. As he that cutteth down a tree by the roots doth withal cut down the boughs, twigs, and branches also : so, likewise, the usurer consumeth, utterly undoeth, and, with sorrow, drieth up the marrow in the bones of parents, to the shortening of their days, and, withal, doth even destroy their poor sweet infants also.

14. The caterpillars of Egypt were so surely tethered, that they harmed no place but where they themselves were : but these caterpillars, the usurers, will sit at home in their chairs, like boars that are franking (fattening) in the sty, and will consume a man one, two, or three hundred miles from them ; for they, by their brokers, do fly over and view all the lands, lordships, manors, woods, parks, groves, fields, meadows, pastures, and whatsoever farms, leases, or other commodities of noblemen, lords, knights, esquires, gentlemen, yeomen, and husbandmen there be ; so that here they gobble up a whole town, and there a goodly park, here a lordship or manor, and there a most pleasant wood.

15. As the worm teredo, whereof Pliny maketh mention in his "Natural History," which is as soft as silk in the feeling of the hand, but biteth so hard with the teeth that it eateth the strongest timber : even so such a thing is usury and the usurer—soft in his words and fair in his promises, but by his deeds he stingeth to death and wasteth the greatest substance

16. As vultures and ravens will pick the guts out of a man's belly : even so, likewise, the usurer eateth up the fruits of other men's labours.

17. Like as the fire, which is an active and insatiable element, for it burneth and consumeth all the wood that is laid upon it : so the usurer, the more he hath, the more he desireth, and, like hell gates, is never satisfied.

Usury.

1. As poison, the weaker it is, the longer nature resisteth it, and the stronger it is, the sooner it killeth : even so usury, the less it is, the less it hurteth, and the greater it is, the sooner it consumeth.

2. As a burthen, the heavier it is, the faster it wearieth, although even a light burthen, saith the proverb, will prove heavy with far carriage : so, likewise, is it with usury—both great and small will eat and consume, but the first in the shorter, the last in the longer, continuance.

3. As there is great difference between the biting of a flea and the biting of a dog or the biting of a lion, yet all are bitings, and the least will draw blood : so there is difference between him that taketh five pounds and him that taketh ten, or him that taketh twenty in the hundred ; yet all is biting, and the least will consume a man in continuance.

4. As a serpent that stingeth privily is little perceived or felt at the first, but afterward the man that is stung swelleth, and the effect of that little stinging is dispersed through the whole body : even so the inconvenience of usury is not felt in the beginning, but in time it amounteth to a great sum, and devoureth a man's whole substance.

5. Like as we see, in theft or robbery, if a man steal but twelve pence out of a rich man's purse, though the weight of it be little felt by reason of the rich man's store and abundance, yet he is hindered that loseth it, and he is a thief that taketh it : even so is it in usury. Though it be taken of a rich man, and in so small a measure as that his abundance hardly suffereth the evil thereof to be perceived, yet is he bitten that payeth it, and he that taketh it is an oppressor.

Exod. xxii. 25.

Spiritual Usury.

LIKE as he who lendeth looketh justly to receive his own again : even so let him that is merciful to the poor most assuredly expect that the things which he layeth out shall be rendered again of God with a most liberal increase, as it were with a threefold usury.

Prov. xxviii. 27.
Matt. v. 42.
Dent. xv. 10.
Matt. xxv. 27, 28.

Vain-glory.

1. As winds, being about to cease, do then most vehemently blow : so mortal men, when they do most exalt themselves, then are they nearest their fall and end.

2. As nights succeed days and winter summer : so grief and sadness follow vain-glory and pleasure.

Vain-glorious men.

1. As, with organ-players, unless somebody blow the bellows, the organ doth make no sound at all : even so vain-glorious men, unless they be pricked forward with commendations and praises of others, have never any mind or purpose to bend themselves to any good action.

2. As the lighter balance or end of the beam will rise upward, and ever be highest : so the vainer, more unprofitable, and unjust that a man is, the more will he vaunt and extol himself, and, being a very impious, ungodly, and most wicked man, will arrogantly assume unto himself righteousness, and most impudently challenge the name of a good and honest man, when, indeed, he setteth more by one penny of money than by ten pounds' worth of honesty, and doth more love ten pounds of money than he doth the health, wealth, credit, liberty, life, yea, more than the soul, of his neighbour and Christian brother.

3. Even as an archer doth shoot nearer and sooner hitteth a fair great mark than a little one : so the devil doth easily hit with his arrows and strike with his darts the vain-glorious and proud men of the world, but the humble and lowly he misseth, with all the sleights and cunning he hath.

Vain-glorious talkers.

Job xxxii. 19.

1. As new wine will burst the vessels it is put in except they have a vent : so a man, desirous to hear himself, can by no means hold his tongue.

2. As a dog, having an arrow sticking in his leg, will not rest till he have it out : even so no more will a foolish prattler rest till he have spoken all he know of anything, or by others, good or bad.

Vanity of men's inventions.

Job. xx. 8.
Ps. lxxiii. 20.
Jer. xxxiii. 28, 29

As, when men dream pleasant dreams, as soon as they awake there is no such matter ; or as chaff, which, by reason of its lightness, the wind lightly bloweth away : even so fond devices, triflings, inventions, doting doctrines, deceitful traditions, and superstitious religions, coined by man's foolish and fantastical brain, will come to nothing.

Variety of gifts.

1 Cor. xii. 8-11, 25.
Eph. iv. 7.

As one member hath need of another, and every office of each member is profitable for the whole body : even so the variety of gifts, diversely distributed unto the Church, are given to profit withal and to edify the whole body of Christ in love.

Variety of treatises.

LIKE as variety of meats doth corrupt in the stomach and breed sickness rather than preserve health : even so variety of treatises upon one and the self-same thing doth hinder the growth and profiting of divers in soundness of judgment and godly life.

God hath Vengeance in store.

Jer. i. 26.

As in treasure-houses or storehouses men keep all manner of things to serve their purposes : even so God keepeth in store weapons of His wrath, to revenge Himself upon the wicked for the injury and violence done to His Church.

Vice.

1. As into a well or deep open pit the way of entering is easy, but the way and going out is altogether hard and uneasy: so is the entry into vice headlong and easy, but the returning thence into a better life is full of difficulty.

2. As the stain or blot that of long time in the cloth hath continued may not be easily taken away: so the vices wherewith we have of a long time been infected may not at pleasure and ease be plucked from us.

3. As a strumpet, though she be ever so richly decked, even with purple velvet, appeareth yet the viler in the sight of all honest matrons: even so there is no ~~one~~ more pestilent than that which is like virtue, there is no such Judas kiss as with an apostle's face, there is no such deceiving devil as he who comes like an angel of light, and there is no such city as Jerusalem for dissembling and hypocrisy.

4. As the civil magistrates punish vice and lighter faults with some penalty of money or loss of member: so the Church and the minister, especially with the Church, should punish vice and faults by reprehensions and rebukes.

5. As the civil magistrate punisheth great faults by death: so the minister, with others who have interest, hath, with the sword of excommunication, power to kill those who be rebellious, and to cut them off from the Church, as the other doth from the commonwealth.

Vices covered with the names of Virtues.

As Achelous, when he would fight with Hercules, would shift himself into a serpent or would change himself unto the likeness of a devil, or, being a devil, he would change himself into what form and frame he would: even so some men do cover vices with the names of virtues—as the proud man is shifted into a clean man, a fine man, a handsome man; a covetous man is changed unto a subtle, prudent man, a wary and a frugal wise man; the lecherous man is called an amorous man, a loving and a courteous man; the idle man is named a quiet and harmless man; the flatterer is accounted an eloquent person, learned and witty in his talk; drunkenness is changed into good fellowship, gluttony into hospitality, envy into goodwill, and tyranny into justice, &c.

Virtue.

1. LIKE as, if a man cast a precious stone into the dust, it will, notwithstanding, show forth the beauty of it again: even so the virtue of a holy and righteous man will show forth itself whithersoever it be cast, either into bondage, or prison, or in prosperity.

2. Like as precious and costly spices and odours do smell and savour best when they be bruised, broken, or set on fire: even so the praise and commendation of virtue, through continual use and exercise, and through adversity, is spread wide abroad, and made manifest and known everywhere.

3. Like as true faith is not idle, but worketh, and powerfully by love: even so true virtue is not a bare affection of the mind, or the bare purpose of the will, but doth set out itself by outward honest actions, and doth shine in them, from whence all the praise thereof doth consist in the action.

4. As we are wont to eat pears and the kernels of nuts, but throw from us upon the ground the parings and shells: so we ought unfeignedly to be in love, and delight with virtue and godliness, and to continue therein, and to despise the shape or shadow of the same when separated and divided from virtue itself; for to retain and hold the fashion and likeness of virtue without the substance of the same is mere hypocrisy.

Tit. iii. 8.
1 Thess. iv. 12
Rom. xii. vj.

5. Like as, when Orpheus went to fetch his wife Eurydice out of hell, he had her granted to him upon a condition that he should not turn back his eyes to look upon her till he had brought her into heaven, yet, having brought her forward a great way, at length his love was so excessive that he could not continue any longer, but would needs have a sight of her, whereupon forthwith he lost both her sight and herself, she suddenly again vanishing away from him : so, if we have any virtue, which is to be loved as a man is to love his wife, yet we must not be so blind in affection as to dote too much upon it, or to be always gazing and wondering at it, lest by too much looking upon it, and by too well liking of it, and by too often remembering of it, we lose it.

6. As the sun, being directly over us, our bodies have the less shadow, as we may perceive at noon, and a little before and after : so, also, the more virtue and goodness is in us, the less ostentation and boasting we shall have.

7. Contrariwise, as this is a sign of the going down of the sun and his departure from us, when our shadows become great : so, also, this is an argument to prove that virtue diminisheth in us when pride and presumption increase.

8. As the heat of the sun softeneth wax and hardeneth the mire : so, likewise, virtue rejoiceth and comforteth the good and grieveth the wicked, consuming and wasting them by little and little, so that at length they pine away with sorrow and grief in seeing good men flourish in wealth and prosperity.

9. As we see the fire in the beginning cast forth a great smoke, which quickly vanisheth away as soon as it is well kindled : so, likewise, virtue causeth great malice and spite in the beginning ; but if a man be constant and will not be discouraged, but burneth more and more in virtue and goodness, in the end he shall disperse them, as the sunbeams drive away the clouds, in such sort that at length we shall not know what is become of them.

10. Even as the stars do shine in the night, but in the daytime they lie hidden : even so true virtue, waxing beautiful by temptation, doth, as iron with use, show in adversity what force it is of, which otherwise, in time of prosperity, lay hid in secret.

11. As the precious stone sandaresus hath nothing in outward appearance but that which seemeth black, but, being broken, poureth forth beams like the sun : so virtue showeth but bare to the outward eye, but, being pierced with inward desire, shineth like crystal.

12. Like as, in a pair of tables, nothing may be well written before the blots and blurs be wiped out : so virtue and nobleness can never be seen in a man except he first put away his vices.

13. As by nature the cedar will be tall, the diamond bright, and the carbuncle glistening : so virtue will shine though it be never so much obscured.

14. Like as an adamant (loadstone) draweth by little and little the heavy iron, until at last it be joined with it : so virtue and wisdom draw men's minds to the practice thereof.

Virtue always accompanied with praise.

As our shadow followeth us, although without our will : so, likewise, glory, praise, and commendations do follow virtue and learning.

Virtue spreadeth her branches over all.

LIKE as, if a man carry in his hand a burning candle, it giveth light not only to him that carrieth it, but to all those who be in the house, and they also see it who are without ; or as he that is bathed or perfumed with precious ointments or sweet powders hath not

only the pleasure thereof to himself, but the savour thereof casteth itself out and is pleasant to all those who stand by: even so such as be the children of knowledge, and do carry about them the light of God's Word, not only taste of the comfort thereof themselves, and work comfort to those that appertain to the Church of God, but lighten also the hearts of pagans and infidels who are abroad.

Virtue to be increased with life.

LIKE as they who are tossed here and there with sundry tempests have not sailed much, but have been greatly impeded: so such as have lived long, but yet have not profited anything in virtue and godliness, are not said to have lived, but lingered.

Virtuous and godly men.

1. LIKE as the margarites (pearls), those little white shining precious stones which do grow within shell fishes in the sea, in this point are very marvellous and wonderful, that though they be bred and increased in the sea, yet have they no similitude and likeness with the sea; for the sea is blue or sky-coloured, but the margarites are white—the sea is horrible and full of discomfiture, but they are cheerful, pleasant, and beautiful to behold; they move much, greatly delight, and mightily allure men's eyes to look upon them—the sea is bitter, but they are amiable and without all bitterness, but rather in some sort and measure, by reason of their clearness and brightness, they represent the sky—the reason is, because they receive influence from thence: even so such are virtuous and godly men who are surely grounded and certainly settled in the love of God and the true Christian religion, who, being born and brought up in this world, have no resemblance, likeness, or fashion of the same—in desire they be drawn, in will they be severed, in words they differ, in works they utterly disagree from it—and they do rather resemble, in some measure, heaven, from whence they receive the influence of the grace and favour of God.

2. Even as that precious stone called a carbuncle doth not in darkness lose its shining and excellent beauty: so, likewise, a virtuous and godly man, in the extreme darkness of infinite calamities, obloquies, cursings, railings, backbitings, slanders, and whatsoever may befall him, doth show his Christian patience and quiet sufferings, for he knoweth well that such things do profit much to advance the growth and praise of noble virtues.

3. As most pleasant perfumes do even then, when they be in the fire, give out a most excellent odour and their sweetest savour: even so a virtuous and godly man, when he is thrust into the midst of the hot scorching fire of calamity and misery, doth then show most his virtue, faith, religion, patience, and constancy.

4. As the fuller and heavier scale is ever lowest: so the more virtuous, honest, and godly that any man is, the more will he submit and humble himself, and howsoever other men will seem to praise him, he, nevertheless, doth still acknowledge his own imperfection; and, indeed, it is in a Christian man some perfection to know and to acknowledge his want and imperfection.

Virtuous in poor estate, and contrariwise.

As a woman who, having a hen that laid her every day an egg, seeing that her hen was very lean and yet laid still after her accustomed manner, supposed that if she were fat and lusty she would lay twice a day, and, with this conceit of mind, fed and crammed her thoroughly, so that in short space she became so fat, that, clean contrary to the expectation

and opinion of the woman, she left off laying altogether : so, in like manner, there are many who, in their poor and base estate, are very virtuous, but if they be once mounted and advanced to any degree of felicity and abundance, and do live easily and wealthily, then they give over their former study, and become careless, sensual, and void of all good works, so that they can neither go nor run in the way of virtue.

We ought to Visit them that be in misery.

Luke x. 30, &c.
Matt. xxv. 40.
James i. 27.

1. As beggars, when they would have men to pity them, lay open their sores, because that, though things be ever so great in themselves, yet, till they be seen, we will hardly believe them, and, therefore, we do the poor much wrong many times in judging their estate to be better than it is : even so thereby is showed that if we will show mercy to others so cheerfully as we should, we must visit them in their necessity, and not turn our eyes away from beholding their need.

2 Chron. ix, 5, 6.

2. As the queen of Sheba came, among others, to make trial of the wisdom of Solomon, which was so great, and when she had so done, and had seen and heard all things, she was greatly astonished, and said unto the king, "It was a true word which I had heard in mine own land of thy sayings and of thy wisdom ; howbeit, I believed not this report till I came and had seen it with my eyes ; but, lo ! the one half was not told, for thou hast more wisdom and prosperity than I have heard by report," &c. : even so may it be said of the condition of our brethren, that though we hear much, yet we shall not know the tenth part of their poverty and misery except we will go and see it, and, therefore, cannot be so moved to pity them as the Lord would have us.

Rem. xii. 15.

3. Even as Abraham, when he would provoke himself to great humiliation, as such a chastisement did require, wept in the sight of the dead corpse, that the beholding of it might move him the rather : so, likewise, if we would look into the necessity or calamity of our brethren and set it before our eyes, we should be more plentiful in well doing than we are, and be more ready to weep with them that weep, and to be like-minded one toward another.

War.

1st. xix. 2.

As the temple of Diana at Ephesus, which was twenty years by all the people of Asia and by so many great princes in building, was in one night fired by the vile wretch Herostratus : even so great cities, by war, are easily overthrown, but not so soon to be built again.

Spiritual Warfare.

1. As men may have an end of bodily war either by making peace with their enemy, by flying far from him, or by overcoming him in fight, but in spiritual warfare we cannot lawfully make any peace or agreement with our enemies, the devil, the world, and the flesh, for in so doing it would be our overthrow and destruction, for they be even so many traitors and irreconcilable murderers—yea, it would be worse for us than for the sheep to make peace with the wolf—neither can we fly and so get from these enemies, for the devil will follow us into all places, having a whole army of soldiers within us, even our affections and covetous lusts that we hear about us.

2. As God, in old time, commanded Joshua that he should not fear the Canaanites, and assured him that He would be with him, and that by overcoming them He would bring His people into the land of promise : so, likewise, we must give ear unto God, who calleth us to

his spiritual battle, with assurance that He will stand with us and in us, to the end that, courageously fighting under His banner against our enemies that labour to turn us back, we may finally, by His grace and power, obtain full and perfect victory, and so, ending our blessed warfare, attain to the fruition of the heavenly city and our true country, that we may live with Him in glory for ever.

Ungodly Warriors.

1. As they that pour oil and cast dry straw upon a fire do not quench the flame, but minister matter for it to burn more ragingly : so, likewise, sins being the cause of wars and inflaming the wrath of God, ungodly warriors do even increase and continue them and make them more fierce and raging ; for where the captains in war be irreligious, given to drunkenness, whoredom, riot, and horrible swearing, it is wonderful to behold the foul enormities and monstrous abominations which the common soldiers commit.

2. As the king and the kingdom are not beholden to those men who live in ungodly ways, although they seem to do great service to the commonwealth, inasmuch as they be of those that provoke the wrath of God, and thereby put the state of both king and kingdom in hazard : even so are they not the safer, but in more danger, through those hardy warriors who sin so grievously.

Weakness in the best Christians.

As sweet trefoil loseth its scent seven times a day and receiveth it again, as long as it is growing, but being withered and dried, it keepeth still its savour : so the godly, living in the body, shall often fall and recover again, but being dead shall no more fall, but continue in their holiness.

Man's Weakness to do anything for himself.

As it is with young children, who, when they are first trying to go, can stand no longer than they are holden up by the hand ; or as it is with those who are learning to swim, as soon as they are left to themselves they sink to the bottom : even so, likewise, is it with us. When God taketh His help from us and ceaseth to defend and relieve us, or else to take charge of us, or to do anything at all for us, and so leaveth us to ourselves, we then languish and faint and fall down to our utter undoing, yet we perceive not this until we be exercised with affliction.

2 Sam. xxiv. 19.

Weakness of judgment.

1. As there is a certain weakness of the sight which causeth the patient to think that he seeth straws when he seeth none : so there is a certain weakness of judgment which maketh men think they spy faults when they do not.

2. As they who have tenesmus of body often go about to void the filth of the body, but cannot : so many have a tenesmus of soul, labouring often to cast out their evil, and cannot.

Our Weakness to please God.

LIKE as, if a man, being hired to do a day's work, should deceitfully work but with one hand, and so disappoint his master of the work, which should have been wrought with

both hands: even so, although God craveth in every action all our wisdom, wit, will, memory, understanding, and affection, wholly to concur together, we scarcely give Him a part at all.

Not to be weary of Well-doing.

Gal. vi. 9.
Matt. v. 44.

1. As the sun doth not leave off shining and sending forth his bright beams, although a cloud will sometimes darken his light: even so we must not give over to exercise godliness and to do well, even toward them that be our enemies, and who hate and persecute us, although the better we do, the worse they will deal with us.

2. As the nut and olive-trees, although they be beaten with rods, yet bring forth most plentiful fruits: so we must not be weary of well-doing, nor cast the exercise and practice of godliness behind us, but rather more willingly and fervently proceed and go on in the same, although the friends of this world shall brawl and rate at us.

Whoredom.

Prov. vi. 27, &c.
Job xxxi. 9.
2 Sam. xii. 19; xvi. 22.
Heb. xiii. 4.
Mal. iii. 5.

1. LIKE as a fire, being kindled in a city, if the wind blow vehemently, it stayeth not in the burning of one house or two, but spreadeth far and wide, and draweth a great destruction with it: so, likewise, whoredom, being once kindled, stayeth not in one man, but invadeth and spreadeth over all parts of the city.

2. As not only he that killeth with the hand, but also he that expresseth by token or word the malice of his heart, is, before God, guilty of murder: so, in like manner, not only he that committeth uncleanness in deed, but he also that doth solicit a woman by signs and words, is taken to be guilty either of adultery, or incest, or of fornication, or of whoredom, although the work itself follow not.

Prov. v. 3, &c.
1 Cor. vi. 10.
Deut. xxiii. 17, 18.
1 Cor. x. 8.
Rev. xxi. 8.
1 Cor. vi. 15-17.

3. Like as he is before God a plain thief that hath a purpose to steal, though he steal never a halfpenny, because he is not stayed from it by will, but either by fear of punishment or by some other means: even so he cannot be excused from adultery who, in purpose and endeavours, is inclined to the work of adultery, either in his eyes, hands, gesture of body, or filthy communication.

Wicked.

1. As the third sort of Canterbury-bells, planted in gardens, prosper overmuch, for they so spread abroad and multiply that they hurt other herbs, and will not easily be weeded out or overcome: even so are the wicked in the Church.

2. As of one and the same wormwood, the common wormwood is hot in the first degree, and the sea wormwood hot in the second, and yet both are wormwood: so, among the wicked, some are less hot in profession, some more, and yet both are wicked; some less cruel, some more cruel, and yet both ungodly, &c.

3. As wild boars and swine, which are wont to eat and destroy wheat and corn, will seldom feed upon *Triticum Romanorum*, or bearded wheat, because of the prickly beards, which do them hurt: so the wicked, who live by devouring and oppressing the children of God, will seldom assault those who can hurt them.

4. Polemonia, held in the hand, keepeth a man from being stung or hurt with any scorpion: but the more virtues a man hath, the sooner the wicked will vex him, therefore are they worse than scorpions.

5. As the great rayfort, or mountain radish, being planted near the vine, causeth it to starve and wither away : so the wicked, being too near the godly, make them to decay and fall away.

6. As the salamander that is ever in the fire and never consumeth : so the souls of reprobate and ungodly men be ever dying in hell and yet never dead.

7. As water lighting upon a hard stone falleth away, because there is no entry open into the stone : so the wicked do, with their hardness of heart, drive back the grace of God that it cannot pierce into them.

8. As flint-stones are made of such matter that neither water can moisten them nor fire can melt them : even so the wicked and obstinate are so stony-hearted that neither the heavenly dew of the sweet promises of the Gospel nor the fear of the furious threatenings of the law can mollify their hearts. Ezek. iii. 9.

9. As long as a sick man can walk and stand, there is some hope that he will recover and amend ; but if he must needs lie down, then there is little hope of his health : even so a man that walketh in the counsel of the wicked, or standeth in the way of sinners, there may be some hope of him ; but if he once sit down in the chair or seat of the scornful, then there is no hope at all of his repentance. Ps. i. 1.

10. As the disease of a canker infecteth always the next part unto it, until it have run through and infected the whole body : even so the wicked never cease until they have drawn to be like themselves all such as keep them company. 1 Kings xi. 3-5.
Deut. vii. 3, 4.
Judges xvi. 16-18.

11. As fire is of this nature and quality, that it will burn up whole houses and fair places, even with a spark, if it be let alone, which otherwise might be put out with one's finger : even so the wicked, yea, but one wicked member in a town, if he be suffered, will at length do much hurt to the whole town, &c.

12. As that mother cannot but be greatly afflicted who, having many children weeping and crying at once for meat, hath not sufficient or none at all to give them : even so the wicked man, being greedily called upon without ceasing, by almost infinite passions, to yield to their desires, must needs be vexed and pitifully tormented, especially being not able to satisfy anyone of the least of their petitions.

13. Like as the stone of Sicily, the which, the more it is beaten, the harder it waxeth : even so the wicked, the more that the terrors and threatenings of God's judgments are denounced against them, the more hard-hearted they be.

14. As the grave always craveth for more, and is never satisfied : even so such is the insatiableness of the throats of the wicked. Rom. iii. 13.

15. As the miller doth muffle and blindfold his horse that draweth his malt mill, whereby the horse, supposing that he goeth right forward, is deceived, for that he turneth round ; or as the falconer doth put hoods upon the heads of his hawks, that so they may sit the quieter on his arm : even so Satan muffleth and hoodwinketh the wicked by ignorance and by the delights, pleasures, and vain enticement of the world, that so he may possess them the quieter, to their utter overthrow.

16. As the adder is by nature inclined and desirous to sting and hurt with its poison whomsoever it may : even so all the counsel of the wicked tendeth to the increase of wickedness and mischief. Ps. lvi. 4, 5 ;
lxxxiii. v.

17. As the poisonous nature of an adder can by no means be redressed, no, not by enchantment, for he stoppeth his ears against the charmer : even so there is no hope of the conversion of obstinate wicked ones, who stubbornly refuse to hear all wholesome doctrine and good counsel that proceed out of the Word. Acts vii. 57.

18. As the axe is in the hands of the hewers or workmen : even so the wicked, whose misery and service the Lord useth to destroy and to plague others, are also in the hand of God. Isa. xix. 15.

- Isa. xlii. 19. As men throw away their tools when they are worn and broken : even so God, when He hath finished His work, casteth away the wicked, whom only He useth as instruments of His wrath.
- Deut. ii. 9, 10. 20. As the Anakims, or giants, were driven out of the land of Canaan for their sins : so the wicked, when their sins are ripe, cannot avoid God's plagues.
- Ps. xxxvii. 14. 21. As a bow bent, with an arrow ready set in it, to shoot at anything : even so are the devices of the wicked against the godly.
- Ps. xxxvii. 15. 22. As he whose bow breaketh in drawing misseth his mark : even so the enterprises and endeavours of the wicked, even when they think to destroy the godly, are broken and come to nought.
23. As firebrands which we see burning at the ends are very shortly clean burnt out or easily quenched : even so the devices, attempts, and threatenings of wicked men, when God doth not establish and ratify their counsels, come to nought.
- Ps. xxii. 12. 24. As young wild bulls are strong and lusty to do hurt : even so is the rage of malicious wicked men in persecuting the godly.
- Matt. iii. 10; vii. 19.
Luke iii. 9.
Judges xii. 25. As trees that are unprofitable, and bring forth no good fruit, are to be cut down and cast into the fire : even so the wicked and obstinate, who persevere in their malicious blindness and obdurate disobedience, deserve severe punishment.
- Job xxi. 18.
Ps. i. 4; xxxv. 5.
Isa. xvii. 13. 26. As chaff is blown abroad with the wind and scattered : even so such is the state of the wicked when God bloweth upon them with the breath of His displeasure.
- Matt. iii. 12.
Isa. xxxiii. 14. 27. Like as fire consumeth chaff and stubble : so, likewise, God shall make the wicked overthrow, destroy, and bring to nought their own devices.
- Ps. xxii. 20. 28. As the mad dog rageth, and, if he be able, biteth every one that he meeteth with : even such is the rage of wicked men of might toward them that they can bring under their power.
- Prov. xxvi. 11.
2 Pct. ii. 2. 29. As dogs, when by vomiting they have cleared their stomachs of such matter as afore lay there undigested, do presently return to it and devour it again : so, likewise, fareth it with a fool that seemeth sorrowful for his folly, and with a wicked man that feigneth repentance and conversion—the one delighteth still in folly, and the other returneth again to his filthiness.
- Ps. cxix. 119.
Isa. i. 22. 30. As, in fining of metal, the dross is separated from other metals : even so God will separate the wicked of the earth from the godly and them that fear Him.
- Ezek. xxii. 19-22. 31. As dross is separated from silver by melting it in the fire : even so the wicked shall perish by the fire of God's wrath.
- Isa. v. 24.
Jer. iv. 4; v. 14.
Gen. xix. 24.
Lev. x. 2.
Numb. xi. 1; xvi. 35. 32. As fire quickly consumeth dry stubble and straw : so the wrath of God kindleth as fire, and consumeth the wicked for contemning His Word, and for the wickedness of their inventions.
- Matt. xii. 33-35. 33. As the fruit cannot be good except the tree be first good : even so from the evil heart of a wicked man nothing that is good in the eyes and sight of God can proceed.
- Ps. xxxvii. 1, 2. 34. As the grass on the house-top, which, for lack of root, withereth afore it can grow up to be mowed or to any good use : even so the wicked, though they flourish like the green herb, yet quickly shall they be cut down and wither away.
35. As the mill, if it go empty, or the filthy hog, if he be not satisfied with meat, maketh an unpleasant and odious noise : so the wicked, if the Lord in everything satisfy not their desire, do most wickedly murmur and blaspheme His providence.
36. As his sight is very bad who can discern nothing but black ; his taste very ill who can feel relish of nothing but sharp things ; his smelling far out of frame who savoureth

nothing but that which stinketh : so, likewise, his mind is most wicked and his tongue most devilish that can conceive of his brother and report nothing but that which is bad and discommendable in him.

37. As a dark and dim light which a man cannot discern anything by nor use to his benefit, but is ready so soon as it is stirred to go quite out : so is the prosperity of the wicked. Job xviii. 6.

38. As lions rage and roar when they seek after their prey : even so do wicked men when they seek to destroy them that fear God. Ps. vii. 2.

39. As a raging lion spoileth and devoureth all that he can catch or come by : so the Lord destroyeth the wicked that fall from Him, and exerciseth all manner of justice upon them. Ezek. xix. 5-8

40. As moths eat garments and worms wool : so the wicked shall be fretted away and consumed. Hos. v. 2.
Matt. vi. 19.
James v. 2.

41. As the net, craftily laid, encloseth a number of fish : so the wicked, by their privy devices, seek to catch and draw into their danger the godly. Ezek. xii. 13.
Ps. xxxi. 4.

42. As men tread dirt under their feet in the streets : even so God shall cause the wicked to be trampled on that rise up against Him and His elect children. Ps. xviii. 42.

43. As, in an oven or furnace, the fire doth quickly consume the wood which is put therein : even so the wicked, in the day wherein God will show forth His anger, shall quickly be consumed. Ps. xxi. 9.
Mal. iv. 1.

44. As rushes and other green things that commonly grow in watery places, if they spring up in hot places where they want moisture, do quickly consume, wither, and come to nought : even so the ways of the wicked and the hope of the hypocrite shall perish. Job viii. 11-13.

45. As the sea when it rageth, the waters thereof cast up dirt and mire : so the wicked in their outrageousness show abroad their filth. Isa. lviii. 20.

46. As smoke vanisheth and cometh to nothing : so the wicked and ungodly perish at the presence of God. Ps. lxxviii. 2.

47. As a snail melteth and consumeth to slime and earth : so shall God consume the wicked and bring them to nought. Ps. lviii. 8.

48. As we see divers beasts, vermin, and fowls often escape out of sundry snares and engines, and yet in the end are trapped in one or other : so, in like manner, some wicked do at times seem to escape the heavy judgments of God, yet in the end they shall be snared. Jer. xlviii. 44.

49. As swine, though they be washed never so clean, yet so soon as they can find a miry plat they will wallow and tumble themselves in it again : so, no matter what pains soever are bestowed to reduce and reclaim the wicked and ungodly from their impiety, they will shortly pollute and defile themselves again. 2 Pet. ii. 22.

50. As fire made of thorns burneth fiercely for the time, and keepeth a great noise and crackling, but yet is speedily burnt out and consumed : so the attempts of the wicked are for the time violent and dangerous, but God in His good time doth with speed extinguish and quench them. Ps. cxviii. 12.
Neh. i. 10.

51. Like as men are wont to hew down the trees that are either unfruitful or else bring forth bad fruit, and make firewood of them : so God in His good time will root out of His Church all wicked men and throw them into eternal fire. Ezek. xxxi. 3.
Luke xiii. 6, 7.

52. As a wall, when it beginneth to bow or is shaken, will shortly fall : even so ruinous is the state of the wicked, howsoever it seem to be. Ps. lxxii. 3.

53. As the spider's web is now whole and straightways broken, almost for the least thing that may happen : so the expectation of the wicked faileth and deceiveth them. Isa. lix. 5.

Job viii. 14.

54. As of spiders' webs no man can make cloth to clothe him : so the wicked, who bend their wits to conceive mischief, and whose whole labour is to bring forth iniquity, shall not reap profit by their devices and pains.

Isa. xlvii. 8, 9.

55. Like as the widow that is in extreme grief for the loss of her husband and of her children, because she is now destitute of all help and comfort : even so such grief and affliction will God bring upon the wicked who, when they flourish and are in prosperity, are proud and unmerciful.

56. As a little image, though it be set upon a high mountain, is, notwithstanding, a little one still ; and, on the other side, if the Colossus, that huge and mighty image, be placed in a very low valley, yet it loseth not its bigness : even so a wicked and cursed man, who is fraught with sundry vices, though he flourish in honour and riches, yet is he but a seely (silly) mean man ; and, on the other side, a man that is virtuous and godly-wise, although he be in extreme poverty and beggarly estate, yet, out of doubt, he is a great man and to be highly accounted of.

57. As men mad and frantic are wont to tear and rend themselves : so wicked and ungodly men inflict upon themselves most deadly and incurable wounds—yea, they be most wilful murderers of their souls and bodies.

Ps. lxxviii. 2 ; lxxx. 16.

58. As wax melteth at the heat of the fire : even so do the wicked perish at the face and countenance of the Lord.

59. As the sea, although it receive an unspeakable multitude of floods and rivers which do run into it, yet never runneth over, neither is so full that it will receive no more : so evil and wicked men are never satisfied with malice, envy, and hatred, neither make they any end of their treachery, sins, and iniquities, but with the goads of some they are stirred up and pricked forward to commit others worse and more detestable than the first.

60. Like as, if a king, redeeming a poor bondsman whom his master diversely tormented, should besides so favour and honour him as to adopt him for his child, it might well be accounted a frantic or senseless part in this bondsman to forsake such honour and preferment, and to return to live under the tyranny and thralldom of his cruel master : even so such are they who, being delivered from the tyranny and cruelty of Satan and made kings in Jesus Christ, do give themselves to the lusts and pleasures of the flesh and the allurements of the world, thereby returning themselves into the wretched bondage of the devil, to abide eternally under his tyrannous dominion.

61. Like as, if a man, departing from London toward York, should yet give out that he will take his way through Ireland, every man will scorn him as a fool or take pity on him, as if he were a senseless person that goeth far amiss : even so is it with him who, taking no course to amend his life, but, continuing in offending God, doth nevertheless say and uphold that he will go to heaven, every man may judge him to be senseless and greatly out of the way, because he taketh the contrary course, which leadeth to hell.

62. As a continual rain dropping upon a rock of stone maketh it yet never the softer : so nothing can make the heart of a wicked man relent.

Ps. lxxxiii. 13.

63. As a wheel tilts up behind and shoots down before : so the wicked are forward to all badness and backward to all goodness.

Zech. xiii. 6.

64. As the death of Christ was not efficient to save the wicked remaining in their wickedness : so the sin of the wicked was not sufficient to condemn Christ.

Rom. vi. 23.

65. As the thief imprisoned wisheth the judgment-seat overturned, the law with its princes and power dead, and the day of his execution never to come : even so do the wicked caterpillars of the world—men careless of godliness and hardened in heart—whose consciences do accuse them guilty, and, fearing God's judgment, they desire rather that He were not at all than that He should come to give them the reward of sin—eternal death—the assured stipend to all wicked actions and thoughts.

66. As the tiger, when he hears the sound of a tabor or drum, straightway runneth mad and teareth himself in pieces : so the wicked, when he heareth the sound of the charmer, charm he never so wisely, doth not, as the tiger, tear himself, but he rends and tears the Lord in pieces.

67. As the sheep and kine are put into fat pastures to be prepared for the shambles : so, likewise, the wicked, the more wealth, ease, and prosperity that they receive and enjoy, the nearer and heavier is their destruction.

68. As the ox that is still fed waxeth fat, and the fatter he is the nearer he is to the day of slaughter : so it fareth with the wicked worldlings who never come under the cross or affliction, and whose necks could never abide the yoke of the Word of God—they are set up a-fattening for the butcher of hell and made ready against the day of slaughter, which is the day of judgment, when all these outward, common, and general blessings shall tend to their greater condemnation.

Job xxii. 7, &c.
Ps. lxxiii 5, 7, &c.

69. As everything that a godly man doth is not by-and-by to be allowed of : so is not everything that a wicked man doth always to be disliked.

Wicked children of godly parents.

1. As the fair echium bringeth forth an evil-favoured seed, and that evil-favoured seed again bringeth forth a fair bugloss : so sometimes a godly father begetteth an evil child, and a wicked child again sometimes begetteth a godly son.

2. As the foreskin of the flesh remaineth in him who is begotten of one circumcised, and the chaff cometh again with the corn though the seed be never so clean : so it is in original sin and in the sinful children of religious parents.

Wicked men die miserably.

1. EVEN as those birds and fowls which fall to the ground to take the fowler's baits are taken themselves : so, likewise, those men who rely upon the suggestions and enchantments of the devil, the world, and the flesh, are taken in their traps, do die a most miserable and, as it may well be called, an immortal death.

2. As there is never a man that beareth the name of a Christian but will confess that his great grandfather Adam was expelled and thrust out of Paradise for eating one apple forbidden him by the Lord upon pain of death, and yet the same man that, with open mouth, will make this confession will every day eat seven apples as bitter and as straitly forbidden—that is, will offend God seven times as much as that—and yet he will think to escape better, cheaper, and easier than his grandfather did that eat but one—that is, offended God but once ; but the eater of seven shall find the way into everlasting life as hard, yea, harder, to enter than was the way into Paradise to his grandfather being once thrust out, unless he speedily, earnestly, and truly repent him, and give over the eating of such fruits as the Lord hath forbidden him.

3. Like as no water will stick nor abide upon lepers by reason of the foulness and greasy matter of their leprosy : even so such lepers and far worse are we upon whom no dew nor any drops of the grace and Word of God will cleave, abide, and continue.

Wickedness and the fruits thereof.

1. As the godly, when they die, leave not only behind them a good name and fame unto themselves, but also to their kindred: even so, contrariwise, the wicked and ungodly, when they die, leave not only a reproach and shame to themselves, but also to their kindred.

Matt. xxiv. 32.
Joel iv. 3-13.

2. Like as, when grapes be fully ripe and ready for the press, then we know that vintage is at hand: so, likewise, when wickedness aboundeth, God's vengeance cannot be far off.

Wife.

As the glistening beams of the sun when it ariseth deck the heavens: so the virtuous dispositions of a good wife adorn the house.

Choosing of a Wife.

LIKE as he that will plant anything well doth first consider the nature of the ground in the which he intendeth to plant: even so much more he that intendeth to marry should have respect to the condition of that woman of whom he desireth to have children, the fruit of honesty and godliness.

Will of a regenerate man.

As a man that hath one leg sound and the other lame, in every step which he makes, doth not wholly halt or wholly go upright, but partly goeth upright and partly halteth; or like a man in a boat on the water, who goeth upward, because he is carried upward by the vessel, and at the same time goes downward, because he walks downward in the same vessel at the same instant: even so the will of a man regenerate partly willet and partly nillet that which is evil, because it is partly regenerate and partly unregenerate.

Will of God.

1. As the potter in tempering his clay, if he cannot make and frame it according to his mind, at length will dash it in pieces: so God created man, not that he should do his own will, but God's will; and therefore whosoever he be that followeth the lusts of his own wicked heart, and will not be brought to be conformable to God's will, but continues rebellious still, the Lord in His wrath will confound him eternally.

2. Like as, if a man have a trade and other men come into his shop and use such instruments as be there to a wrong end, though they were their own, yet it would grieve him to see it: so God created all things for His own use, and for the accomplishing of His will, but rebellious man conforms himself to the devil's will, and thereby, no doubt, he grievously offendeth God.

It may be just in the Will of God to forsake His creature.

LIKE as it is in the power and liberty of a man to kill an ox or a sheep for his use, or to hunt and kill the hare and partridge for his pleasure: even so much more, without injustice, may it be in the will and liberty of God the Creator to refuse and forsake His creature for His glory.

Will of God not curiously to be searched into.

LIKE as a servant must not enter into the searching of those things which be most secret points of his master's will, and which do not belong unto his knowledge, but rather must mark with all the diligence he can to know what his will is toward him, and to employ himself wholly thereunto: even so it is not our part to search the secrets of God's will, which do not belong unto us, but rather to prove and understand what the will of God is towards us.

Deut. xxix. 29.
John vi. 39, 40.
1 Tim. ii. 4.
1 Thess. iv. 3.
Rom. xii. 2.
Matt. vii. 21.

The Will is instead of the fact before God.

LIKE as he is not to be accounted healthful who, though he do appear whole in the outward parts, yet hath some evil disease within his stomach, or else in his liver or in his lungs, or in some other place: even so he cannot be taken for a just and righteous man, if God be judge, who, although he do not outwardly use whoredom, steal, nor kill, yet doth in his heart desire other men's wives, servants, &c., or any other's goods, or wisheth that he were dead or hanged whom he hateth.

Exod. xx. 17.

Not two Wills in God.

As the sight of the eyes, when they are dazzled and disturbed, doth imagine and suppose that there be two candles burning when there is but one: even so our weak mind, when it looketh upon the will of God, supposeth that there be two wills in God, one secret and another revealed, which is a thing far disagreeing from the nature of God.

Wisdom.

1. As that vessel can never be filled which always poureth forth and leaketh: so he never can receive wisdom who continually speaketh and at no time hearkeneth.

Prov. xvii. 27.
James i. 19.

2. As the ass's colt, which of all other beasts is counted the veriest dullard, yet bringeth more wit and ability to help itself than a young infant: even so, whatsoever wisdom or virtue men have now, they brought it not with them into this world, but have it afterward by the gift and free liberality of God.

James i. 17.

3. As the palm-tree spreadeth its boughs and branches so wide, and giveth such pleasant shadows, that Xerxes, the king of Persia, took singular delight to sit under it whole days together: so, likewise, wisdom, coming out of the mouth of the Most High, with heavenly comfort protecteth, shadoweth, recreateth, and defendeth all those that commit themselves under the shadow thereof from all harm and danger.

Ps. xvii. 8.
Lam. iv. 20.

4. As honey is good, and the honeycomb sweet unto the mouth: so, also, is the knowledge of wisdom unto the soul.

Prov. xxiv. 13, 14.

5. As earthly wisdom is corrupted with affections: even so heavenly wisdom is pure, undefiled, and not polluted with affections.

James iii. 17.

6. As earthly wisdom is desirous of contention: so, contrariwise, heavenly wisdom is peaceable—that is, diligent to make peace and quietness among men.

7. As earthly wisdom is rigorous and cruel: so heavenly wisdom is gentle and giveth place to rigour.

8. As earthly wisdom will yield to no man: so heavenly wisdom is tractable, and doth easily obey him that commandeth those things that be good and right.

9. As earthly wisdom is unmerciful : so heavenly wisdom is merciful and full of good fruits.

10. As earthly wisdom doth accept persons, omitting the cause : so heavenly wisdom doth in no case regard the persons, but the causes.

11. As earthly wisdom hath hypocrisy joined with it : so heavenly wisdom is void of all hypocrisy.

Isa. lvii. 15; lxvi. 2.
Matt. xi. 25.
Luke i. 51.
1 Pet. v. 5.

12. As the sweet showers of rain fall down from the high hills and mountains, and so these abide barren, but they rest and sink into the low valleys and make them fruitful : even so the dews of true wisdom do not rest upon the proud, haughty, and scornful, but upon the meek, lowly, and humble.

Rom. viii. 7.

13. As he that is humble and hath denied himself is fittest for the receiving of wisdom : even so there is no greater hindrance to the attaining of wisdom than the pride of man's heart and carnal wisdom.

14. As, in dangerous sailing, the helm is not committed to him who excelleth in riches and nobility merely, but to him who is expert in the skill and cunning of navigation : so, likewise, it behoveth not to commit and deliver a princely government unto him who is merely richer and more honourable than others, but to him who doth excel others in wisdom, policy, and fidelity.

15. As reason is the difference which distinguisheth a man from a beast : so wisdom is the perfect index which showeth how far one man excelleth another.

16. Like as a hand is no part of a man, except it can do the office of a hand : so is wisdom no part of wisdom, unless it be employed as it should be.

Wisdom and strength to be joined.

LIKE as a tree that the wind hath shaken loose at the root, the higher and greater that it is, the sooner it is overthrown : even so a soldier, the stronger that he is, wanting wisdom, the sooner he is overthrown ; for courage and strength without wisdom is foolish rashness, and wisdom without courage and strength is fearful cowardliness—join them together, and they make a perfect soldier.

God's Wisdom may be known by the ordering of His creatures.

As, when thou seest a great and goodly city, consisting of many and sundry sorts of men, some of great reputation, and very many of small estimation—some exceedingly rich, and infinite others extremely poor—some in their fresh and flourishing youth, and some crooked with old age—where all these, though among themselves they be divers and sundry, do live in great concord and agree well together, and are kept all within the bounds and limits of good and godly discipline, thou wilt by-and-by judge that the prince or governor of the same is just, and very mighty and wise, though thou seest him not : even so, in the huge greatness of this world, and the agreement and well-hanging together of the things contained in the same, though differing in their natures, and the apt and fit placing of the whole, it cannot be but that thou wilt presently conceive in thy mind that there is a great, a wise, and mighty Creator and Preserver of these things ; for not only the mighty works of God in this great world, but those to be seen in man himself, who is also a great world—and so he is called of some—do teach us the wonderful knowledge of God.

Man's Wisdom often erreth.

As in a fruitful and fertile ground, among many wholesome and very medicinable herbs, some that be dangerous and full of poison do often grow : so the wits and wisdom of men, together with some profitable and wholesome counsels and admonitions, often bring forth perilous and pestilent errors, and are therefore, with wisdom and great discretion, to be regarded even as herbs are to be gathered and used.

The Wisdom of God.

As the Lord is almighty, and able to deliver His children and Church from the wicked, and willing to do it : even so doth He know the ways and means most perfectly and readily how to do it at all times according to His will and pleasure. 2 Pet. ii. 9.

Wisdom to be used in reprehending another.

LIKE as it is not enough for the physician or surgeon to know the wound, the malady, and sore disease, and to tell the patient thereof, prescribing him the names of the simples that he must take for the curing thereof, but he had need to prescribe him the manner of the compounding them, and quantity of each one which he would have him to take, with divers other circumstances, or else it is like that the receipt will do more hurt than good : even so is it in spying of beams or moles—that is, of faults and sins committed by others. It is not enough to know the fault, and tell the party of it, and what is good for it, but in the administration of that which is good great wisdom is to be shown.

Matt. vii. 4, 5 ;
xviii. 15, 16, &c.
1 Tim. v. 20.

Wise men.

1. As the old natural philosophers do say that the sun feedeth on the salt water, and that the moon taketh her food upon the sweet water : even so wise men do seek things bitter, so as they be profitable, when fools only seek for things pleasant and delightful.

2. As the bee, out of the most bitter things, doth gather most sweet honey : so a wise man, out of things hard and unpleasant, picketh gain and utility.

3. Like as Alexander did cause Bucephalus, his horse, being old, to be carried on other horses to the battle, that he might be fresh for the fight : so ought grave, old, and wise men be spared from labour, that their good counsel might be only regarded and had in necessities.

Wit.

1. As a bee is oftentimes hurt with its own honey : so is wit not seldom plagued with its own conceit.

2. As empty vessels make the loudest sound : so men of least wit are the greatest babblers.

Wits.

1. As a vessel with a narrow mouth of a long time may not be filled, but then at the length it holdeth the liquor more surely : so wits that be dull in receiving learning will most steadfastly remember the same when once obtained.

2. Like as too great a noise hurteth the ear; or as too much meat annoyeth the stomach; or as heavy burdens hurt the bearers of them; or as too much rain doth more hurt than good to the ground: even so weak wits and weak consciences may soon be oppressed with over hard questions.

Overweening Wits despise God's wisdom.

John ix. 34.

LIKE as the Jews said to him that was born blind, "Thou art wholly born in sin, and dost thou teach us?" so, likewise, a number think themselves too wise, too learned, too politic, and too cunning to be taught or controlled of God or His Word, for they say in their hearts with Pharaoh, "Who is the Lord, that I should hear His voice?" &c.

Woman.

1. LIKE as the kicking of a mule is oftentimes with wine letted (hindered): so, contrariwise, the malapert sauciness of a woman is with wine provoked.

2. Like as a man who is stung with bees and doth thereupon forsake the honey: even so such is a wife who, being offended with the manners of her husband, doth therefore forsake him.

3. As none doth feel and perceive so well on what place the shoe doth wring him as the wearer: so none doth know so well the overthwartness (perverseness) of his wife as he that is married unto her.

Tit. ii. 3, 4.

4. As the bird of Egypt, which, when she is old, purgeth all the filthy humours of her body with spices of Araby, and sendeth forth of her mouth a wondrous sweet breath: even so a woman, when she is past bearing of children, should then savour and breathe all heavenly things, so that she neither do nor say anything that is not religious and godly, and that may not be an example for the younger women to follow.

1 Pet. iii. 7.

5. As a vessel, the weaker it is, the more it is to be favoured and spared, if we will have it to continue: even so a woman, because of her infirmities, is much to be borne withal.

6. As the perfect gold, which is of a pure substance, sooner receiveth any form than the sturdy steel, which is a hard and massy metal: so women's effeminate minds are more subject to sudden affection and are sooner fettered with the snares of fancy than the hard hearts of men.

God's Word is true.

Matt. ix. 29.

As the sun ceaseth not to give light and brightness, although some man shutteth his eyes that he may not see it, nor be lighted therewith; or as meat ceaseth not to be good and nourishing, although it be received without profit to a stomach evil-disposed: so, likewise, if many, unwilling to believe that the will of God is such as He hath declared by His Word, reject, by their incredulity, the grace which God offereth them, this their incredulity ought not to make any good Christian to call into doubt the truth of God and the testimony of His goodwill towards him.

God's Word, the more it is searched, the sweeter it is.

Ps. cxix. 18.

As precious jewels, set in most pure gold, wrought cunningly and curiously, with great workmanship, the nearer thou shalt come unto them, and the more steadfastly and clearly

thou shalt behold them, the finer, the braver, and more excellent thou shalt judge them : even so, as thou shalt come nearer in understanding and knowledge unto the secrets and mysteries of God contained in His written Word, and with greater purity of mind, more strength of faith, and brighter light of the grace of God, shalt look into them, the profounder, the deeper, the more divine and heavenly, yea, and the more comfortable to thy soul, will they seem and appear unto thee every day, insomuch that thou wilt judge thyself to have been little better than blind in the past, and to have seen nothing as thou oughtest in the mysteries of the divine Word.

God's Word the salve for our souls.

As those parts which are within us have most need of careful keeping, because an inward disease is most dangerous : even so the Holy Ghost hath allotted unto our inward infection the most sovereign and all sufficient salve, His Word.

Ps. i.
Matt. viii. 8.
Mark i. 41.

The Word must be rightly divided.

OFTENTIMES we see that one man's stomach taketh harm of that meat whereof another taketh profit, and that which helpeth one sick man hurteth another : even so doth the Word of God not rightly preached ; and, therefore, to preach mercy where judgment ought to be taught, and to preach only the law where the Gospel should be taught, is not good.

It is not enough to know God's Word, but we must be doers of it.

EVEN as a bird doth not fly with one wing alone, but with twain : so it is not enough that we know much of the Lord's Word and will, but we must do it also. It will not suffice us at the latter day that we have been great professors of the Gospel and are deeply learned, if also we have not been inflamed with a love to God above all things, and have not loved our brethren as ourselves.

James i. 22.
Ps. cxxviii. 1.

The Word of God.

1. EVEN as gold and silver, the more they are put upon the fire, so much the surer proof they give of their goodness and fineness : so the Lord's truth, the more exactly it is weighed with spiritual examination, so much the greater confirmation of credit it receiveth.

2. As wells, the more they are drawn, the better they are : even so the Word of God, the more diligently it is handled and used, the more plentiful is the fruit received by it.

3. As we cannot live without meat and drink, which God hath ordained for our bodily life : so we cannot have faith without the preaching and hearing of the Word of God.

4. As the fish called a carp, seeing the net to be cast into the water, diveth suddenly down to the bottom and dasheth her head so deep in the mud, that the compass of the net slippeth over her clean, or, at the most, doth touch no more than the tip of her tail, but take her it cannot : so the most kind of men are of so carping a nature, that they no sooner perceive the net of God's Word to be cast in the Church by the preaching of their faithful minister, but forthwith they begin to dive so deep in the dung of their own delights, and to dash their minds so much in the muck of worldly trifles, that either the net of God's Word doth slip over them clean or, at the most, it doth but lightly touch them ; yet let them shift as they can, they shall be taken one time or other, if they belong unto the Lord.

Matt. xlii. 4.
Mark iv. 15.
Luke viii. 5.

5. As crows are then busiest to do hurt when the husbandman soweth his seed and when the same beginneth to sprout : even so Satan and his infernal spirits are then most careful to steal away the seed of the Word of God when it is first preached, as also when it beginneth to take some root in the hearts of the hearers.

6. As gold, silver, and precious stones are not consumed with material fire, but rather are made more pure : even so the pure Word of God suffereth neither hurt nor damage in spiritual fire—that is, temptation and persecution.

7. As wild campion, larkspur, or Canterbury-bells thrown before scorpions taketh away their power to do harm : so the Word, preached sincerely, doth strike men with such a terror, that they dare not do the evil they intended.

8. As the water of *Lilium convallium*, if it be drank, restoreth speech to him that hath lost it by apoplexy : so the Word of Christ, truly received, maketh them to speak that could not.

9. As master-wort, where it is sown, delighteth the ground : so the Word, where it is faithfully preached, delighteth godly Christians.

10. As balm-apples, called *Charentia*, taken in wine, are a pleasant remedy for all pains, as well within the body as without, and so confirmeth the strength of such as take it, that no grief may happen to them : so the Word of God, truly preached and rightfully applied, is a present remedy for wounded consciences, and so comforteth such to eternal life, &c.

11. As southern-wood taken into the body driveth out worms, and laid among clothes killeth moths and vermin : so the Word of God laid truly up in the heart killeth and driveth out evil motions.

12. As *Echium*, or milk-wort, drunken, causeth plenty of milk in women's breasts : so the Word of God, well learned of the minister and rightly divided and applied of him, yieldeth plenty of instruction for the hearers and children of God.

13. As a blind man is altogether unable to judge rightly of any colour : so he that is ignorant of the Word of God is not able to judge and discern what is either consonant or dissonant unto the truth of God.

1 John iv. 1, 2.

14. As the pureness of gold must be tried by the touchstone or furnace, but yet through the industry of those that have skill and experience in both, for otherwise what use is there either of the touchstone or furnace to such as have no knowledge at all to deal in the same ? even so every doctrine is to be tried by the only rule, the Word, but yet the Spirit of God must direct the action, or else the Word of itself will but little avail us.

Rom. vii. 7.

15. As to them who have well swept their chambers, it seemeth that they are very clean, and yet, notwithstanding, when the sun cometh and entereth there by the windows, they perceive straightway by the beams an infinite deal of dust, which the philosophers call motes : even so, oftentimes, before we be well instructed in the law of God, if we be exempted from gross and palpable sins—such as are murders, whoredoms, thefts, &c.—we glory that we are perfect and innocent ; but when our consciences come to be described by the Word of God, and that Jesus Christ, who is the Light, hath entered there by His Spirit, then He maketh us to see by His beams an infinite number of faults and imperfections which are hidden in our hearts, as are the serpents in their holes.

16. Like as drunkards, who, being overcharged with wine and meat, have no manner of knowledge or feeling of the case wherein they are, nor of anything else, for although their faces may be covered and clothed with dirt, they cannot perceive it until their wine be soaked and their brain delivered from those fumes and vapours whereby they were so hindered and darkened : so we, likewise, before we be regenerate, are in such sort besotted with a love that we bear to our souls, and with a vain opinion that we have conceived of ourselves, that we know not the filthiness and villanies wherewith we are covered ; but when, as the light of the Spirit and Word of God begins to break forth unto

us, we come by little and little to have those clouds which were before our senses broken and scattered, and, recovering the view of our reason, we begin to awake ourselves, and discover the pitiful and miserable estate wherein we are.

17. Anacharsis did say that the Athenians used money for no other purpose than for numbering and casting of accounts : so there be some that use the Scriptures and Word of God only for table talk, vain-glory, and ostentation.

18. Like as the light of the sun cannot help the eyes that be blind, or a voice which soundeth loud profit deaf ears : even so no more can the preaching of the Word of God or the administration of the Sacraments profit our souls, except the Holy Ghost, indeed, join His power withal, by the which only the ears are prepared, the heart opened, the affections touched, and the will disposed and made ready to give an entrance to the outward ministry.

19. Like as, by the power and blessing of God, the fruits of the earth are brought forth, yet by the ordinary means of planting and sowing : even so, although faith be inwardly wrought in us by the operation of the Holy Ghost, yet is the true preaching of the Word of God the outward ordinary means whereby the same is brought to pass ; and as needful is preaching for the working of faith in us, as ploughing, planting, and sowing is for the bringing forth of corn, fruits, and herbs out of the earth for our corporal sustenance.

Rom. x. 17.
John xvii. 20; xx.
31.
1 Cor. iii. 5, 6.

20. As seed sown upon the grass or green sward doth not yield its increase : no more doth the Word sown in hard and unprepared hearts.

21. As seed is sown to bring forth fruit : so is the Word of God preached to give increase.

22. As the seed, how good soever it be, bringeth not forth fruit at the same instant that it is sown, but continueth a certain time in the earth : so is it not convenient to restrain and bind the fruit and virtue of the Word of God to the same hour that it is preached, but the fruit shall be showed to the elect when it pleaseth God.

23. As, when the seed is sown, men judge if the land be good or bad by the increase of the fruit that it yieldeth : even so by the profit of the hearers men judge whether the Word take effect in them or no.

24. As, where great store of corn and seed is, it is a sign that our bodies shall not die for hunger : even so, where the Word of God is plentifully preached, it is a token that our souls shall not famish.

25. As, where good land is, there is great increase : so in them in whom the Word of God is fruitful it will appear and show forth its fruit, as in Zacchæus.

Luke xix. 8.

26. As by bread our bodies are nourished and fed : so by the preaching of the Word of God our souls are sustained.

Amos viii. 11, 12
Matt. iv. 4.

27. As good seed, sown in good ground, will bring forth plentiful increase : so will the lively Word of God, being truly preached, amongst the faithful.

28. As that land which bringeth forth fruit when the dew of heaven falleth on it is blessed : so those people who receive the Word of God in their hearts, and bring forth fruit accordingly, shall be blessed of the Lord, for it shall not return nor be preached in vain.

Heb. vi. 7.
Isa. lv. 10, 11.
2 Cor. ii. 15, 16.

29. As that man who is made executor of his father's last will and testament, by the benefit whereof he looketh to enjoy his father's lands and possessions, if there should be any hard clause or point in it, would no doubt not only be diligent in searching it out by reading, or getting it read, again and again, but also by conferring with others more learned than himself, and by having the judgment of the best lawyers : so, then, if in our causes and earthly matters, whether we be old or young, no hardness can stay or cause us to slack

John v. 39.
Acts xvii. 11.

our duties, but rather cause us to use more diligence : even so should it be, yea, so must it be, in hearing, learning, and searching out the will and Word of our heavenly Father, whereby our hope is to attain to the possession and inheritance of everlasting life ; and if any part of it should seem hard unto us, yet that should not cause such hardness of heart in us as to cast off the care of the whole, and utterly to refuse to hear, read, or learn any part of it.

30. Like as our bodies are nourished and sustained with carnal and natural food : even so our souls are fed and nourished by reading and hearing the Word of God.

Matt. xxvi. 74, 75.

31. Like as the crowing of the cock was an occasion to move Peter to repent : even so the Word, preached by faithful ministers, is a means to bring their hearers to repentance.

1 Sam. v. 1-4, &c.
2 Sam. vi. 3, &c.
1 Chron. xiii. 5.
Jer. xxiii. 19.
Deut. xi. 27, 28.
2 Cor. ii. 15, 16.
Matt. x. 14, 15.
Heb. ii. 2-4.
Jer. xi. 3.

32. As the ark was a blessing to those that knew the right use thereof, as the Israelites did, but it was a curse and a plague to the abusers thereof, the Philistines : even so the Word of God is a great comfort and blessing to those that wisely use it, faithfully embrace it, and rightly practise it ; but it is a plague and curse to those that have it and abuse it, and do not reform themselves by it.

33. As a hungry man will not refuse meat, if it be good and wholesome, which is offered to him by a child : so ought none to refuse the Word of God, if it be offered sound and good, though the preacher thereof be a young man.

Numb. xi. 6.

34. As those men who dwell by the river Nile are made deaf by the great and exceeding noise of that water : even so many people at this day, by the plentiful and continual preaching of the Gospel (a lamentable thing to hear), do wax dull hearers, weary of it, and loathe it, even as the people of Israel loathed manna.

35. Like as young children that have rattles, when they be new and have them first, will love them very much and greatly delight in them, so that they will not forego them when they eat or suck, yea, and they will have them with them in their cradles ; but when they be a little older, they will cast them away and care not for them : even so a great number of people did make great account of the preaching of the Word in the time of ignorance, and would go far and near to hear it, who now, having plenty of sermons, do loathe them and care not for them, &c.

Matt. v. 6.

36. As hunger is a sign of good health : so, likewise, to hunger and thirst after God's Word is a notable sign of our spiritual health and safety.

37. As spices smell stronger being pounded and beaten than when lying whole in a bag ; or as embers are hottest being raked abroad ; and meats do nourish better being cut and shred than being eaten in gobbets (lumps) : even so the Word of God, truly expounded, preached, and rightly divided, is of greater efficacy and power than when it is but barely read.

38. As men usually rub the chaff from the corn before they eat the corn : so must the spiritual food, the Word of God, be separated if it have any corruption added to it by the preacher.

39. As by wholesome meat and drink the body is strengthened and increased, and by the wise counsel of physicians the sickness to be feared is prevented : so, by the Word of God, the faith of every Christian is increased, and by the admonitions thereof the dangers to be feared are avoided, whilst he willingly giveth credit to that which is spoken.

Luke viii. 11.
1 Cor. i. 18.

40. As the material seed is counted of small estimation : so is the Word of God amongst the wicked and ungodly.

41. Like as the seed hath power to bring forth fruit of itself : so hath the Word of God to bring forth that which even kings cannot cause to spring forth but by itself.

2 Tim. ii. 15.

42. As seed groweth not in the land not being sown : so the Word of God doth not increase except it be preached, published abroad, and rightly divided.

43. Like as worldly wise men are wont to buy books of statutes, and to have them in their houses to read in, that they may know how to avoid danger of law : even so the faithful do always set before them God's Word, and in all their doings it is their counsellor, lest they should come into danger of God's displeasure. Ps. cxix. 24.

44. As a shower of rain falling upon fire doth easily extinguish and quench the flame : even so the Word of God, being received into our hearts, doth easily make all concupiscence to vanish away.

45. As the skill and cunning of the physician healeth all the infirmities and diseases of the body : so God's Word only cureth the sick, sorrowful, and distressed soul.

46. As a plant, by continual watering, groweth up at length to a great tree : so a man, by continual watering of God's Word, doth at last grow up to the full height of virtue and godliness.

47. Like as long as the physician doth appoint the sick man what he shall do, how to diet himself, and what medicines to take, there is hope of life ; but if he forsake him, we look for present death : so, as long as God of His goodness shall let His Word be among us, there is good hope of His love and favour, but if He take the same away from us, then there is no comfort left.

48. As those that build without a good foundation, either the wind or water soon overthrow it : even so they who, in matters of faith, stay not themselves upon the Word, but upon the credit of their teachers, shall not be able to withstand the subtleties of the devil, but are easily overthrown. Matt. vii. 26, 27.

49. As wheat giveth sound, good, and substantial nourishment unto the body : even so doth the true Word of God mightily and wholesomely nourish the soul.

50. As a grain of mustard seed, being the least of all seeds, and sown in the earth, when it groweth up, ariseth to a great height, and beareth great branches, so that the fowls of heaven may build under the shadow of it : even so the Word of God, by faith, being not idle, but working, although in outward show it seem small and slender, yet doth it by little and little spread itself, and, like a fair fruitful branched tree, receive daily strength and increase. Luke xiii. 19 ;
xvii. 6.
Mark iv. 31.

51. As the sun, which was made to lighten all things, is most light : so the Word, which was made to clear all things, is most clear. Ps. cxix. 105.
Prov. viii. 9.
Ps. xlix. 7.

52. As a man will be more wary to try every piece of gold when he sees many counterfeit and flourishing angels (a gold coin formerly current in England, bearing the figure of an angel, worth ten shillings sterling) to fly abroad : so, when Christians shall see many sorts of doctrine crawling daily like locusts out of the bottomless pit, they must be more diligent to taste and try which is the sound and sincere Word. 1 John iv. 1.
Jer. xxiii. 28.

53. As the biting and sharpness of mustard, together with its hot and fiery taste, which is many times seen to make the eater thereof to rub his nose, and doth wring out tears, and which also, by provoking of sneezing, doth excellently purge the head from rough phlegm and rheumatic substance : even so the Word of God, being faithfully preached and lightly applied, doth pierce the conscience, shake the mind, enkindle and inflame the heart, excite and stir up drowsy, faint, and dull souls to ensure virtue and perform the duties of piety, and doth many times force and fetch out tears of earnest and hearty repentance. Acts ii. 37.

54. As they that use the benefit of the day to travel and walk in need not to stumble and fall at the things that lie in their way, for that they have light to direct them by : so, likewise, they that direct themselves in their calling by the light of the Word of God go aright and upright, because God doth guide them.

55. Like as God's curse is apparent in that earth which, notwithstanding the rain and all the dressing that men can use, bringeth nothing but weeds, briars, and brambles : so Heb. vi. 7, 8.

they that hear the Word of God faithfully preached, and continue in ignorance, and proceed in impiety and ungodliness, have manifest seals of their damnation.

Matt. xiii. 19.

56. Like as, if corn be spilt or shed in any common way, the fowls presently fall upon it and devour it, and suffer it not to remain there any longer: even so the seed of the Word, when it is preached and fallen into hard hearts, is by-and-by taken away of the devil and wicked spirits, and so cannot remain there, nor be understood.

Cor. iii. 16.

57. Even as a man, receiving the best friend that he hath into his house, will lodge him in his best room that he hath: so, likewise, should a Christian lodge God's Word in no worse place than in his heart.

Prov. xxiv. 13, 14.

58. As no man knoweth how sweet honey is but he that tasteth it: so we cannot understand the profit of God's Word except we have experience therein.

2 Kings ii. 21, 22.

59. As the salt which Elisha did cast into the spring of Jericho was profitable to that land: even so the Word of God is as healthsome to men's souls.

Matt. xiii. 52.

60. As King Solomon, by continual exercising of himself in wisdom, did both resolve the Queen of Sheba of all her hard and curious questions and wrote many parables to instruct others that were to come after him: so, likewise, Christians, by acquainting themselves in the Word of God, shall be able to satisfy both their own consciences in matters of religion and to teach the ignorant that which they ought to know.

Gen. xxviii. 13.
Luke x. 42.

61. As Jacob's sleeping in the land of Canaan was a figure of his continual rest and perpetual possession of the same: so, likewise, the steadfast settling of our senses in the Word of God is an infallible argument of our continual enjoyment thereof.

Gen. xxxvii. 7.

62. As all the sheaves in the harvest did bow to Joseph's sheaf: so must all men be controlled and subject to God's Word.

63. Like as the sun doth not heat all those that it lighteth: even so the Word of God doth show men what they ought to do, but doth not inflame them with a desire to perform the same; for it is one thing to know that we should be wise, and another to be wise indeed.

Deut. xxii. 9.

64. As the Israelites might not sow two kinds of seeds in one and the same ground: even so the immortal seed of God's Word only must be received in the furrows of our hearts.

Isa. lv. 10, 11.

65. As rain and snow, falling from heaven, returneth not thither again, but watereth the earth and maketh it fruitful: even so the Word that cometh out of God's mouth shall not return void, but shall accomplish and bring to pass that which God will, and shall prosper in that whereunto He sent it.

Mark iv. 20.

66. As the seed once sown, whensoever it pleaseth God to grant His blessing unto it, whether the sower sleep or wake, or whatsoever he doth, or howsoever he is occupied, groweth and increaseth till it come to maturity and ripeness: so, likewise, the Word, by the ministry of God, being scattered where God worketh withal by His Holy Spirit, there it bringeth a great, marvellous, and an unlooked-for increase.

1 Pet. i. 23-25.

67. As of mortal and corrupt seed men are first born to this mortal and corruptible life: so must we, of the immortal and incorruptible seed of the Word, be born again to a life immortal and incorruptible, if we will live for ever.

Matt. xiii. 22.
1 Pet. i. 27.

68. As it is impossible that corn should grow or prosper and come to good among the bushes or thorns: so, likewise, is it impossible that the seed of the Word preached should become the seed of new birth to him that continueth full of worldly cares, and is snared with the deceitfulness of riches.

Matt. x. 42.
John iv. 14, 15.

69. Like as he that is athirst doth greedily and joyfully receive a cup of water or beer to quench his thirst and to ease him for a little time: even so much more greedily should Christians receive the Word, the water of life, whereby the thirst of their souls shall be quenched eternally.

70. As the Israelites in the wilderness, whenever the cloud and pillar of fire stood still, they stood still; and when it went, they went: even so must the Word of God be a pillar of fire unto us—when it commandeth us to stand, we must stand still, and whatsoever we do in our calling, we must have direction for the same out of God's Word.

Numb. ix. 21, 22.
Luke v. 4.
1 Tim. vi. 1, &c.
Deut. xvii. 16, &c.
Ps. cxix. &c.

71. As children are so greedily carried with a desire of their food, that, when hunger pincheth them, they neither regard leisure, necessity, nor the willingness of their mothers, but all excuses and business set apart, so soon as they cry for it they must be fed: even so we must not think it enough to desire the Word, but we must be earnest and fervent, and importunate in calling and crying for it.

1 Pet. ii. 2.

72. As the lamp burned continually in the temple without quenching: even so the Word of God must continually sound in our ears without intermission.

Lev. xxiv. 2, 3.
Acts ii. 46.
John vi. 27.

73. As David longed for the well of Bethlehem: so must Christians long and languish for the milk of the Word.

2 Sam. xxiii. 15.
1 Pet. ii. 2.

74. Like as a vapour or perfume in the air, which in some men's nostrils is savoury and pleasant, and doth revive them, and others it striketh stark dead: even so the Word preached by God's ministers, lawfully called by Him thereunto, hath the same power and force in it which Christ Himself showed when He spake on earth; for it is the savour of life unto life, to save those that hear it, or it is the savour of death unto death, to those that condemn it.

John xviii. 4-6.
2 Cor. ii. 16.

75. As it is the use of physic to cure men of diseases when they are fallen into them, so also to preserve them from sickness before it hath taken hold of them: even so it is in the power of the Word to assuage trouble of conscience when it doth once press us, as also to prevent it before it hath overtaken us.

76. As it profiteth nothing to graft a plant if, with a whirlwind or storm, it be pulled up by the roots before it bear fruit: so the Word of God, being preached, heard, and laid up in our minds, shall do us no good if, before it bring forth fruit, with some blustering blasts and sturdy storms of temptation, it shall be rooted out of our hearts.

Ps. i. 2.

77. Even as a twig or branch taken from a very good and fruitful tree, and grafted into the trunk or stock of some wild tree—as a crab or thorn, or such like—doth draw the sap of the stock or trunk to the nature of the twig or branch grafted, so that now the stock beareth other leaves and other fruit than it was wont to do: so the Word of God, well planted and surely grafted in our barren hearts by preaching and catechising, doth draw us and convert us unto and into itself, and causeth us to bear goodly leaves of holy and godly words, and other most pleasant and wholesome fruits of unfeigned virtues and graces; but, by the way, we must needs crop and cut off the boughs of our old sins, that Christ may be grafted in us, and then, no doubt, our fruit shall be such as God, for His Son's sake, will accept and take in good part at our hands.

78. As men are wont and accustomed to make account of precious things, and not to cast them about at random, but to keep them safe under lock and key: even thus safely and surely must the Word of God, when it is heard and preached, be kept in our hearts, if we will ever come by true wisdom.

Ps. cxix. 17.
Luke ii. 19.
Heb. ii. 2.
James i. 21.

79. Even as we cannot feel the savour and taste of any meat unless we chew the same: so, also, we never feel any fruit of God's Word unless the same abide in us and we do, as it were, chew and ruminate the same.

80. As the sun, at some time of the year, in some places, doth afford his shining and light unto the people, and yet doth little or nothing warm them: so the knowledge and understanding of the Word and will of God preached doth not by-and-by work a hungering and thirsting to lead a virtuous and godly life in all those whom it hath instructed and most perfectly taught what they should do and how they ought to live—they receive knowledge and understanding from it, but they refuse the grace and deny the power of it.

Acts ii. 37-39.

81. As the Jews, who crucified the Son of God, even Jesus Christ, were converted by hearing Peter preach but one sermon : but we are worse than any, who have heard many hundreds of sermons, and yet are, many of us, never touched with any remorse of conscience nor moved to any serious or true repentance.

Matt. xiii. 4.

82. Like as we see crows and other birds follow the heels of the sower, to pick up and devour such grain and corn as do lie uncovered : so, in like manner, do the devils come like greedy fowls into the assemblies where the Word of God is preached, to take it away from the hearts of the people that it may not grow there.

83. As a purgation made for the body many times worketh not its operation by reason of the ill-temperature of the body, or else by the state of the region too much drawing humours into the exterior parts of the body : so, likewise, the Word of God, poured into the ears and understanding of man, worketh not many times its operation in cleansing the soul from the humours and corruption of sin, by reason of the ill-temperature and disposition of the persons that are wont to read and hear the Scripture.

84. As the child before he is born into the world abideth in the mother's womb and taketh all nourishment of her : so we must learn what God is within the bounds of His Word, and not at rovers (at random), until He mercifully deliver us from this bondage and out of the dungeon of the body, and grant us to behold Him face to face.

85. As plasters, except they be applied in order and time, and be laid upon the wound, though they be never so good, yet they cannot heal : even so it is with the Word of God and the parts of it—except they be used in order and time convenient, they will not humble and revive us, as their virtue is to do.

Exod. xiv. *foto*,
Dan. iii. 21-25 ;
vi. 22-24.
Rom. vi. 16.

86. Like as the Red Sea was a safe passage for the Israelites coming out of Egypt and a drowning to the Egyptians ; or as the fire of Babylon hurt not the three children cast into the oven, but yet burnt the ministers who cast them in ; or as the lions saved Daniel alive, but quickly did devour his accusers : even so such is the nature of the Word of God, that as it is a condemnation to the wicked, so it is the power of God unto salvation to all those who believe the same.

87. As there was in the ark the tables of the law, the pot of manna, and Aaron's rod : so, in the Word of God, there are commandments, mercies for the faithful, and judgments for the impenitent and unfaithful.

88. Even as salt is good both for the keeping of the dead flesh from corruption and for the healing and purging of that which is alive : so the Word is profitable for them that be dead in trespasses and sins, to make them alive, and for them that be alive in Christ, to heal and purge them of sin.

89. Like as the sun, shining on the earth, is not polluted or hurt thereby, but rather cleanseth all things : so the Holy Word of God is not polluted by a sinful body, but purifieth it.

90. As honey, through the sickness and heat of a fever, doth make the bitter things that are taken into the mouth to seem strange and worse than they are indeed : so God's Word, being digested and received into our souls, doth make us more abhor the bitterness of sin, lust, vanities, &c.

James i. 25.

91. As we make great account of our charters, whereby we hold our earthly liberties—yea, we gladly read them and acquaint ourselves with them : so, likewise, we ought to make more account of the Word of God, which is the law of spiritual liberty.

92. As mariners are wont by the stars to direct their courses on the sea : so must we make God's Word a star, to direct us to Christ.

93. As we account much of rings, jewels, or such like things which are left us of parents and friends being dead : so must we account and make much of God's Word left us by Christ.

94. As the sun, shining upon filthy sinks, dunghills, and puddles, draweth out loathsome smells, yet itself is pure and not defiled with them : even so the Word of God, which, though it draw sin and wickedness from sinful men, is yet itself pure and holy. Ps. xii. 6 xix. 8.

95. As we may see many men's faces but do not know their minds, except we confer long with them : so it is with the Word of God, if we only barely and carelessly read it, and do not earnestly meditate in and studiously search it.

96. Even as the natural man, conceived of natural seed, is nourished with blood in his mother's womb, and fed afterward with milk when he is once born, as all creatures are nourished with that whereof they are engendered : so, in like manner, the regenerate man, conceived and begotten of the incorruptible seed of the Word of God, is nourished and fostered by it, receiving the same simply and purely, without any mixture and hotch-potch of any man's inventions with it.

97. As an ill stomach, what good meat soever it receiveth, it turneth into ill humours ; and the spider gathereth poison of the same flowers that the bee gathereth honey : so, in the Word of God and His blessed laws, which He ordained for our health and salvation, ill men gather death and damnation, through their own wickedness, and no fault in the law nor Law-maker.

98. Like as no burgess of a city that hath care of his corporation but would be glad to know how in times past the world went with that corporation, that thereby he may understand the better how to behave himself therein, as occasion shall serve, and not only would desire to know the laws of the same, but also what examples have any way been given touching the same : even so it becometh much more Christians, who are citizens of the Church of Christ and have a community in that body, to know, not only the laws of this city, which are in the Word of God, but also what hath befallen it either good or bad, and every accident, whereupon experience may arise by example, and wisdom thereof to be put in use accordingly.

99. As men in the night, because of the darkness, use lanterns and lights that they may see their way : even so we ought, in this blind, dark, and ignorant world, to use the Word of God as a lantern unto our feet and a light to our steps, that we may walk in those ways which God hath provided for us to walk in. Ps. cxix. 105.
John i. 9.

100. As Almighty God, by His most mighty Word and His Holy Spirit and infinite power, brought forth all creatures in the beginning, and ever since hath preserved them : even so, by the same Word and power, He worketh in us from time to time this marvellous spiritual generation and wonderful spiritual nourishment and feeding, which is wrought only by God, and is comprehended and received of us by faith.

By the written Word of God things amiss are discerned.

LIKE as a man that hath never so good eyes, yet, if he be in a deep darkness, cannot for all the goodness of his eyes know and discern his own father standing directly before him, much less a beam or a mote in his eye, until such time as he hath light to discern withal : even so, though we be never so well and sharp sighted, we are unable to discern a beam or mote in the Church's eye without the help of the light of the Word. Ps. cxix. 105.
Eph. v. 13.
Matt. vii. 3-5.
2 Kings xxii. 1,
&c.

The Word of God, how it worketh in men diversely.

1. LIKE as the material sun in the firmament, which, being but one and ever the same, yet is in some sort an occasion of contrary effects—for whereas properly it lighteth and is comfortable to the eyes that be sound and clear, improperly it dimmeth and breedeth Ps. xix. 8 ; cxli.
105.
Isa. vi. 9, 10.
Matt. xiii. 13-15.
Aes. 27. 26, 27.

Rom. xi. 8.
Acts ii. 37; vii. 51,
54.
Heb. xiii. 16.
Rom. xii. 11.

annoyance to such as are maimed in sight; again, whereas it softeneth wax, it hardeneth clay, and as it procureth a sweet savour from flowers, so it draweth nothing but a stinking smell from dead carriages: so, likewise, the Word of the Lord being preached, it worketh in the godly and the wicked a contrary effect, for it lighteth the one and blindeth the other, it softeneth the one and hardeneth the other, it draweth a sweet savour from the one and a vile stink from the other, it maketh some better but some others it maketh worse, it allureth some to repentance but some others it causeth, through their perverse nature, to increase in pride and contumacy.

Isa. lv. 1.
John xv. 13.
Jer. xlv. 16.

2. Like as water, notwithstanding it be but one and ever the same, yet it is in some sort also an occasion of contrary effects, for, being thrown among fire, it quencheth the same, but being cast into lime it sets it on fire: so, in like manner, the Word doth naturally quench the fiery affections in the children of God, but accidentally inflameth the fiery dispositions of the children of Satan.

3. Even as flowers, although they be ever the same, yet are they the matter of divers things and effects, for whereas they are honey to the bees, they become very poison to the venomous spider; or as the honey, which is wholesome for sound stomachs, is very hurtful for those that are sick of the colic, not through fault of itself, but of the receiver: so, likewise, the Word of God is wholesome and profitable to the godly, but otherwise to the wicked.

Ps. xix. 10; cvii.
20.
Tit. i. 9; ii. 8.
1 Tim. i. 9, 10.
John xiii. 10; xv.
3.

4. As the fire which purgeth the gold consumeth the dross, and, being put into frank incense, procureth sweet perfumes, which are great recreations for men, but is present death unto swine: so, surely, the Word of God, it worketh like contrary effects in the godly and the wicked, for it is honey to the one and poison to the other, it is very healthful for the one and hurtful to the other, it purgeth the one and consumeth the other, it draweth a sweet savour from the one but a foul stink from the other—lastly, it is a recreation for the one but a destruction to the other.

2 Thess. i. 10.
1 Pet. i. 8, 9.
2 Thess. i. 7-9.

5. As the godly, by their obedience, do feel in the Word the mighty power and wisdom of God to their salvation: so the ungodly, by their disobedience, do find nothing therein but the invincible power of God, to their endless damnation.

Isa. lv. 10, 11.
Jer. xxiii.

6. As the thunder-bolt, which, being cast forth from the clouds, spareth every such matter as submitteth itself to the force thereof, but breaketh to powder whatsoever hard thing shall withstand the same: so the Word, which proceeds from the Lord by the mouth of His ministers, doth never return in vain, but is either a sovereign salve to such as are broken in heart, or otherwise a hammer to dash in pieces such as are obstinate in heart, and, therefore, cannot properly be accounted the cause of sin, though, by reason of men's sundry natures, it may in some sort be said to be an occasion thereof.

The Word of God ought to be carefully searched into.

As they who dig metals out of the earth do not condemn nor despise the least gobbets (lumps) and pieces that they espy, but take all, but especially if they find by digging a vein of gold they leave no way unsought, but with all care and diligence they look about them, and do dig the gold and earth together, and most diligently do save and keep the same: even so ought we to deal with the holy Word of God. We must pass over nothing therein lightly, nor despise one word of all the sacred and divine Scriptures, but eagerly and earnestly do our best and greatest endeavours, yea, and call and cry most mightily to the Lord, to aid, assist, and enable us to dig out of the same Word whatsoever is requisite and necessary for the salvation of our souls and eternal life.

The Word of God the food of the soul.

1. LIKE as the body is sustained and nourished with material bread, because it is material itself: so is the soul nourished with spiritual bread, which is the Word of God, because it is spiritual.

2. As the body will faint and decay if it be not from time to time refreshed with bodily sustenance: even so the soul waxeth feeble and weak toward God, unless the same be often and continually cherished, refreshed, and kept up with the Word of God, the only food of the soul.

Deut. viii. 3.
Matt. iv. 4.

3. As the soul, being a divine, spiritual, and immortal substance, doth far excel the body, which is nothing else but dust, earth, and ashes: even so the sacred and eternal food, and assured salvation of the soul, ought to be acquired and sought for with far greater care, and more earnest study, zeal, love, desire, and affection, than the health and welfare of the body.

John vi. 26, 27.

4. As the rain watereth the fields and maketh them fruitful, and causeth corn to grow, and giveth strength unto the same, and garnisheth and beautifieth all goodly plants with abundance of most pleasant fruits: even so the Word of God, the doctrine of Christ, bedeweth and moisteneth the children of God, and feedeth and nourisheth their souls to everlasting life, and causeth them to bring forth very excellent virtues and most rich and plentiful fruits and effects of a true Christian faith.

Isa. lv. 10.
Heb. vi. 7.
Ezek. xxxiv. 26.

5. As no man may entertain and conserve the life which he received by means of his body by the food and nourishment which another doth take, nor by that which another eateth and drinketh, but only by that which he himself doth take, and by meats and drinks which he receiveth in his own person: so, likewise, is it in the nourishment of the faith of every man by the Word of God, for the entertainment and conservation of his own spiritual life.

The Word of God the only weapon to overcome the world, &c.

As that man who will give an onset and encounter with an enemy, or will defend and keep himself unwounded at his hands, hath need of a sword in his hand to smite the enemy withal and to repel his violence: so whosoever will triumph and carry away the victory over this world, the flesh, and devil, must hold fast in his hand—that is, in his manners, conversation, and the whole course of his life—the Word of God, which is called the Sword of the Spirit, and is sharper than any two-edged sword.

Eph. vi. 17.
Deut. vi. 1, 2, &c.
Prov. vi. 20, 21.

We ought to put in practice the Word of God.

1. AS medicines do minister health to none but those who take them, whose nature also is strong and well prepared to receive their operations: so it is requisite that they who hear and read the Word of God should receive and apply it to themselves, and pray unto God to prepare them, and by His Holy Spirit to dispose their hearts, that the doctrine and exhortations may work their operation in them.

Eph. iv. 20 24.
James i. 22.

2. Like as they who have learned the art of sewing, of cordwainery, or drapery, and so forth, yet are not reputed tailors, cordwainers, or drapers, unless they do in act execute those sciences, which is indeed the purpose of their apprenticeship: even so let us never look to be true and sound Christians, or God's children, notwithstanding we have learned the Word of God and the manner thereof, unless we also perform the works of Christians and of the children of God.

Luke xi. 28.
Rom. ii. 13.

3. As, when we have trimmed and shorn our heads and beards, before we come forth we look in the glass to see whether it be well done : even so much rather ought we, after we have heard the sermon, the end whereof tendeth to amend our lives, immediately to look upon and peruse our souls, to the end to see whether our corruptions and vices, being cut down and mortified, the same be clear and pure in the sight of God.

4. As herbs prepared by art do heal the body : so, likewise, the Word of God, rightly applied, doth cure a sick soul.

A Word spoken not recalled.

As it is not easy to take again the bird that we suffer to fly out of our hands : so it is most uneasy (difficult) to call again a word once pronounced and spoken.

Works follow faith in every good Christian.

James ii. 26.
Matt. iii. 8.

As, in material buildings, after the foundation is laid, there remaineth the greatest labour, time, cost, cunning, and diligence to be bestowed upon the framing and furnishing of other parts that must ensue : even so in the heavenly edifice or building of our soul ; on the foundation and ground of true belief, the rest of all our lifetime, labour, and studies is to be employed in the perfecting of our life and actions—as it were in raising up the walls and other parts of our spiritual building—by the exercise of all virtues and diligent observation of God's commandments, without the which it will be to no more purpose for us to brag of our faith or knowledge in the Scriptures, or to say that we have faith, and look to be saved as well as other men, than it will be to purpose to have a foundation without a building upon it.

Good Works.

1. LIKE as, when we mingle water with wine in a cup or in a glass, that which is poured out from it is called wine though water be mingled with it, and albeit there be more water than wine, yet that which is the principal and most precious part of all beareth the name : even so the good works which we do by the grace of God, be it that they have a great many spots and imperfections as they proceed from us, yet for all that they hold always the name and reputation of Him who is the principal Author.

Phil. ii. 13.
Luke xvii. 10.
Isa. lxiiv. 5.
Rom. iii. 20.
Gal. ii. 16.
Eph. ii. 8, 9.
Tit. iii. 5.

2. As sweet water, issuing out of a pure fountain into a filthy channel, is made corrupt : so, likewise, works of grace, even the best of them, are mixed works, partly holy and partly sinful, whereby it is evident to a man that hath but common sense that they are not answerable to the righteousness of the law, and that therefore they can neither merit life nor any way justify a man before God.

Matt. vii. 17, 18;
xii. 33.

3. As it is of necessity that the tree be made good before it bring forth good fruit, and therefore the fruit maketh not the tree good, but is rather the sign of a good tree : even so it followeth that works do not justify because they are done of those who before were made righteous through grace ; so that a good work maketh not a good man, but a good man maketh a good work.

Job ix. 3, 15, 20.
Ps. cxliiii. 2; xvi.
4, 3.

4. Like as bondsmen and slaves, who were in such a state in old time, were so in bondage to their masters, that, though they laboured and toiled never so much, yet they got nothing for themselves, but were held and kept under the bondage of their masters, with all their labours, their force, and diligence, yea, even unto blood : even so, forasmuch as both

ourselves and all that we have belong to God by right, and He possesseth us as slaves and bondsmen, therefore, what service soever we endeavour to do Him, it is certain that He can owe nothing unto us.

5. As it hath been sometimes said and truly reported of the Athenians, namely, that they knew what was meet to do, but they wholly neglected to do the same: even so many Christians know what is meet and right to do, but yet, for the most part, wholly neglect to do the same.

Luke xii. 47.
James iv. 17.

6. Like as the Lord, according to His justice and truth, hath threatened terrible punishments to wicked and impenitent sinners: even so, contrariwise, He hath promised rewards to them that do good works and work righteousness.

Matt. v. 16.
Rom. xiii. 9, &c.
1 Cor. xv. 58.
Eph. ii. 10.
Phil. iv. 8.
Tit. ii. 12; iii. 8.

7. Like as, if a man should say the vine is made more fruitful by bearing grapes, or that the internal light of the sun is augmented by the external emission of the beams: so, likewise, for a man to say that inherent righteousness is by good works—the fruits of righteousness—augmented, is not only erroneous, but also ridiculous.

8. Like as, if a rich man, not constrained, but of his own good will, should adopt one to be his son whom he knoweth not, and to whom he oweth nothing, and should appoint him to be the heir of all his lands and goods, and, certain years after that he hath bestowed this benefit upon him, he should lay upon him a law to do this or that, he cannot now say that he hath deserved this benefit by his own works, seeing that many years before he, asking nothing, had bestowed the same freely and of mere favour: so God could not respect our works and deserts going before righteousness, for the promise and the gift of the Holy Ghost was four hundred and thirty years before the law.

Gal. iii. 16, 17.

9. As it is impossible to separate washing from water, burning from fire, and good fruits from a good tree: even so impossible it is to separate good works from a true and a lively faith.

James ii. 22.

10. As merchants or chapmen do oftentimes prize and esteem their wares and merchandise more than they be worth: even so do we of our doings, virtues, and good works; but when they are examined and prized by those who know them, as by the Spirit of God and His prophets, they are altogether judged as old rags, torn, tied together, and patched up again.

11. As old images new gilded over, which outwardly hath some glistening and show, but within are nothing but dust and dirt; or as counterfeit money, which is of ill and naughty metal, how good a print soever it have: even so is the good that we do; and all the righteousness and virtue which is in us is nothing but shame and reproach.

Rom. x. 3.

12. As the temple sanctified the gold that was upon it, but was not sanctified by the gold; or as the altar sanctified the offering that was upon it, but was not sanctified by the offering: even so good works do not beautify a Christian man in the Lord, but the man in the Lord doth beautify the works.

Matt. xxiii. 17-19.

13. As the apple is not the cause of the apple-tree, but a fruit of it: even so good works are not the cause of our salvation, but a sign and a fruit of the same.

Matt. vii. 17.

14. As caterpillars and blasts sometimes do fret and annoy the branches, that the sap cannot have its course, and so the fruit faileth which seemed fair to the eye: so rancour and displeasure, division, schism, and separation among men, being no less than noisome winds and caterpillars to our Christian faith, eat up and dry away many times the sap or juice of love and charity, whereby the expected fruit of good works is withered in the branches.

15. As savoury water cannot come from a stinking puddle, or sweet fruit from a sour root: even so no more can any good work come from an unregenerate man, from a corrupt and sinful soul, who, although he give his body to the fire for the profession and

maintenance of the truth, and all his goods to the poor in a tender compassion of their misery, yet he, being destitute of faith, love, and the rest of the parts of regeneration, doth not by these works please God or fulfil His law.

16. As the channel which is polluted and defiled doth pollute and defile the water—that is, without defilement in the fountain: even so the mind and will of man, defiled by the remnant of sin, defile the works, which, as they come from Christ, are undefiled.

17. As in fire there is both heat and light, yet do we not say that the light doth burn, but the heat: so in a man justified there are both faith and good works inseparable, yet doth not good works justify, but faith only.

18. As one torch doth give more light carried before than four borne behind: so, likewise, one good work or deed done in lifetime and perfect health is more welcome unto God than forty appointed to be done after death.

19. As the green leaves outwardly show that the tree is not dry inwardly: so good works openly testify the zeal of heart inwardly.

Good Works, but yet failing in the manner of doing.

Luke vii. 3-5.
Matt. viii. 5.

As the elders of the Jews, who, coming to our Saviour Christ, in behalf of the centurion for his sick servant, besought Him instantly, as though they might not be denied, and they tell Him that the centurion is worthy of so much favour, as that forsooth the Lord Jesus should come to him and heal his servant, for proof whereof they allege two strong reasons—one is, he loveth our nation; another is, he hath built us a synagogue: even so plead the Papists, “We are worthy, O Lord, of Thy favour; we have deserved so much at Thy hands; or such a one that is now dead hath deserved so much as that Thou shouldest receive his soul, for he loved us well while he lived; he was an honest man, he made us good cheer, he kept a good house, he filled our bellies and our purses too; besides this, he hath built us a stately synagogue, goodly churches, and chapels; he mended our highways, he erected such a college, such an hospit^l; therefore, Lord, thou must of necessity receive his soul into Thy kingdom, or else Thou doest him wrong.”

Good Works make us not pure in God's sight.

1. LIKE as, if an ass were trimmed and decked in a lion's skin, and would needs be a lion, yet his long ears, being always upward, would easily descry and bewray him: even so, if we adorn, garnish, and set forth ourselves with glorious beautiful works never so much, so that no man can say but that we are utterly innocent and inculpable in divers and many points, yet, notwithstanding, we have filthy, unclean, and wicked hearts, full of false security and neglect of God, and altogether given to the love of ourselves and to all manner of dissoluteness.

Tit. i. 15.
Rom. xiv. 23.

2. As a schoolmaster will take in good part the diligence that his scholars can do, and if he see them put their goodwill thereto he will bear with their faults and teach them their lessons, but to the stubborn and froward he will show no gentleness, but cast them off: so, likewise, God, with those whom He hath chosen in Christ before the world was made, will bear with their infirmities, and wink at their little faults, and teach them to do better, and praise their well-doings, and gently correct their faults; but His enemies and outcasts, because whatsoever they do is hypocrisy, He loves them not, but even their prayer is turned to sin, and whatsoever they do is defiled, because they be not grafted and chosen in Christ Jesus.

Good Works uncontrollable.

As no man can accuse the potter for making of the same lump of clay a drinking pot or a chamber pot : so, likewise, none ought to quarrel or find fault with their Creator, whose workmanship they are, framed at His good pleasure and will. Rom. ix. 21.

Why the Works of Christians are called sacrifices.

1. As the sacrifices of the old Jews were commanded from heaven to the priests, and were chosen, applied, sanctified, and accepted : so, in our sacrifices, it is necessary that there be a commandment, a choice, an application, a sanctification, and that they be accepted of

2. As in old time it was not lawful to offer a sow, or any unclean beast, by the law, but only such as were clean according to the law : so the works that Christians should offer must not be unclean—that is, either forbidden by the Word of God, or hypocritical, or superstitious—but such as God commandeth.

3. Like as the clean lamb which should be offered was separated from the rest of the flock : so, by faith, our works are to be separated from the like works of profane people.

4. As the ceremonial sacrifice was applied to the altar by the hand of the priest laid thereupon : so, likewise, our works should be applied to the altar through Christ, by whose handling they are sanctified.

5. Even as those old sacrifices were consumed with fire from heaven and sanctified : so, in like manner, our sacrifices, through the merit of Christ, inflamed by the Holy Ghost, are sanctified with fire from heaven, and are accepted through Christ.

6. As Christ maketh our obedience grateful, and deserveth that our obedience both in the cross and also in the law of sacrifice be accepted : so our sacrifices please not, in respect of any excellency of merit, but through Christ, in whom God weigheth our works, that He may accept them as worthy sacrifices.

7. As the faulty sacrifice of the old people (the Jews), who came to the altar through error and touched the altar, was not changed for a better, but was taken as purged and holy by reason it had touched the holy place : so our works, albeit they be very faulty, yet become they clean and apt for holy sacrifice and acceptable to God through touching our Altar, Christ, who, through faith, is touched.

8. As in the earthly Jerusalem there was only but one altar for sacrifices : so, likewise, in the heavenly, there is but one upon which we do offer, when we depend upon the merit of Christ, that our sacrifice may be holy and acceptable unto God.

The Works of God's ministers inevitable.

LIKE as it is to no purpose to seek to take by force a city as well fenced and manned as it may be : so, likewise, vain are the attempts of them that oppose themselves to God's ministers, to hinder them from doing that for which God hath sent them. Jer. i. 18, 19

Works of hypocrites.

1. As in a glass, although there appear a certain similitude, yet it is false, inasmuch as those things are represented in the glass on the left hand which are indeed on the right, and those that are on the right hand are showed to be on the left, and by this means James i. 23, 24

there is a counterfeiting of the truth: even so, in the works of hypocrites, although there be a fair show outwardly in the sight of men, yet it is false, for those things which are ungodly and wicked are counted holy and true by them.

2. As the strong bitterness of the aloe-tree taketh away the sweetness of the sweetest honey: so evil works destroy and take away the praise of good deeds.

The Works of the Three Persons be inseparable.

John v. 17, 19.

As reason cannot discern good and evil, truth and falsehood, plainness and craft, and sophistication, without either will or memory; neither doth will choose what it liketh without the others; nor doth memory remember things gone without reason and will; these actions and works, which are said properly to belong only to memory, and only to reason and will, in very deed are done by the workmanship of all three: so the Father, the Son, and the Holy Ghost work all things inseparably—not that each of them is unable to work by Himself, but that they all Three are one God, one Spirit, one nature, as reason, will, memory, are one soul.

The Works of the world declare God the Workman thereof.

1. As a prisoner in a dungeon may easily, by a little beam that shineth in at a chink, conceive there is a sun, from whence that beam descendeth; or as a traveller in the wilderness, that falleth upon some channel or brook, may ascend by the same to the well or fountain: even so he that beholdeth and considereth the wonderful works of the world may thereby conceive of the wonderful Artificer or Worker that made them.

Ps. xix. 9.
Job xxxviii. 4, &c.

2. Like as, if a man do pass by sea into some foreign, strange, or savage country, where nothing else but birds and beasts do appear, yet, if he should observe some exquisite building or other works of art and reason in the place, he would presently assure himself that some men dwelt or had been in that country, for that such things could not be done by beasts or unreasoning creatures: even so, if we cast our eyes to the view and consideration of the heavens, with the sun, moon, stars, and the rest of the creatures of this world, we may then easily judge that there is a God that hath made all these, and so from time to time preserveth the same.

3. As in a choir, or company of singers, when the foreman hath given the first tune or note, there ensueth presently a sweet harmony and consent of all other voices both great and small, sharp and mean: so, likewise, God, in the creation of this world, having given once the first push or motion to the highest heaven, called the *first movement*, there ensueth upon the same all other motions of heavens, planets, elements, and other bodies, in most admirable order, concord, and congruity, for conservation and government of the world.

4. Like as, if a man that stood afar off upon a mountain should see in a field under him a great, huge, and main army of soldiers, most excellently well appointed, each one in order agreeing with the other, divided into ranks, squadrons, companies, and offices, subordinate the one to the other by degrees, and yet all tending one way; all their faces bent upon one place; all moving, marching, and turning together; all enduring with all cheerfulness towards the performance of one common service, by mutual assistance, without dissension or clamour;—he that should see this, he could not but imagine some general or high captain to be among these soldiers, whom all obeyed, and from whose supreme commandment and order this most excellent subordination, agreement, and union, proceeded: even so much more, upon consideration of the form, coherence, consent, and miraculous

subordination of creatures among themselves, in their operations, must we infer that they have some general Commander over them all, by whose supreme disposition each creature hath his charge and peculiar part appointed, which he must perform for the common and universal service of the whole.

Our best Works stained.

1. As pure water put into filthy vessels is corrupted thereby; or as clear running water passing through filthy channels gathereth filthiness: even so the pure graces of God, so soon as they enter into us, are stained by the corruption of our nature.

2. Like as there is a greater force in sin to pollute holy things than in holy things to sanctify polluted things; or as the whole part of a man's body touching the sore part cannot heal it, but rather is in danger to be infected by it: even so it followeth necessarily that the best works in man are wholly corrupted; so that if the Lord should straitly examine them, no man can answer for one of a thousand.

Mag. ii. 13.
Job ix. 2, 3.

The World lieth in sin.

As a possessed person or madman is not free from the snares of the devil, or well in his mind, because he hath his hands and his feet bound, and can do no hurt: even so the world, although it be bridled by the law from outward wickedness and mischief, yet is it not therefore righteous, but still continueth wicked; yea, this restraint sheweth plainly that the world is wicked and outrageous, stirred up, and enforced to all wickedness by its prince, the devil, for otherwise it needed not to be bridled by laws that it should not sin.

The World.

1. As a wrestler, embracing him with whom he striveth in the wrestling-place for victory, lifteth him up the higher, that with the greater force he may hurl him against the ground: so this world doth extol us, that, with throwing us down headlong, it may hurt us, and that we may fall from the top of deceitful and transitory glory down to the bottom of most certain and perpetual ignominy.

2. As the sea floweth and ebbeth, and all the waves thereof at the length fall upon the earth: so the world is never quiet—it extolleth some, and casteth down others, but all the vanities of it are ended in the grave.

1 John v. 4.

3. As the sea doth cast to shore shell-fishes of all sorts, weeds, and many other things, and not long after doth sup up, receive, and devour, and cast into the depths the same again: even so this world doth now thrust us out of favour and by-and-by receiveth us again, and when we think ourselves to be upon a very safe shore, and that we have leisure and time to rest us, and to meditate upon some worthy and excellent things, even then we find ourselves deceived, and are tossed among the waves of infinite troubles, and are swallowed up of innumerable calamities, because many things that we never thought of have prevented us, and the flickerings and false promises of this cozening world have deceived our hope and disappointed our expectation.

4. As a child will love his nurse for the breast's sake, though she be a whore: even so many men love this present world for the vain pleasures and carnal delights of the same, though indeed the world be a very strumpet.

5. Even as the eagle flieth on high, and falleth not upon the ground, but to seek his necessary food, and, having caught his prey, by-and-by flieth up again, and maketh an abode below on the earth: so we ought to have our minds occupied in heaven, and all

superfluous care of worldly things lay apart, and, with the eyes of our minds and faith, behold our God, and in the quietness and staidness of our souls rest ourselves upon His grace, without having more to do with this world than, in our several callings, to seek lawfully those necessities only which may serve for the preservation of life.

Isa. xxxi. 1; xxxvi. 6.

6. As a staff made of a reed is hollow and empty: so the confidence and trust which we put in the world is vain and will deceive us.

1 John ii. 15.
1 Cor. vii. 21.
James iv. 14.

7. As we see sometimes in the air a cloud, having the figure and likeness of a tall and mighty man, which by-and-by is spread abroad and representeth huge and high towers, but in the turning of a hand, being taken with a blast of wind, it is dissolved and vanisheth away: even such is the trust that we put in this transitory world. It setteth before us, in the conceit of our imagination, that we shall be great men, and that we shall be very famous and attain to great dignity; it doth promise unto us mountains of gold and huge and lofty towers of honour and renown; but all these things are towers built in the air, and castles made of wind and grounded upon vanity, which are dissolved and dispersed most suddenly.

Worldly-minded men.

Gen. xxi. 34.
Heb. xii. 16.

LIKE as a man who looketh on a town represented on four leaves of paper, he shall somewhat discern the order of the streets and houses thereof; but afterwards, if he shall lay down on the like quantity of paper the whole province wherein that town or city standeth, the town will not show so great as a man's nail; and, lastly, if he shall represent the whole world on as much paper, he shall then see neither house nor town—yea, scarcely the whole province—perhaps he may find the name of the realm, and see its extent in the breadth of two or three nails, and, looking from heaven, the whole world will not seem so much: even so, then, it is a great folly, or rather a madness, for those that are strangers upon earth and burgesses of heaven, diversely and by sundry means to offend God for the getting of a small portion of earth, which is as nothing, wherein they resemble Esau, who, for a piece of bread and a mess of pottage, sold his birthright.

Worldly-wise men.

LIKE as a woman who, having so much work to do that she could not tell where to begin, sat her down and left all undone: even so are worldly-wise men, who, seeing many things out of order both in Church and commonwealth, and having so little hope of any redress or reformation thereof, that they cannot tell which or what to correct or amend first, do therefore leave sin unpunished and let men do what they list.

The true Worship of God.

1 Cor. vi. 9.

1. EVEN as a foul and stinking phial infecteth the pure and good ointment which is put into it: even so the worship of God, if it be placed in a foul heart, will soon corrupt and shortly turn into flat idolatry and wicked dissembling.

1 Cor. v. 6.

2. As a little leaven leaveneth a whole lump: even so a little ungodliness and worldly affections sour the whole mass of God's worship and service, and make it unpleasant unto Him.

Exod. xxvi. 1, &c.
2 Chron. iii. 1, &c.
Lev. x. 2.

3. As the true God is to be alone worshipped: so is He to be worshipped in truth, as He Himself, and not as man inventeth.

Exod. xx. 2, 3.
Deut. v. 6, 7.

4. Even as a man might say unto his wife of one that is not a very man, "Forasmuch as he is not a man, he is not meet for marriage, and therefore not to be matched with thee

as thy husband ; and, if he be a very man indeed, yet thou mayest not join him with me, for I am thy husband only : " so, likewise, if any be a counterfeit God, even therefore he is not to be worshipped nor to be matched with the true God, because he is counterfeit ; and if any even seem to be the true God, yet we may not worship him, for we profess one true God, and that one alone.

Wrath of God.

1. As all good neighbours will hastily run to the quenching of a dangerous fire : Ps. ii. 12. so, likewise, all Christians ought to make speed to pacify the wrath of God when they perceive the same to wax hot against them.

2. As the water of mighty floods doth with great violence and rage flow, and cannot be stopped : so the wrath of God cometh upon the wicked, who pervert all laws and all religion. Hos. v. 10.

Youth cometh not again after old age.

1. As after winter cometh summer : so, contrariwise, after old age cometh not youth again.

2. As the cypress-tree, the more it is watered, the more it withereth ; and the oftener it is lopped, the sooner it dieth : so unbridled youth, the more it is by grave advice counselled or due corrections controlled, the sooner it falleth to confusion.

Youth flexible to good or bad.

1. As water on the ground will follow the tracing of the finger put into it and leading it : so young years are flexible and easy to be drawn to either part, good or bad.

2. As the acanthus, bred in the thistle, feedeth on the thistle, and the grasshopper, bred in the grass, lieth in the grass : so, in like manner, youth bred and brought up in sin will lie in it, and hardly be drawn from it.

Zeal.

1. As zeal must direct our discretion, that we run not too slowly : so discretion must direct our zeal, that we run not too fast.

2. As all zeal without discretion is an offering without an eye, which was by God forbidden : so, likewise, all blind zeal is a blind offering, which God will never accept. Lev. xxii. 22.

3. As Minerva is said to have put a golden bridle upon Pegasus, that he should not fly too fast : so, in like sort, our Christian discretion must put a golden bridle upon our Pegasus—that is, our earnest zeal—lest, if our zeal be unbridled, it make us run out of course.

THE END.

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